

## Spiritual Interventions (Belief) In Family Therapy from the Point of View of Islam and Psychology

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Received: 19 February 2019 / Received in revised form: 12 April 2019, Accepted: 22 April 2019, Published online: 25 May 2019  
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### Abstract

One of the effective factors in personal and social misery is the health and inability of the family. Therefore, in the religion of Islam and modern psychology, in the first step, for the sake of the development of a healthy and competent family, all efforts are directed towards the establishment of a healthy family and maintains and maintains its health with preventive measures. In the second step, if families are faced with health pests, they will address the risk and restore health to the family, which is the best and least costly way in this regard, family therapy. Families of the family after decades of activity and enjoying family therapy with different tendencies have recognized the role of spiritual interventions in family therapy that was the first recommendation of Islam and it is considered as one of the most important indicators of the distinction between sustainable marriages and They call unstable and define effective spiritual affairs as religious beliefs, ethics, and worship. This paper acknowledges the role of all three aspects of spiritual intervention in family therapy since it forms the basis of all human orientations in life, beliefs and His beliefs have influenced the effective beliefs in family therapy, the most important of which are Belief in God, trust in God, satisfaction from righteousness and divine significance, belief in mission and imamate and resurrection.

**Key words:** family therapy, Spiritual interventions, beliefs interventions.

### Introduction

A family is a biological unit, whose formation is based on a marriage, according to which individuals have a causal or relative relationship and are related to each other. The family has a significant role as the first center in which one is placed. The first effects of the environment that a person receives are from the family environment, and even the pattern and style of interaction with other environments can be derived from the same atmosphere of the family. Family is not only the founder of an important part of human destiny, and it plays a major role in determining the future lifestyle, morality, health, and performance of an individual in the future, but sometimes the goodness and corruption of individuals are derived from the well-being and corruption of families. Now, the importance of family health is highlighted in improving the quality of life of the individuals and the community. Therefore, it is essential to consider the components of family health and if there is a problem in the family health, it should be resolved in the family therapy process.

One of the important and influential factors in family health is the religious and spiritual orientation that improves the efficiency of the family (Salarifar, 2017). Hence, in the teachings of Islam in forming a family, one of the important criteria for choosing a spouse is his faith and the belief of an individual is one of the factors influencing the consolidation of the family, and alienation and neglect to religious beliefs are causing serious problems in life " The holy Quran says:

« وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْضُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى »

‘And whoever refrains from my remembrance, he will have a hard life and, on the Day of Resurrection, we will make him blind (Taha, 124). It is clear that remembrance of God is raised from an inner belief in the Creator and the belief in monotheism. Imam Hassan (peace be upon him) told a man who consulted with Imam about his daughter's marriage:

«رَوِّجْهَا مِنْ رَجُلٍ تَقِيّ ، فَإِنَّهُ إِنْ أَحَبَّهَا أَكْرَمَهَا وَ إِنْ أَبْغَضَهَا لَمْ يَظْلِمْهَا»

Make her a pious man, because if he loves your daughter, he will respect her and if he does not love her, he does not oppress her (Mohammadi Rey Shahri, 2001, Hadith 2789). From this narrative it can be understood that piety that is derived from the belief in monotheism and resurrection prevents injustice in the family, which is one of the factors of the instability of families. For this reason, it is essential that in the process of family therapy and along with behavioral, cognitive, systemic and ... interventions, we consider the

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religious orientation of families and, in the event of a weakness in this area, help to improve the situation of the family through spiritual interventions. The purpose of this research is to explain spiritual interventions in the family therapy process, relying on Islamic sources and psychology. The main question that the author seeks to answer is to explain the role of religious interferences as one of the main foundations of spiritual affairs in family therapy process.

