

The effect of prayer on mental health from the perspective of the Qur'an

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أثر الصلاة على الصحة النفسية من وجهة نظر القرآن الكريم

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Abstract:-

A common field of study between religious studies and medical science and psychology is investigating and using religious practices to achieve mental peace and promote public health in society. Over the past decades, there has been an increase in studies in medical science investigating how Muslim religious practices promote peace and health. Islam views prayer as one of the most important acts of worship, and Muslims are required to perform it five times a day. Prayer is emphasized in the Qur'an to be performed accurately and completely more than other forms of worship, and it is strictly prohibited not to be negligent or abandon it. Hadiths and verses in Islamic sources emphasize prayer's educational, psychological, and health benefits. In this study, a descriptive-analytical method and a content analysis were used to examine the effect of prayer on increasing mental health, as viewed from the perspective of the Qur'an. Several significant health effects of prayer are associated with mental health, including: creating mental peace and security, increasing patience when faced with challenges, preventing fear and sadness, mental coherence, planning power, sense of worth and social identity.

Key words: Islam, worship, prayer, mental health, health improvement.

المخلص:-

يعد التحقيق في ممارسة المناسك الدينية لتحقيق السلام النفسي (الداخلي) وتحسين الصحة العامة في المجتمع أحد المجالات المشتركة للدراسات الدينية مع العلوم الطبية وعلم النفس. في العقود الأخيرة، تم إجراء دراسات كثيرة في العلوم الطبية حول تأثير المناسك الدينية الإسلامية في تعزيز السلام والصحة العامة. تعتبر الصلاة من بين الشؤون الدينية ذات أهمية خاصة في الإسلام، حيث يجب على المسلم أن يؤدي الصلاة خمس مرات في اليوم. أكد كثير من آيات القرآن على الصلاة أكثر من غيرها من العبادات و بينت طريقة أدائها بشكل دقيق وكامل، وحذر من إهمالها أو تركها. تؤكد الآيات والأحاديث الإسلامية على الآثار التربوية والصحية والنفسية للصلاة. حاول هذا البحث أن يدرس آثار الصلاة على توفير الصحة النفسية من وجهة نظر القرآن الكريم في ضوء المنهج الوصفي التحليلي. تشير النتائج إلى أن آثار الصلاة على الصحة النفسية كثيرة منها: تحقيق السلام والأمن النفسي، وزيادة الصبر في مواجهة المشاكل، ومنع الخوف والحزن، والتماسك العقلي وقوة التخطيط، والشعور بالقيمة الذاتية والهوية الاجتماعية.

الكلمات المفتاحية: الإسلام، العبادة، الصلاة، الصحة النفسية، تحسين الصحة.

Introduction

According to the Quran, religion is an inclusive and comprehensive system for excellence and growth (Baqarah/256). Through acknowledging God as the universal and absolute Creator and putting trust in His teachings, the human being strives to achieve full happiness and peace (Mawdudi, 1992, 100-115). Regarding the scope and extent of religion, thinkers generally hold three views:

- A) A view of religion that limits its role to meeting individuals' psychological and spiritual needs.
- b) Religion is viewed as personal and limited to self-improvements and personal morals, such as minor family issues or social interactions.
- c) The viewpoint of those who hold that, in addition to the individual aspect, religion provides general and specific solutions to problems relating to economics, social issues, politics, and the like., defining the main framework of interactions so Muslims can derive practical characteristics, general solutions, principles and rules based on the needs of society and make them the basis of life (Fanayi, 1995: 293).

Regardless, all the views mentioned agree that religion plays an essential role in mental health and believe that religion has a profound and tremendous effect on the mental health of Muslims ('Ankabūt/45). From the point of view of Islam, humans have two dimensions, the body and the soul, which are complementary and can develop correctly or incorrectly (Shams/7-10). Islam's attitude toward education and health rests on this basis, as described in the following section:

1- Integration of religious teachings with human nature

God's mercy is mentioned four times in the first three verses of the first Surah of the Qur'an (Fātiḥa/1-3). Using the phrase "Lord of the Worlds", God's relationship with His creatures is defined as one based on education and growth, a program developed in the form of Prophetic guidance and expressed in human "religion" or "Shari'ah". Accordingly, numerous verses of the Qur'an express the purpose of legislating the rules and establishing religion as achieving worldly interests, promoting physical health, and fostering the growth and

excellence of man in harmony with nature. For example, in verses 4 of Surah Al-Mā'idah and 157 of Surah Al-A'rāf, some foods are prohibited because they are impure, while others are sanctioned because they are clean. Additionally, in other verses, the reason for performing Wuḍū, i.e., partial ablution before prayer, has been described as being purification and health of the body (Mā'idah/6). Accordingly, Muslim jurists have declared religion entirely expedient, with its rulings directed either toward gaining benefits or warding off corruption (Shokani, 1999, 2/127). Growth begins with attracting benefit and eliminating corruption, as in verse 256 of Surah Al-Baqarah, religion symbolizes growth, and moving towards perfection and excellence is the leading circuit in nature, and following religious rules is his way into this direction as well.

