

## The effectiveness of Nahjolbalagheh Teachings about mammonism damage on mental well-being of gastrointestinal patients

Marziye Eshaghy<sup>1\*</sup>, Maryam Shahabi<sup>2</sup>, Elahe Ahangari<sup>3</sup>, Mohammad Tahan<sup>4,5</sup>

1- Department of Psychology, Islamic Azad University, Kashmar Branch, Kashmar, Iran.

2- Department of Clinical Psychology, Islamic Azad University, Birjand Branch, Birjand, Iran.

3- Department of Psychology and Educational Sciences, Payame Noor University, Kashmar, Iran.

4- Young Researchers and Elite Club, Islamic Azad University, Kashmar Branch, Kashmar, Iran.

5- Young Researchers and Elite Club, Islamic Azad University, Birjand Branch, Birjand, Iran.

\*Correspondence should be addressed to Mrs Marziye Eshaghy; Email: [ma.eshaghy@yahoo.com](mailto:ma.eshaghy@yahoo.com)

### Article Info

Received: May 23, 2019

Received in revised form:  
Jul 27, 2019

Accepted: Aug 10, 2019

Available Online: Sep 23, 2019

### Keywords:

Gastrointestinal patients  
Mammonism damage  
Spiritual well-being

### Abstract

**Background and Objective:** One of the basic factors that could jeopardize mental health is mammonism and the intense interest in the world. Thus, the aim of this study was to examine the effectiveness of teachings of Nahjolbalagheh about mammonism damage on mental well-being of gastrointestinal patients.

**Method:** The study adopted a quasi-experimental pre-test post-test design with a control group. The statistical population included all the female patients suffering from gastrointestinal disorders (stomach ulcers, gastritis, gastric reflux and intestinal nervous disease) who referred to Amirmomnin charity of Boshruyeh city (100 people) in 2016-2017. Out of this population, 40 people were selected through convenient sampling. The participants responded to Warwick Edinburgh's (2007) mental welfare questionnaire and then were randomly placed in a treatment or control group (20 people each). The members of the treatment group underwent 8 sessions of training about mammonism damages based on Nahjolbalagheh (adapted from statements of Imam Ali (A.S.) and Nahjolbalagheh). These trainings were provided by the use of the package developed by Shahabi and Shahabizadeh. The control group however did not receive any training. In the end, both groups answered the research question again. The data obtained were analyzed using analysis of covariance. All ethical issues were observed in this study and the researchers declared no conflict of interests.

**Results:** The findings indicated the mammonism damage training concepts based Nahjolbalagheh affect the patients' mental welfare, optimism, positive relationships with others, energy level ( $p < 0.003$ ).

**Conclusion:** Based on the obtained results, mammonism damage training based Nahjolbalagheh can be useful on gastrointestinal patients' well-being. Therefore, this type of treatment is recommended to mental health professionals.

Please cite this article as: Eshaghy M, Shahabi M, Ahangari E, Tahan M. The effectiveness of Nahjolbalagheh Teachings about mammonism damage on mental well-being of gastrointestinal patients. *J Res Relig Health*. 2019; 5(3): 109- 123. doi:<https://doi.org/10.22037/jrrh.v5i3.18801>.

### Summary

**Background and Objective:** Gastrointestinal diseases are psychotic disorders with distressing symptoms such as diarrhea, constipation, and abdominal pain. They are very prevalent in today's societies and, each year, their

diagnosis and treatment incur high costs on the society (1, 2). One of the key factors that can jeopardize mental health is mammonism. Thus, the aim of this study was to examine the effectiveness of teachings of Nahjolbalagheh about mammonism damage on mental well-being of gastrointestinal patients.

**Method:** The study adopted a quasi-experimental pre-

test post-test design with a control group. The statistical population included all the female patients suffering from gastrointestinal disorders (stomach ulcers, gastritis, gastric reflux and intestinal nervous disease) who referred to Amiralmomnin charity of Boshruyeh city (100 people) in 2016-2017. A gastroenterologist had diagnosed some kind of gastrointestinal disorders (stomach ulcers, gastritis, gastric reflux and intestinal nervous disease) in these patients. Out of this population, 40 people were selected through convenient sampling by consulting their medical records.