## 1. Family Therapy

Family therapy is an interference that focuses on changing the interactions and relations among family members and in its process seeks to improve the functioning of the family as a unit composed of each member of the family. In this regard, in the first step, it tries for the development of a healthy and competent family and use some ways to maintain its health and prevent the family health to be endangered, and in the second step, if the family faces a risk and a health pest, such as fragile differences that threaten the foundation of the family, they will address the risk and restore the health of the family and prevent the disintegration of the family is one of the things, on which the Islamic religion has emphasized since its inception, as well as the thinkers of the family who have always been looking for to take advantage of the power and role of family members in achieving healthy family and repulsing the dangers of the family. The origin of this approach can be seen in two things:

Firstly, the root of most of the problems that occur in life and endangers the health of the family can be best identified through the family, which recognizing the risk is the most important aspect in solving the problem.

Secondly, families are powerful forces that can play a role in consolidating the family. Therefore, in the Qur'an (Nisa / 34 and 35), God refers to the influential role of people in order to resolve the disagreement between couples:

« فَالصَّالِحَاتُ قَانِتَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُورَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ اطَّعْتُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا »

'Therefore, Righteous women are obedient and Guard in the husband's absence What Allah orders them to guard. As to those women on whose part you See ill-conduct, admonish them[ First ],[ next ]refuse to share their beds,[ And last ]beat them lightly, but if they Return to obedience, do not seek Against them means of annoyance; Verily, Allah is the Sublime Great' (Nisa, 34), and secondly, if the behaviors of an individual don't effect on the behavior of family members, God refers to the effective role of others help, and states:

« وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا »

"And if [as a guardian] you fear a breach Between the couple, then appoint an Arbitrator [chosen]from his family and an Arbitrator [chosen] from her family; if They both desire to refine their Relationship, Allah will effect harmony Between the couple. Verily, Allah is The Informed Knowing." (Nisa, 35).

From the perspective of thinkers in the field of family therapy, such as Gladding, one reason for family therapy is the belief that most problems in life occur and can be identified in a best way within the family.

Families are considered as powerful forces that are effective on the health of the family members either on their profit or their loss. In the twentieth century, with the development of new knowledge in psychology gradually in 1940, the couple therapy began in the form of family therapy (Salarifar, 2017). After the establishment of the American Psychological Association, some psychologists such as Bowen, Blatter, Haley, Steele and ... introduced new theories about family therapy. There are many different theories in family therapy. The fundamental family therapy approach is the foundation of all family-based therapies. The emphasis on the close links of family members, circle causation and the formation of interactive patterns among family members are the principles of this approach, which therapists in this field insist that is important to visit all family members in a room, because the way the enter the room, the way they exit and how they is important for understanding the problem and its solution.

Another important theory in family-therapy is the systematic approach that believes the family is a system. From the perspective of systems, families are constantly changing and replacing themselves. The perception of the family as a system requires recognizing this point that the relationships formed between the members of a family are too powerful and are full of a significant amount of human behavior, excitement, values and attitudes.

Psychodynamics approach as another family therapy theories in the family seeks to explore the way of the interconnection of inner life and the intrapersonal conflicts of family members with each other and how it affects the mental disorder of family members. The constructivist theorists emphasize the generality of family system, the organizational-level impact of family, and the interdependent function of its subsidiary systems, and consider them as the main determinant of the well-being of members. There are other theories in this field, such as eclecticism, humanists, intergenerational, etc... .

After decades of growth in family therapy, paying attention to the spiritual and cultural aspects of the family, therapists have entered into a new environment of interventions in which they not only consider the piety of couples, but also use it to solve other aspects of their

communication. (Walsh, 2009). According to the research of the Sal and Heaton, religious affiliations are one of the most important indicators of the distinction between sustainable and unsustainable marriages (Sal and Heaton, 1997, quoted by Fontana, 2006, p. 356). Gradually, studies and researches about families moved toward the interference in spiritual affairs of families as a key component in the healthy family structure. Safourayee (2011) has addressed the role of religious beliefs and opinions in family efficiency. Hassanzadeh (2009) relied on Islamic philosophy to formulate a group spiritual therapy couple. Salarifar (2010) has developed a cognitive-behavioral model for treating domestic violence based on spiritual teachings. Other researchers, such as Esmat Danesh Baz (2004), Ahmadi and Fatehi (2005), Fotohi Bonab (2009), Bagheriyan and Beheshti (2011), Salarifar et al (2013) and ... (quoted by Salariyarfar, 2017) have written articles with the aim of spiritual intervention and Spiritual therapy in family therapy.