2- Continuity and harmony of mind and body

In analyzing the present issue, another influential aspect is the premise that humans are two-dimensional beings. As mentioned, in verses 7 to 10 of Surah Shams, there are two dimensions within man, the mind and the body, which are complementary to one another and can be developed correctly or incorrectly (Shams/7-10), and one who has correctly cultivated both dimensions is one who is fully developed. Muslim poets also reflect the two-dimensional nature of man in their works, as Rumi said:

"The body and soul are not hidden from each other, but no one is allowed to see the soul" (Mawlawi, 1994, Naynameh)

Accordingly, every act a person performs, or circumstance that occurs to him directly affects his soul and body. From the perspective of Islamic thinkers, the body is a tool at the disposal of the soul, so mental health precedes physical health, and physical health also impacts the soul's health. A thinker of Islamic ethics, Abu Hamid Ghazali, has emphasized that ethics arise from the heart and manifest themselves in behavior. In turn, behavior influences the heart, making it more joyful and happy. As such, morality works both as an effect of the heart and as a cause of strengthening the heart (Ghazali, 1425, 2/116). It is on this basis that medicine is divided into two types in Islam: physical health and mental; contrary to the biomedical view, these two categories of medicine are related to each other in terms of coexistence because, in Islam, humankind

consists of a body (Jism) and soul (Ruh) (Deuraseh & Talib, 2005; Saniotis, 2018).

Since the beginning of the recent century, in medical science, there has been a trend towards research related to the field of mind-body medicine. Such attention has been accelerated by medical technologies such as brain imaging. In addition, this view has been reinforced by many medical anthropological studies that focus on the effectiveness of traditional therapeutic systems due to their ability to incorporate emotional states in self-treatment (Hellman, 2008), and significant mind-body research has been conducted on the relationship between mental states and the nervous function of the body's endocrine glands (Saniotis, 2018).

Currently, different mind-body techniques are being investigated for the treatment and management of various diseases such as cardiovascular diseases, cancer, psychiatric disorders, and multiple sclerosis (Berntson et al. 2008; Penn and Bakken 2007; Gordon 2008; Mason and Hargreaves 2001; Mills and Allen 2000; Saniotis, 2018).

One of the main benefits of mind-body medicine is that people's psychological states can lead to psychological survival (Wahbeh et al., 2009; Saniotis, 2018). In modern medical studies, the connection between affectivity and susceptibility to diseases was recognized in the early 20th century, but the mechanical paradigm of medicine dominated it. In addition, significant research has been conducted on the effectiveness of religious-spiritual techniques in increasing well-being. These studies include the increase of brain-derived neurotrophic factor and the reduction of cortisol secretion in long-term Buddhist meditation (Pace et al. 2009), the improvement of neural flexibility, and the increase of cerebral blood flow in the practice of transcendental meditation (Jevning et al. 1996), which increased the brain connection in long-term meditators. (Luders et al. 2011; Saniotis, 2018)

Prayer is one of the forms of worship with the most form of meditation in the Islamic worldview and is more repeatable than other forms of worship. Prayer is one of the religious obligations of Muslims, which is believed to be performed by referring to the hadith: "Islam is built on five pillars: testifying that there is no god but God

and that Muhammad is His servant and Messenger, establishing prayer, paying zakat, performing the pilgrimage, and fasting in Ramadan." (Bukhārī, 1422, 1/11) Every Muslim must perform this religious duty at least five times a day in front of God by performing specific actions. In religious teachings, the positive effects of prayer on the human soul and body have been emphasized, and its primary goal is to reach the desired perfection, which is the primary goal of human creation from the point of view of Islam (Al-Baqarah/256).

After stating the place of religion in providing mental health and the spiritual aspect of man and accepting this issue, in the rest of the article, the effect of prayer on human mental health will be

examined and analyzed, emphasizing the perspective of the Qur'an.

