

The Role of Quranic Education Methods in Mental Health and Tendency to Addiction in Three Areas of Deterrence, Support and Supervision

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Abstract

Background and Objective: Considering the fact that few domestic and international studies have examined the role of spirituality in mental health and tendency to addiction, the present study attempted to explain the role of Quranic education methods in three areas including deterrence, support, and supervision.

Methods: This study is descriptive-analytical and draws on verses from the Quran and interpretations of the Quran based on the verses related to the topic of investigation. The authors declared no conflict of interest.

Results: The results pointed to a meaningful relationship of mental health and tendency to addiction with spirituality. This result confirms consistency of medicine with Quranic orders.

Conclusion: Based on the findings, it can be stated that spirituality can explain and predict mental health and tendency to addiction. Drawing on the religious orders, a purposeful order and organization can be given to life to reduce tendency to addiction. These methods concern drug users, their family, and the community and ensure strong ethical commitments.



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Summary

Background and Objective

As one of the four global crises, addiction has intrigued many communities including the Iranian and its effects can be more objectively observed on the appearance of other social harms (1). This social crisis has had more serious consequences in countries like Iran with its young population and its unique geographical position. Based on the existing evidence, there are about one million and three thousand addicts and eight hundred recreational consumers in Iran (2).

Considering the large number of studies that have recently tried to understand, prevent and treat addiction, there is a long way ahead for reaching the ultimate goal particularly in its treatment as addiction is a multi-dimensional and multi-factorial phenomenon (3). As a result,

addiction disorders and its undesirable consequences are considered as one of the most serious risks to mental and physical health in the world.

With modernization of communities and the crises caused by it, the issues related to mental health and addiction has considerably increased (4). On the other hand, spirituality and religion are among the factors that ensure mental health and have a negative correlation with religion (5). Considering the fact that religious education strategies and approaches plan for a happy lifestyle and present it to the world, certain measures have been considered for handling this serious issue.

Given the fact that few domestic and international studies have been carried out on the role of spirituality in mental health and inclination to take drugs (4), the present study is an attempt to explain the role of Quranic education methods in

addicts' mental health and reducing their tendency to take drugs. It also tries to address the question "Given the importance of examining treatments based on religion and examining the adverse effects of taking drugs, have any requirements been taken into account in Quranic education methods for preventing addiction and reducing the tendency to take drugs and bringing addicts back to normal life?"

Methods

This is a descriptive-analytical study based on which the concept of addiction and Quranic education were analyzed. The methods of Quranic education were inferred from the Quranic verses and the available interpretations.

Results

Drawing on the Quran, 22 methods of Quranic education can be inferred in mental health and reduced tendency to take drugs. These methods can be classified in three areas including deterrence, support and supervision.

A) Deterrence: Based on the verses related to deterrence in the Quran, the following methods were inferred: Giving insight (based on a Quranic example in the chapter of Anbia'/verse 16), self-indoctrination and suggestion (based on a Quranic example in the chapter of Mutaffefin/verse 14), self-imposing (based on a Quranic example in the chapter of Sharh/verse 3), Persistence in practice (based on a Quranic example in the chapter of Kahf/verse 29), the skill of saying "no" to contextual conditions (based on a Quranic example in the chapter of Nisa/verse 79), promising a reward and warning (based on a Quranic example in the chapter of Waqiah/verse 21, Hijr, verse 45/Nour, verse 38/ Ibrahim, verse 52/Yasin, verses 9-10 and 69-70/ and Anbia, verse 45), enjoining good (based on a Quranic example in the chapter of Baqarah, 195), reminding people of the blessings (based on a Quranic example in the chapter of Ale Emran, verse 113 and Zoha verse 11), practicing wisdom (based on a Quranic example in the chapter of Younes, verse 11/Baqarah, verse 242/Maidah, verse 100/Houd, verse 24), and good advice (based on a Quranic example in the chapter of Nahl verse 125).

B) In the area of support, the methods of forgiving (based on a Quranic example in the chapter of Taqabon, verse 14), dignity (based on a Quranic example in the chapter of Isra, verse 17), leisure time (based on a Quranic example in the chapter of Enshirah, verse 7/Mozammil, verse 7/Naba', verses 9-10/Younes, verse 67), reminding of death (based on a Quranic example

in the chapter of Ale Imran, verse 185), hijra or migration (based on a Quranic example in the chapter of Nisa, verse 97), good communication (based on a Quranic example in the chapter of Maidah, verse 105), and patience (based on a Quranic example in the chapter of Taha, verse 132) can be mentioned.

C) With regard to supervision, the method of supervision, watching and care can be mentioned drawing the Quranic examples in the chapter of Taha, verse 46/Qafir, verse 19 and Tur, verse 84).

Conclusion

The purpose of the present study was to examine and explain the role of Quranic methods of education in preventing and reducing the tendency to take drugs and returning the addicts to normal life and ensuring their mental health. Most of the domestic and international studies based on the keywords of spirituality, spiritual wellbeing, spiritual intelligence, spiritual wellbeing, prayers, drugs, and mental health were mainly systematic reviews or quantitative studies and few qualitative studies have been conducted with a prospective approach. Accordingly, out of the 155 studies related to taking drugs and drugs abuse, 95% have used such methods as prospective Cohort, clinical trial, or experimental studies and 84% showed a negative relationship between taking drugs and religiosity and religion (6). The results of these studies pointed to a meaningful and positive relationship between spiritual beliefs and mental health (7). The findings also show the negative relationship of spirituality and its dimensions with tendency to addiction (8). Gillum's study also indicated that the individuals who participate in spiritual activities take less drugs compared to those are less involved in these activities (9).

Abdoljabari et al. examined the effect of saying prayers on taking drugs showing that taking drugs can influence saying prayers to a great extent (10). Bahamin also examined the mediating role of spirituality in mental health and tendency to take drugs finding that spirituality can explain mental health and tendency to take drugs as a component (4).

The results of the present study indicated that methods of Quranic education ensure mental health and have a negative correlation with addiction. They have a protective role against relapsing into addiction. Furthermore, Quranic methods of education explain mental health and tendency to addiction in three components including deterrence, support and supervision and

in three areas of addiction prone personality, addictive environment, and addiction factor.

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Conflict of interest

The authors reported no conflicts of interest in this study.

Author's contributions

All the authors contributed to the study in all phases of writing the article.

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