After pointing out the purpose and necessity and background of the issue, it is worth noting that interventions in family therapy (especially in Islamic perspective) are defined in several areas: intervention in two main areas of psychology (including behavioral, cognitive, emotional and structural interventions) and the spiritual domain (including religious, moral, and worshipful interventions). In the present article we seek to explain the religious interventions in family therapy.

## 2. Belief interventions

From the perspective of Islam, an important part of interventions in the family therapy process is giving an insight to family members about the role of beliefs in human relationships, especially marital life. In these interventions, the family members' relationship with God is essential, and through the correction of religious beliefs of the family members help to solve their problem, because the basis of all human orientations in the life is their beliefs and opinions. Therefore, beliefs play the highest role in the individual and social life of human, and solves all problems and conflicts. If human beliefs in life and especially in the family are right and in accordance with the verdicts of the creator, his life will be on the right path and if the wrong beliefs are orienting one's life, his life will be on a wrong path too. Therefore, Islam, more than anything else, emphasizes improving the cognition and insights of human, and says that the best of people are those who are superior to others in terms of cognition and insight (Mohammadi Rey Shahri, quoted from Safurayee, 2011).

The beliefs that apply to family therapy are as follows:

### *1-2. believe in God*

Belief in God is one of the most important religious belief. Belief in God plays an important role in all aspects of the personality of the individuals. Believe in God unifies the purpose of the individual and family life of the spouses and the same divine achievement and obtaining the satisfaction of God will be an essential goal in all the behaviors and orientations in life (Al-An'am, 80 and 162) (Salarifar, 2017). Faith and belief in God have many effects on the lives of individuals, and in certain ways affect the health and efficiency of the family. The person who believes God always observes his actions (Hadid, 4) and according to the divine word, always sees God's presence closer than his neck (surah Qaf, 16), when dealing with another family members and playing his own role, he tries to do his duties, and respect for others' rights, obtain their satisfaction, and set his behavior in family life in order to achieve the growth, excellence and perfection of himself and his family and eliminate many disputes and family problems. One of the important aspects of marital life is the purposefulness in marriage, that if this common goal is transcendental and sustainable, the efforts of the members will increase to achieve it, which will reduce the differences and tensions in the family. According to the research sexual marriages are unsustainable (Ellis, 1375 quoted from Salarifar, 2017). Whatever goals are more stable in life, solidity and satisfaction will increase in life. Fennel (2007) in a 10-year old study, has considered religious values as components of marital satisfaction and marital commitment (quoted by Salarifar, 2017). A life, based on deep religious foundations, is rich in sacrifice, tranquility, forgiveness, cooperation, and ... because achieving the main goal of marriage, which is peace (Rom, 21) and obtaining the satisfaction of God (Al-An'am, 162), which is realized with monotheism and believe in God.

In the family therapy process to start the religious interventions, at first the therapist, by giving the insight and explaining the role of God-fearing in life and the main goal of marriage, through the method of questioning (Socratic) dialogue, tries to initiate the intervention process. In the sequel, it is suitable for the therapist to reduce the tension and relax the excitement of the family members and encourages their attention to the beautiful and divine attributes, which is emphasized by remembering some attributes such as divine love and affection (Hood, 90 and Nahl, 7) to help increase the kindness and institutionalize this important trait among the members of the family. Of course, the therapist should not suffice only for this trait, and other divine attributes such as amnesty, forgiveness, and patience..., whose institutionalization in the family has a great influence on improving the relationships. Also, the therapist must, by relying on the role of monotheism in the behavior and actions, encourage family members by doing behavioral exercises and giving family feedback and counseling sessions, institutionalize this belief in themselves and the family and in every moment of life act due to this belief. At the end of this section, it should be stated that the counselor and the therapist himself must have sufficient insight and sufficient belief in God because this plays an important role in the efficacy of this kind of intervention.