Research Background

Various researches have been conducted about the subject discussed in Islamic sources, some of which are pointed out as follows:

In the study conducted by Ijaz et al., The present study aimed to examine the role of Salah education, religious education and mindfulness in offering prayer on mental health. The findings indicated that individuals who offer prayer regularly and with mindfulness have better mental health as compared with those who don't offer it regularly and with mindfulness. The mindfulness in prayer (Salah) and Salah education play a significant role in mental health. The findings of this study urge to spread awareness regarding Salah education and offering prayer regularly with mindfulness for the better outcome of mental health in people.

In the study conducted by Koenig et al., the authors conclude General religious practice is associated with increased positive psychological effects like better quality of life, matrimonial stability, sense of life determination and persistence Religiosity is also associated with less anxiety, depression and substance abuse (Koenig et al. 2001).

In the study conducted by Naimi et al., the authors argue Religion is a factor affecting health, and prayer is one of the most important religious interventions. Considering that the implementation of the

Tavasol prayer and other prayers leads to the improvement of the QOL and the psychological state of the patients who had undergone a pacemaker implantation, it was therefore necessary to use a Non pharmacological intervention to lay the necessary groundwork to improve the factors affecting the health of these patients.

In the study conducted by Masoumi et al., who compared the effect of the Quran's melody and instrumental music on the spiritual health of hemodialysis patients, the patients in the experimental group listened to the Qur'an for 1 month and, after the intervention, the mean spiritual health of the patients increased significantly (Masoumi et al. 2017), which is consistent with the results of the present study. Religion seems to act as a factor in improving and increasing the quality of life of patients, such that in the study of Saffari et al., it was shown that religion can act as a significant factor in increasing the quality of life of patients (Saffari et al. 2012).

In this article, we have concluded that prayer is not only not an individual, mental, and isolationist devotional-supplicatory ritual, but it is an act of worship that encompasses all spiritual and material aspects of life, and it can be stated that the level of willingness to accept responsibility and the accuracy of work and rendering services have a direct relationship with the level of individual and social commitment to prayer.

Research Method

The method of collecting data in this study is the library and taking notes. In such a way that after referring to the library and searching the reliable sources and research in the field of the question discussed in the article, the desired findings have been organized in the form of the present article. The research method is descriptive analysis and content analysis. Therefore, the original titles and generalities of the discussion have been described, and their content has been analyzed and evaluated in a qualitative process.

Roadmap Paragraph

This paper is structured as follows. In the introduction, the preliminary issues, method, background and research structure have been dealt with. In the first section, the concepts related to the topic

are explained, and in the second section, the effects and results of performing prayer on the health of the soul and psyche of people are discussed, and finally, at the end of the discussion, the conclusion and summing up of the topics are presented. To enter the discussion, we will first discuss the concept of prayer.

Result

1- The concept of prayer

In Arabic, prayer or "Ṣalāt" means supplication, humility, bowing, prostration, and asking for forgiveness and glorification. (Ibn Manzūr, 1955, 14/464-468) There is a difference of opinion in the definition of the term "Namāz". Some have defined the prayer based on the apparent rules of jurisprudence, some have defined it based on its goals and purposes, and some have defined it based on its interests. It should be noted that despite the differences in definitions, they all point to a single thing, which is enough to state one of them: prayer is a form of worship that achieves purposes such as forbidding fornication and malevolence and calming the world's sufferings with it. (Shatebi, 1417, 3/142)

Moreover, in Salah, there are certain thoughts, feelings and imagination which person must develop during prayer. Primary of them is imagination of Allah (God), as guided in authentic Hadith (Saying of Prophet Muhammad, P. B .U. H.), “worship to Allah as you are seeing him if you cannot do like this then at least (such thoughts) should be develop as he is seeing you” (Bukhari2007). In another saying of Prophet Muhammad P. B. U. H., it is commanded to bow and prostrate until person feel patience. Companion of Prophet Muhammad (P. B. U. H) Ali son of Talib said, “When I wished to talk to Allah I go for a prayer (Salah)”. These two hadiths (sayings) reflect that two states of mind are integral component of Salah (prayer): imagination of Allah as he is in front of him, and thoughts of talking with him. These preliminary thoughts take Muslim to a state of fantasy where he/she is talking to some unseen divine power (God). (Koenig et al. 2001)

From the point of view of jurisprudence, prayer is divided into two categories: Wājib and Sunnah, Wājib prayers must be read at five different times of the day and night, and there are many Sunnah prayers, and some have a specific time, and some do not have a

specific time. It has been ordered that the Wājib prayers and some of the Sunnah prayers be read in a congregation so that in addition to the spiritual and moral works, the social dimension of Muslim life is also strengthened (Al-Khinn et al., 1413, 1/117). Prayer is one of the unique and essential acts of worship in Islam, and in addition to its moral-social aspect, it has many positive psychological effects, which will be discussed further.