**Results:** The findings of the multivariate covariance analysis indicated that the level of significance of the multivariable F statistics of the Menting test was approximately ( $p < 0.0005$ ), which is less than the error level of 0.05. It can be concluded that there was a significant difference between the mental well-being of the patients in the experimental group and that of the control group members in at least one of the dependent variables. Also, the significance level of M-boxes is ( $p < 0.003$ ), which is higher than the error level of 0.001. Therefore, homogeneity assumption of variance-covariance matrix is not violated. In analyzing the covariance between the components of mental well-being, the significance level of optimism, positive relationships with others, and energy is less than 0.05; hence, the null hypothesis is rejected. In other words, with a confidence interval of 95%, mammonism teachings based on Nahjolbalagheh have positively affected the patients' mental well-being. The average moderate scores also show that the levels of optimism, positive relationships with others and energy have increased after training. The results of the effect size show that the group type explains 65% of the variation of optimism, 54% of positive relationships with others and 50% of the changes in energy.

**Conclusion:** The present study sought to investigate the effectiveness of Nahjolbalagheh-based teachings of mammonism damages on mental well-being of gastrointestinal patients. Many of the disorders and illnesses, including gastrointestinal diseases, are created by human beings themselves (3). Scientists believe that spiritual alarms and everyday excitement cause illness, and, in fact, human's everyday life is associated with anxiety and stress (4), and stressful events of life increase the likelihood of people getting into different diseases (5). Mammonism and excessive dependence on individual and social facilities such as wealth, child, position, authority, tribe and the like, which are regarded as the beauty of life in this world, prevent humans from remembering God. This in turn leads to the loss of one of the most important tools for gaining peace, and ends up in human's anxiety and stress. A man who has devoted themselves to the world is always in anxiety and concern, because the world is accompanied by all sorts of losses, whose psychological pressures leads to anxiety (6). Therefore, providing training about damages of mammonism based on the concepts of Nahjolbalagheh increase mental well-being in gastrointestinal patients. Indeed,

mammonism prevents humans from reaching perfection and paves the way for their fall. These teachings and familiarity of humans with the invalidity of the world and its positions, in comparison with the afterlife and the rules on which it is based, prevents the fall of humans and their attachment to the material world and provides their mental well-being.

#### Ethical Considerations

##### Compliance with ethical guidelines

The Ethics Committee in Biomedical Research of Shahid Beheshti University of Medical Sciences has confirmed this research.

##### Funding

This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

##### Conflict of interest

The authors declared no conflict of interest.

## References

- Zali M. digestive diseases trends (training course of Gastroenterology and liver disease string MPH). University of medical sciences and health services. 2008:127-14.
- Humaida IA. Relationship between Stress and psychosomatic complaints among nurses in Tabarjal hospital. *Open Journal of Medical Psychology*. 2012;1(3):15-9.
- Shahabi M. The effectiveness of secularism damage based Nahjolbalagheh on spiritual and spiritual, Mental well-being and affect Control digestive patients. iran: Islamic Azad University of birjand; 2016. (Full Text in Persian)
- Amini AH. *Alghadir*. Qom: Darlkatabarabi; 2013.
- Makarem Shirazi N. *Sample interpretation*. Tehran: Daralectab Alaslami; 2008.
- Farahani MT. Individual differences in subjective well-being and academic pressure plays a style of dealing with the psychological pressure. *Behavioral Science*. 2008;20(4):29-34. (Full Text in Persian)
- Clarke JG, Martin RA, Stein L, Lopes CE, Mello J, Friedmann P, et al. Warwick-Edinburgh Mental Well-being Scale (WEMWBS): Validated for teenage school students in England and Scotland. A mixed methods assessment. *BMC public health*. 2011;11:487.
- Sharif Razi AM. *Nahj al-Balagha*. SobhiSaleh, Researcher. Qom: Hejrat; 1994. (Full Text in Persian)
- On the occasion of the day of the guardians, Qom Seminary Islamic propaganda Office: The Supreme Leader; 2008 [Available from: <http://farsi.khamenei.ir>. (Full Text in Persian)
- Vahedi S, Ahmadiyan R. The relationship between religiosity and religious identity styles, dimensions of

psychological well-being with students. The psychology of religion. 2014;7(14):91-107. (Full Text in Persian)

11. Janbozorgi M. Religious orientation and mental health. Medical research (Journal Faculty of Medicine), Shaheed beheshti University of medical sciences and health services. 2007;31(4):345-50. (Full Text in Persian)

12. Taheri H. The role of religious beliefs in relieving concerns. Qom: Zaeer publishing; 2009. (Full Text in Persian)

13. Afsarder H, Rahimi A. Pathology of The new luxury in individual behaviours and Qourn strategies and validity of its prevention. Insight & Islamic education. 2015;12(33):101-34. (Full Text in Persian)

14. ZaraPoor A. Welcome the world and The correct understanding of the world 2015 [Available from: <http://m3657z.blogfa.com/post-250.aspx>]. (Full Text in Persian)