### *2-2 Trust in God*

Truthfulness means trusting in God and what he considers and not trusting in the people and what is in their hands (Ibn Babawayh, 2010, v. 1, p. 261; Majlesi, 1983, v. 66, p. 373). In the words of Martyr Morteza Motahari, we read about Trust: "Trust in the word, that is to

say, to select a lawyer, to trust in and rely on him, and in morality, that is to say, man should be stable in the right path and be sure that if he in his life prefers the right goal, which satisfies the almighty God instead of his own personal interests, and if he takes care of his activities and leaves his job to God, God will protect him. Believing in the divine destiny also believes in wisdom and divine mercy and justice, this believe is the result of trust and believe in God. The fear of death and annihilation eliminates the fear of poverty and destitution, and rectifies the greatest weakness of a person who is fearful of non-existence or the cruel existence (Motahari, 1998. p. 7-96).

The issue of Trust in God is one of the important components of individual and social human life, whose existence or absence has a significant impact on targeting, behavior, coping with problems and tensions in family life. The effects of trust in people's lives include: courage against internal and external enemies (Al-Ahzab, 48), obtaining peace and tranquility through faith in God (Reza'i, 2010; Qaraati, 2004, quoted by Khodayar, 2012), strengthening the will and decision-making (Al-Imran, 159) (Makarim Shirazi, 1995, p. 8, p. 152), self-sufficiency and self-esteem (Mohammadi Rey Shahri, 1998, quoted by Khodayar, 2012) and other effects such as patience and endurance, abandonment from depression (The same) and ... In the process of family therapy, after practicing the faith in God, it is necessary to address the issue of trust. Because if the couple are weak, their view is limited only to their material capital and others (Salarifar, 2017). Given the effects mentioned for trust in life, in order to institutionalize this important virtue in the family life, the following steps are suggested in the belief interference:

1. At first, the therapist examines the status of couples in view of the issue of trust. And then, by explaining the status of trust and strengthening the belief in divine arrogance, he tries to develop the cognitive development of the family.
2. In the next step, the therapist encourages couples to study the the practical lifestyle of religious leaders (Koleini, 1407, v. 5, p. 166) and scholars and introducing the source of the study.
3. In the third stage, the therapist chooses one of the family tensions with the help of another person and cooperate with each other to teach the way of trust in that particular case. For example, on affiliation with others in economic affairs, with teaching the consumption management, patience and providing a solution to reduce the interference of others in life, the trust in God in the hard stages of life should be taught and feedback its results at the next sessions.
4. In the last stage, in addition to practicing and presenting a technique in life's problems, it is pointed out to the parties that the meaning of trusting in God is not to sit in a corner and give things to God. However, trusting means that man is to examine the aspects of work with consultation and endless endeavor, take a step in the path, and know that a person who trusts in God is harder and more durable. Today, people are drowned in a world of troubles, and if they do not feel strongly dependent on a powerful force, they will undoubtedly suffer from many problems and illnesses.

### 3.2. Satisfaction with Divine Predestination

Satisfaction with the dimensions of life especially the marital relations are largely related to the spiritual viewpoint of couples (Salarifar, 2017, p. 227). One of the important and influential view in people's life is the satisfaction and pleasure of divine predestination. Satisfaction with divine predestination has many effects and blessings, including:

One of these effects is the peace and comfort in life. It is narrated from Imam Sadiq (peace be upon him):

«الرَّوْحُ وَالرَّاحَةُ فِي الرِّضَا وَالْيَقِينِ»

"Peace and comfort are in satisfaction with the divine predestination and certainty." (Majlesi1984 ,; Mohammadi Ray Shahri, Mizan al-Hekmah, v. 4, p. 202)

- The rising of resistance spirit in hardship is another effect of satisfaction with divine predestination. In a narration from the Prophet, peace be upon him, we read:

«مَنْ رَضِيَ مِنَ الدُّنْيَا بِمَا يَجْزِيهِ كَانَ أَيْسَرَ مَا فِيهَا يَكْفِيهِ»

(ibid., P. 348) One who is satisfied with his life in the world, the lowest level of living will suffice her."