2- The positive effects of prayer on mental health

Prayer or talking to God is basically an instinctive thing; because real prayer is thinking and meditation. In other words, if prayer is performed accurately and in the true sense, it is much more than mere reflection. In every prayer, in addition to calculating his soul and measuring the correctness of his actions, he stands in front of the owner of the universe and thanks Him and trusts Him completely; he reduces the psychological pressures and adversities of life.

Wājib prayer is performed individually and in the congregation. Its real purpose is best realized in congregational prayer because the spirit of every prayer is a social spirit. A congregation or group of worshipers is also people who have gathered together, and a single hope keeps them alive. Therefore, they gather their work based on a certain goal and open the depths of their souls to accept a single motivation. It is a psychological fact that society develops the perceptive powers of an ordinary person, deepens his feelings, and stimulates his will so much that he does not recognize it in his isolation and loneliness. In fact, prayer as a psychological phenomenon is still a hidden secret (Iqbal, 2000, 106).

Based on this, it can be said that prayer is an "Intelligent optional act" that aims to create lasting psychological-moral effects; and it is not a transient emotional reaction or a repeated habit that has temporary effects. It is on this basis that conscious and purposeful prayer in the Qur'an is called "Establishing prayer," and with the expression "Aqīmū al-Ṣalāt" more than a hundred times in the Qur'an, the worshiper is ordered to pray with awareness and vigilance, and on the other hand, unconsciously and habitually reading the prayer is called "Wasting the prayer" and calls it a prelude to following lusts and going astray (Maryam/59). As a result of such a conscious and intelligent prayer, according to the

interpretation of the Qur'an, mental heart and peace are achieved for humans. According to the teachings of the Qur'an, the primary and basic achievement of prayer is the mental health of a person, the most important of which are the following:

2-1- Creating mental peace and security

Today, it has been proven in various sciences that there is not only a strong relationship between the human psyche and the human body but also that these two are interconnected and influence each other through this relationship and connection. As a result, physical sins, such as theft, drinking alcohol, etc., endanger the health and safety of a person and cause discomfort and disturbance to his nerves, and sins of the heart, such as envy, malice, selfishness, etc., also threaten his physical health and cause physical diseases such as headache, stomachache, and the like. (Amini, 2006, 143). Various research can be done about the effect of acts of worship, such as prayer, on the health of the body and soul, which leads to a better understanding of the philosophy of enactment of rulings; with this description, the main emphasis of the Qur'an in the enactment of prayer is on its spiritual effect and the training and refinement of the soul. As in verse "Establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without a doubt. And Allah knows the (deeds) that ye do." ('Ankabūt/45), God declared prayer as an obstacle to doing indecent and obnoxious things, and wasting⁽¹⁾ it is the beginning of moral slips and the following of sensual moods, which lead to deviation. In fact, prayer is the factor that prevents a person from committing all kinds of sins, and this deterrence creates mental and psychological security for him.

Perhaps it can be said that the main reason for the peace caused by prayer in the human soul is that the person praying sees himself in the presence of the creator and owner of the universe, who is in charge of all the affairs of the universe, and the assurance that God will never oppress His servants with His mercy and this brings to man the greatest comfort. This is the reason why in verse "Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction." (Ra'd/28), the remembrance of God has been introduced as the main cause of confidence and peace of heart, and

one of the main characteristics of a believer is mental peace. The main purpose of praying is nothing but remembering God; as God said to Prophet Musa and other believers: "And perform the prayer to remember God" (Tā Hā/14). In verse "But whosoever turns away from My Message, verily for him is a life narrowed down, and we shall raise him up blind on the Day of Judgment." (Tā Hā/124), turning away from the remembrance of God is the prelude to a hard life. "Ḍank" in Arabic means tight and stiff (Rāghib Isfihānī, 1412, 512), and the feeling of tightness and difficulty in life is a prelude to mental distress and mental pressure.

Observance of moderation in happiness and hardship is also one of the effects of inner peace and mental security, which is listed in the Qur'an as one of the effects of prayer. In verse: "Truly man was created very impatient. Fretful when evil touches him. And niggardly when good reaches him. Not so those devoted to Prayer. Those who remain steadfast to their prayer" (Ma'ārij/19-23) this is mentioned that man is very impatient and if he is in happiness, he becomes greedy and only considers himself (Marāghī, 1946, 29/71), except for the prayers who always appear before God and in hardships, with confidence in God's wisdom, they consider it a kind of test for their growth and in happiness, they see themselves in the test, and this attitude to life causes them always to have a stable character in happiness and difficulty, and avoid unusual anxiety and excitement.

2-2- Increasing patience against problems

Worldly life is a combination of joys and hardships; no one can deny the existence of problems in life. With this description, people's dealings with these problems are very different, and similar problems cause very different reactions. The main reason for this difference can be seen in the human attitude toward life and its problems. This basis is the principle emphasized by religion and psychology.

The positivist psychology approach has attracted the attention of psychologists in recent years, considering human talents and capabilities, whose goal is human well-being and happiness. Meanwhile, resilience has found a special place in the fields of developmental psychology, family psychology, and mental health, and gradually this approach is receiving more attention. Garmezy and Masten defined resilience as the ability or outcome of successful

adaptation to threatening conditions (Garmezy & Masten, 1991). Some have considered resilience as a positive adaptation in response to adverse conditions. It should be noted that resilience is not only patience against injuries or threatening conditions, but active and constructive participation in the surrounding environment, and it can be defined as the ability to establish biological-psychological balance in difficult conditions, which causes the improvement of problems damage with positive emotional and cognitive consequences. (Samani et al., 2016)

According to some psychologists, the goal of resilience is not only to return to the initial balance, but to reach a higher level of balance when facing threatening conditions. Thus, resilience is not just about coping with threatening conditions, but also about adapting well to life and achieving a higher level of resilience (Kumpfer, 1999). Various research results indicate that resilience has increased mental health and satisfaction with life (Silliman, 1994; Lazarus, 2004).

From a religious point of view, the existence of problems in life is considered obvious and natural, and in verse "Verily we have created man into toil and struggle." (Balad/4) it refers to the creation of man in the "Kabad", which means any kind of pain and hardship (Zamakhsharī, 1407, 4/754). From the Qur'anic point of view, the problems of life have different reasons and wisdom: sometimes these difficulties are to test the patience and the measure of the sincerity of people's faith, as in the verse "Do men think that they will be left alone on saying, "We believe", and that they will not be tested? We did test those before them, and Allah will certainly know those who are true from those who are false" ('Ankabūt/2-3) it has been mentioned that believers are tested so that people who are honest in their faith are separated from others, and this has been the ancient tradition of God. In some cases, hardships are caused by negligence, as it is mentioned in the verse "And indeed We will make them taste of the Penalty of this (life) prior to the supreme Penalty, in order that they may (repent and) return" (Sajda/21) that we will test people with worldly problems such as sickness, hunger, death, etc., in order to warn them and make them give up sins before death and resurrection. (Marāghī, 1946, 21/116) Perhaps one can imagine the most intense emotional tensions when losing loved ones. God

described these types of incidents as part of the nature of worldly life and warned the believers from wrongly understanding and dealing with the death of their loved ones, and has called the wrong attitude of unbelievers to the incidents and problems of life a cause of mental pressure: "O ye who believe! Be not like the Unbelievers, who say of their brethren, when they are traveling through the Earth or engaged in fighting: "If they had stayed with us, they would not have died or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives Life and Death, and Allah sees well all that ye do." (Al-Imrān/156)

The effect of prayer in increasing patience in the face of problems can be seen when a believer appears in front of God at least five different times a day, and says thanks to God with the phrase "Praise be to Allah, the Cherisher and Sustainer of the worlds" (Fātiḥa/2) in every situation and God provides the basis for the growth and education of every being with His attribute of "lordship". In fact, by saying this phrase for every incident that happens in the universe with all the details, the worshiper praises and thanks God; because all attributes, commands, actions, punishment of disobedient, rewards of servants, creation and order of existence are based on wisdom and require praise (Qasimi, 1418, 1/226). This is the reason why in verses such as "Nay, seek (Allah's) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit" (Al-Baqarah/45) and other verses, while mentioning prayer and patience together, He has ordered the believers to take help from these two acts of worship in their lives and withstand against psychological pressure. In addition, the mentioned verse implicitly refers to the difficulty of mental problems and states that seeking help from prayer and patience in the face of problems will be easy only for those who are humble in front of God and submit themselves to His wisdom.

2-3- Preventing fear and sadness

The human psyche is a mixture of all kinds of feelings and emotions, the two feelings of fear and sadness have a major impact on human peace. Fear and anxiety are rooted in worry about the future and sorrow and regret about the events and the past. Considering the current tense world, mental disorders have gained special importance because among the mental disorders, anxiety

and depression have a higher history and prevalence and have attracted the attention of researchers (Ra'ayi et al., 2009). The Qur'an has also mentioned in verses 118 and 119 of Surah Tā Hā that these two mental disorders are deeply rooted; where the Almighty God places Adam and Eve in a garden where they do not have to worry about the needs of life and do not suffer from anxiety. In fact, anxiety is the main and common symptom of mental disorders in this spectrum. Depression is also a kind of reaction to stress in which nothing, even what is a sign of competence and ability, seems valuable (Burns, 2006). Due to their prevalence and importance, these two mental disorders have received a large amount of research and financial resources. (Ablow and De Paulo, 1989) From the point of view of psychology, anxiety and depression are two inseparable aspects of human life; one cannot imagine human life without them (Sadok, 2001, translation by Poorafkari; Sarason et al., 2002).