In another narration, Imam Ali (peace be upon him) says:

«مَنْ رَضِيَ بِرِزْقِ اللَّهِ لَمْ يَخْزَنْ عَلَى مَا فَاتَهُ»

(ibid., v. 71, p. 340). Someone who is satisfied with the divine blessing, he would not be sad about what he has lost. "

Other effects such as the comfort of the body (Majlesi, 1984), divine reward (Mohammadi Ray Shahri, Mizan al-Hekmah, v. 4, p. 148), and ... are some of the blessings of satisfaction and pleasure to divine predestination.

This important virtue is very effective in the family atmosphere. If in a family this view is dominant, a satisfying process of life will be created including the demands of the parties of each other, the cooperation and satisfaction with each other, sacrifice and ... . In the process of family therapy and belief therapy, the therapist should be aware of the importance of this point and inform the family members of its importance. The following steps are proposed to bring the family to the satisfaction of predestination:

In the first stage, the therapist must, by giving the insight and awareness about the satisfaction with divine predestination, correct the misunderstandings and misconceptions of religious concepts. He must inform his clients that they should be satisfied in shortcomings and successes in life and they should be content with divine predestination, and the shortcomings should not stop them in continuing their path to success, and on the other hand, they will not be proud of their achievements, and they should not forget the remembrance of God and the will of God.

In the second stage, the therapist encourages his clients to satisfy with their current life. They help them to accept their current conditions in terms of personality, physical, financial, and psychological abilities, and the necessity of this acceptance is in obtaining the attribute of satisfaction from the divine predestination.

In the third stage, with reference to the sources of the study and the expression of some examples of the life of the scholars of religion, the family members are encouraged to study and think in the works and blessings of divine satisfaction.

At the last stage, the therapist, by providing weekly exercises such as non-comparing himself, his spouse and his assets with the appearance of the lives of others, participation and help in family affairs, the efforts to perform his duties accurately, and ... helps to improve the quality of his own family life. Also, the therapist, by presenting a verbal expression and heart remembrance, and with the feeling of satisfaction with the status quo and thanking God, reduce the negative feeling of the problems and increase the sense of satisfaction in life. Feed back this sense of satisfaction at the next sessions will help this process. .

#### *2-4 believe in Resalat<sup>1</sup> and Imamat*

Belief in Resalat and Imamat is one of the principles of Shi'a religion. The influence and position of belief in Resalat and Imamat can be considered from two important aspects:

The first aspect is explained by considering the philosophy of Imamat and Prophecy, and its importance is in learning and teaching our religious issues, in the sense that one of the philosophies of Resalat and Imamate is an explanation of the concepts of the Quran, as expressed in the Qur'an. This is the duty of the Prophet and then the duty of Imams. The Almighty God says in the Qur'an:

«وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ»

We have revealed the Qur'an to you. Explain to them what is revealed to them. (Nahl, 44)

Guiding the humans in the field of beliefs, religious laws, and ethical and social issues is one of the goals and philosophy of the divine mission prophets and imams.

The ultimatum on the people is the other philosophy of the prophetic and imamate discussions. In the Qur'an, we read:

«رُسُلًا مُبَشِّرِينَ وَ مُنْذِرِينَ لِنَاسٍ يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ»

«Messengers were as bearers of glad Tidings[ for the believers ]as well as Warmers[ for the disbelievers ]in order That mankind should not have Argument against Allah[ concerning Their lack of knowledge ]after sending The Messengers....»(Nisa, 165)

This issue also applies according to the traditions at the time of the Imams (Imam Ali ibn Abi Talib, 1989).