Fear is a passive state that involuntarily keeps people away from threatening factors if fear is considered a natural and desirable reaction (Nouri, 2013, 369). From this point of view, fear is a common trait between humans and animals, and this instinctive trait actually protects humans from environmental threats and, as a result, their survival. From the point of view of psychology, fear is a very complex and powerful emotional state, which is associated with many symptoms of anxiety, including increased heart rate and pulse, stomach inflammation, lack of focus, dizziness, headache, and severe muscle contraction. Based on this, fear is considered a kind of mental illness (Yunker, 1994, 7). In the Holy Qur'an, the concept of fear is mentioned with different words, some of which refer to the negative aspect such as "Ru'b" and others such as "Khashyat" to the positive aspect of fear. Some words such as "Khawf", "Rahb" and "Ishfāq" are also common between the two dimensions and are determined by the context. One of the types of fear is reprehensible fear, and it means that a person is afraid of factors that do not have the merit and value of fear, and it is evident that from the Qur'an's point of view, any fear that is from other than God is included in this fear. Among the general causes of fear mentioned in the Qur'an, the following can be mentioned:

1- Fear of poverty and financial problems

Economic factors and the provision of material needs have always been one of the concerns of human beings, and the fluctuation of livelihood affairs has caused concern and fear of human beings. This concern is also mentioned in the verses of the Qur'an and one of the methods of testing by God is financial problems. As in verse: "Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere" (Baqarah/155) God has pointed out that undoubtedly, all human beings are tested by fear, hunger, and financial and emotional problems, and the only way to escape from these problems is patience.

As mentioned earlier, in verses 114 and 115 of Surah Tā Hā, one of the temptations that Satan used to deceive Adam was to assure freedom from hunger and hardship, and this indicates the natural existence of fear of the future in humans.

The fear of income and expenses is to the extent that in the past, people killed their children after birth - in some cases; this has been observed that they killed girls more than boys. (Ibn Ashur, 1984, 15/88) In verse: "Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin." (Isrā'/31) He condemned this fear and by adding the pronoun "Hum" to "Iyyākum" which refers to the killed children, it has been pointed out that the sustenance of the children has been determined before you and God will provide for them (Ibn Ashur, 1984, 15/88). It goes without saying that one of the reasons for abortion in modern times is the worry and fear of financial problems and the costs that raising a child will put on the shoulders of parents. Fear of material problems with different roots and causes is a type of fear forbidden in the Qur'an.

2- Fear of social pressure

Man is a social being and even though individual life brings him more freedom, he has accepted to live with his fellows to achieve the benefits of communal life. Today's human civilization is the result of the collective life of all human beings and the achievement of their mutual thinking and lived experience. In addition to the material

benefits, communal life also brings peace of mind and fulfillment of emotional needs. Along with many benefits, communal life also brings serious harm. One of those harms is social pressure. Humans have a great desire for social acceptance in collective life. Social acceptance means speaking and behaving according to the expectations of others. In other words, people are divided into two groups in the face of social pressure: the first group always speak according to their opinions and beliefs, and if they are asked about a subject, they answer them with complete honesty and while being steady in their answers, under any circumstances, they give the same answer to the questions asked, even if their answer causes social rejection. The other group behaves in such a way that their behavior is approved by others and by being in tune with the social flow, they try to be accepted and feel calm and secure (Saleh Seddiqpour et al., 2008).

The position of internal beliefs and convictions reveals its effect on social acceptance, when human behaviors are the result of his internal analysis process, which is based on the individual's attitude and belief and is influenced by the human value system. In conflict between beliefs and social pressure, a person decides whether to remain firm on his beliefs and accept the resulting social pressure, or reduce the social pressure by aligning with the society and hiding his beliefs and justifying his behavior.

3- Fear of nonexistence and death

Immortality is one of the long-standing questions, concerns and desires of man, and this desire has shown itself in the form of poems, legends, stories and other human teachings, and even today, efforts to increase the length of human life can be considered as one of the results of man's desire for immortality. From the point of view of philosophers, this desire is not specific to humans, but it exists in other creatures and is manifested in different ways. As from Aristotle's point of view, birth, reproduction and growth of beings all express the desire for immortality (Aristotle, book II, chapter IV, and paragraph 25, 101). Muslim philosophers and theologians, referring to rational and narrative reasons, have mentioned several reasons such as: the permissibility of restoring the dead, the survival of the original parts, and the necessity of divine justice (Suyūṭī, 1984, 388/9; Taftazani, nd, 92/5). The argument of Muslim and non-Muslim

philosophers and sages on the immortality of man implies that this attribute is inherent in man. With this description, death and the end of life on this Earth has always been a source of terror and fear and so far no escape has been found for it, as the Qur'an has also pointed out this fact: "Wherever ye are, death will find you out, even if ye are in towers built up strong and high" (Al-Nisā'/78).

The fear of death can be seen as a result of three basic reasons: First, a person enters another world that he does not know about, and this ignorance causes worry and stress. Second, all human beings gradually acquire emotional relationships and possessions during their lifetime, and leaving these things at once causes a lot of fear and anxiety for humans. Thirdly, a person has done various things throughout his life and is worried about facing his actions and the results of his actions, and this concern is depicted in several verses of the Qur'an. "And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! Woe to us! What a Book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: And not one will thy Lord treat with injustice." (Kahf/49)

Considering that prayer is a continuous connection between the worshiper and the creator of the universe, conscious prayer has an obvious effect on fear control. The worshiper considers God as his savior and supporter, so he takes refuge in him from financial problems and social pressures, and this trust reduces psychological pressures. As God in verses 7 and 8 of Surah Sharḥ instructs the Prophet (PBUH) that whenever he finds an opportunity in the hardships of life, he should do dhikr and pray. On the other hand, the worshiper does not see death as the end of life and considers it a transition to a stage that causes him to reach and be close to God. Therefore, there will be no fear of death, and with this attitude, prayer directly eliminates the fear and stress of life.

2-4- Punctuality and mental coherence

One of the causes of anxiety and stress is disorganization. Chaos, disorganization and lack of order in tasks and programs can be the source of stress or a starting point for it. A lot of busyness and multiplicity of tasks that co-occur often lead to

confusion, forgetfulness and fear of failure of unfinished projects (Talibzadeh, 2002).

Time management and optimal use of time is one of life's purposeful and valuable indicators, leading to mental coherence and personality stability. Having a specific plan for life prevents a person from mental distress and brings peace of mind. In verse 34 of Surah Ibrahim, it is mentioned that God has given countless blessings to man that cannot be counted, but man (in using these blessings) was injustice (to himself) a lot (and does not use them properly) and (by (Not using them) is ungrateful. One of the blessings mentioned repeatedly in the Qur'an is the blessing of time and life. In the first verse of Surah 'Asr, God swore by time and says that most people are at a loss (in using their life) and do not use the opportunity of life well. The importance of time there is more clear that in different places of the Qur'an it is mentioned in the morning, evening and other moments of the day and night; for example: the first verses of Surah Layl, Fajr, 'Asr, Shams, etc. swearing by something expresses its greatness and importance (Suyūṭī, 1974, 4/54). Also, in the verse "Did We not give you long enough life so that he that would should receive admonition? And (moreover) the warner came to you. So taste ye (the fruits of your deeds): for the wrong-doers there is no helper" (Fāṭir/37) in a reprimanding question, inappropriate use of time and life is mentioned as one of the demands of the Day of Resurrection (Shokani, 1414, 6/406). It is on this basis that time is considered very valuable among Islamic scholars and it is likened to a sword, which if not used, will cause destruction (Ibn Qayyim, 1996, 2/20).

Due to the importance of time and life in Islam, wasting it is considered a sin. The proof of this is that in Islam, most worships have a specific time that a Muslim must perform that worship at the appointed time. One of the acts of worship that has a specific time is prayer, which should not be neglected even in the battlefield, and if the conditions are suitable, it should be performed in the form of congregational prayer. It is also mentioned in the verse "For such prayers are enjoined on believers at stated times." (Al-Nisā'/103) that the prayer is timed. In addition, not only should the prayer be performed at a specific time, but it is better for a Muslim to perform the prayer at the beginning of the time, as it has been narrated from

the Holy Prophet (PBUH): "Which work is most beloved to God? He said: Prayer on time." (Bukhārī, 1422, 1/120; Muslim, nd, 1/90) The habit of praying at the beginning of the time and the repeating it over time, forces the praying person to plan and do things at the appointed time, and as a result, creates an orderly and punctual personality.