Judgment in disputes (Baqarah, 213), Justice and security (Hadid, 25) can also be understood as the other philosophies of Imamate and Prophecy.

Another aspect in the discussion of belief in Prophecy and Imamate is the modeling of the religious people and infallibles (peace be upon them). The principle of replication, while emulating and modeling from a childhood in humans, is a fundamental factor in learning, so that imitating good patterns has a very positive effect for children when it comes to solving the problem or encountering the surrounding environment. (Rahnama and Biriya, 2015)

The proper understanding of the commands and lifestyle of the infallibles (peace be upon them) and implementation of this commands in life plays an essential role in solving the tensions and problems of family. The behavior of infallibles from the first stage to the last stage of family life is highly instructive and educative, such as: selecting the spouse, mahriyeh and dowry, marriage ceremonies, etiquette in all aspects, the treatment to children, as well as dealing with parents and even the last meetings and recommendations in the worldly life are all of this kind (Kashmiri, 2017).

Considering the issues expressed in this discussion, in the family therapy process, the attention of the therapist is important in strengthening this belief area in the clients. Because modeling is based on "replication" and this is an important topic in the process of human development. The person who consciously replicates, firstly, must know the person in question; secondly, he should love him and thirdly, he should consider him more prominent and more authoritative. Without these three points, one cannot be expected to be

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<sup>1</sup>Prophecy

followed as an example for others (Achievement Newsletter, 2003, No. 43). Therefore, the therapist first needs to work on giving insight and increasing the awareness of clients, and by introducing the sources of study, explain the importance of believing in prophecy and divine mission. In the next step, we rely on the affection of the Ahl ol Bayt and the interest that we Shiites have on them, and by stimulating the excitement of the visitors, they try to establish a kind of affectionate relationship with the Ahl ol Bayt. Expressing the lifestyle behaviors of Imams, as a perfect example of modeling, is another step that the therapist should rely on. The recommendation that can be made is that mentioning cases that are related to the family problem is more important. These examples can be found in the cognitive (Majlesi, 1984), behavioral, emotional (Koleini, 1984), ethical field (Ibn Babawayh, 2006) (Quoted by Salarifar2017) and so on.

## 2-2 Believe in Resurrection

One of the important teachings of divine religions is believe in the resurrection and belief in the calculating the practices in a great day:

And [this will happen] on a Great Day: The Day that all mankind will stand Before the Creator of the worlds (Al-Mutaffifin 5: 6)

On that Day people shall come out from their graves hastily, that their Deeds be shown to them. Then he who has done a particle-weight of good shall see it, [and shall receive the reward for it], and he who has done a particle-weight of evil shall see it [and shall receive the recompense for it (Al-Zalzalah, 7 and 8).

Because of its extraordinary importance, more than a thousand verses from the Holy Qur'an are about this subject, and in almost all surahs, although implicitly, the life of the hereafter has been mentioned, and a large part of the Qur'an describes the teachings of Resurrection. More than seventy names and attributes of resurrection are mentioned in the Qur'an: Day of Calculation, Day of Alarm, Day of Promise, Day of loss, the Last Day, Day of Grief, etc. (Samani and Nasiri, 2010)

Each of the moral and ethical issues show their individual and social functions and effects in the society. The faith and belief in resurrection are also one of the important and influential beliefs are the source of effects for believers and communities, and they are considered as the pillar of any moral and social reform.