In Islam, there are five Wājib prayers (morning, noon, afternoon, evening, and night) and many Sunnah prayers, each of which has a specific time and place. For example, the time to perform "Ṣalāt al-Ḍuḥā" or Morning Prayer is after the full sunrise (Novi, 1991, 1/332). The obligation to observe time is not only for prayer, and other acts of worship such as: fasting, sacrifice, Ḥajj, etc., all have specific times, which institutionalize the importance of time and the necessity of planning in work. Obligation to perform and repeat prayers of day and night for every Muslim makes him punctual and careful in planning and paying attention to timing in work, which is the prelude to achieving the desired result. The reason why the timing of prayer is emphasized in the Qur'an is that prayer, due to its repeatability and special place, has institutionalized the best way of time management in the mind of a person, and this habit becomes his constant personality (Abu Ghadeh, 1415, 10).

2-5- Sense of worth and social identity

Humans are a part of society and always compare themselves with others to check their success and status, and as a result of this comparison, they achieve a sense of worth or social identity. This is the reason why the social identity is determined according to the social status of the individual with other members of the group or society (Kosh, 2010, 148). According to this, social identity is a person's perception, understanding and evaluation of himself from the perspective of others or society, which is imposed on people through the structure of the social system based on evaluation, approval or rejection (Lawler, 2015, 139). The result of the sense of social identity is that a person considers himself a part of society and feels responsible for it. In other words, in the process of socialization and communication with groups or social institutions existing in the social system, a person acquires an identity and considers himself to belong and be attributed to it in terms of emotion, obligation and duty (Kroger, 2019, 9; Burke, 1991, 836).

There are many aspects in prayer that make the worshiper feel valuable and social identity, some of which are mentioned:

1. During prayer, a person sees himself in front of Almighty God, and in the hadith "Worship God as if you see Him, and if you do not see Him, then He sees you." (Bukhārī, 1422, 1/19), it is ordered that during worship, especially prayer, the person praying should truly imagine God in front of him, and if he is not able to imagine this, he should be sure to stand before God and perform the prayer with complete humility. Whenever a person understands that he can talk to the creator of the universe without barriers and that God has given him value and status, this issue causes a person to feel valuable.
2. In Surah Al-Fātiḥa, which is obligatory to recite in all rak'ats of prayer, the person praying with the phrases "Thee (alone) we worship; Thee (alone) we ask for help. Show us the straight path" (Fātiḥa/5-6) by using plural verbs - even if he prays alone - considers himself as one of the members of the society and feels responsible towards the members of the society and prays for them in the first step, which causes the formation of social identity.
3. One of the principles emphasized by Islam regarding prayer is to perform it in congregation. The presence of people in the mosque and in the congregational prayer increases the love and social cohesion, which will also be very effective in forming a collective feeling.
4. In the congregational prayers, all the people stand behind the imam of the congregation and perform acts of worship in harmony after the congregation's imam, which is practical training for people to be aligned in social life and avoid differences. Therefore, whenever someone is elected as the ruler of the society, in order to achieve the goal, they should all engage in social activity in a coordinated and coherent way to achieve their goal.

CONCLUSION

Using religious practices to achieve mental peace and improve general health in society is one of the common objectives of religious

studies, medical science and psychology. During the past few decades, numerous and practical researches have been conducted in the field of medical science regarding the impact of Muslim religious practices on health and peace. Prayer, according to what has been said, isn't only an individual, mental, and isolationist act of worship, but also an act of worship which encompasses all aspects of life, from economics to spirituality. Accordingly, it can be said that an individual's or community's level of commitment to prayer is a clear indication of their level of responsibility and quality of service. For example, it is mentioned in the story of Prophet Hud and his people that after Hud invited them to religion, they said to him: "O Shu'eyb! Doth thy way of prayer command thee that we should forsake that which our fathers (used to) worship, or that we (should leave off) doing what we will with our own property. Lo! Thou art the mild, the guide to right behaviour." (Hūd/87) It is evident from this that true prayer cultivates a person in such a way that its effects can be discerned in his behavior, speech, and mental state. Even those who are not people of prayer will be able to tell that the message and mission expressed by that person is the result of his prayers. A number of educational, health, and psychological effects of prayer are mentioned in the Qur'an, including: fostering mental peace and security, increasing patience when faced with problems, preventing fear and sadness, maintaining mental coherence and planning power, and enhancing social identity and worth.

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- (1) It is appropriate to point out that there are three times in the matter of praying: a) Performing the prayer means praying in a proper and complete way. b) Wasting prayers means praying without fulfilling the right to pray and performing it in an undesirable manner. c) Leaving the prayer means neglecting and being careless in performing the prayer.