Awareness of the effects and functions of believe in resurrection is very important in the process of solving family problems and it is necessary for the therapist to institutionalize this important and influential belief in the family by recognizing the effects and giving an exact insight to its clients, to take an important step in the direction to solve family problems. So, first, we need to take a brief look at the effects of resurrection:

The first effect that can be said for believe in resurrection is to correct the purpose of life and change the way of looking at life. In the view of the one who believe in the hereafter, this world is a mortal, limited and transient place and the hereafter is an endless, immortal and unlimited place, in which man is eternally permanent. Against this idea, there are the idea of those who do not believe in the life of the hereafter and who consider death as the end of human life. In the belief of such people, by death one turns into a corpse that would be forgotten in a short time and his life's book is closed forever (Armaghan Journal, July 2009, No. 6).

These two views about this world and the hereafter have a direct impact on how to target life and play a role in life. Those who consider life as the only life in the world, and according to the Holy Qur'an, "they only know the appearance of worldly bliss and they are unaware of the hereafter" (Room 7). The bliss of this world is limited to the short pleasures of this world, but on the other hand, those who look at prosperity of the hereafter and do not know the prosperity and purpose of life to this world, the limited worldly pleasures don't stop their endeavor to obtain a luggage for eternal life and Amir al-Mu'minin says in a narrative: "Surely this world is the ultimate view of unaware people who do not look more than this world, but the view of a conscious people passes through this world, and from behind it sees the immortal world of the hereafter. So the knowledgeable man does not attach to this world, and he takes a luggage for hereafter and the blind man takes a luggage for this world" (Nahj al-Balaghah, sermon 133). This look also influences the space of the family. A family with this view, in targeting and dealing with blessings, focus on their limitedness and consider the main purpose and the main pleasure for the hereafter, and this leads to more effort in life and playing his role and doing his duties in life.

Mental relief and comfort against the hardships and problems of life are among the other effects of belief in resurrection. Psychologists consider death as one of the clashes that man faces with anxiety and fear (Yalom, Erwin, 1996). According to Bijastani (2015) This fear and anxiety is the result of a lack of believe in resurrection and a limited look at life, but if anyone believes in the resurrection and knows the truth of death, he will not be afraid of death and will not be hurt by the shortcomings and calamities, because he knows this world is limited and he sees the true life and complete comfort and full enjoyment in eternal life. Allah says in the Holy Quran:

« وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ »

"This world is but amusement and pastime whereas the real life is in The Last Home if the people but knew."

If a family has this view, the hardships, the shortcomings and the calamities do not take people's comfort, because they know these problems transient and they try their best for comfort in eternal life.

Other effects of believe in resurrection is responsibility and avoidance of evil acts. A person who believes in an audit at the Resurrection day will use all his efforts to perform worship and social duties and refrain from doing anything that causes discomfort and harm to others. If this look is created in the family's atmosphere, all family members try to do their individual and family responsibilities, and due to this responsibility, tension and problems of family are reduced. Other effects that can be expressed for resurrection are controlling instincts, preventing oppression and...

In order to strengthen family believe in resurrection, the therapist in family therapy sessions firstly increases the awareness of family members about this belief by expressing the importance and role of life satisfaction. In the next step, by expressing patterns and examples such as the story of the Prophet concerning the hardening of Sâad in the grave (Majlesi, 1983, v. 110, p. 89), or examples that mention the pressure of death and grave resulting from human behavior in the family (Ibn Babawayh, 2006, p. 1, p. 309; Kolehini, 1407, v. 6, p. 220) the therapist refers to the effects of believe in resurrection. Sometimes in therapeutic sessions, the therapist, using reminders of death and accountability of individuals versus God, encourages the couples to evaluate their behavior. In the last stage, the therapist can provide behavioral exercises according to the examples of behaviors that are used in narratives as incentives for the improvement of the hereafter's life. It can be used to strengthen and improve the family's behavior. Examples include the importance of give some water to a spouse (Majlesi 1983, v. 101, p. 106), helping the spouse in housework (ibid., P. 132), looking at the reward of the hereafter for disease, the death of loved ones (ibid., v. 82, p. 131; Kolehini 1407, v. 3, p. 361; quoted by Salarifar, 2017) and so on. The therapist, using the feedback of these cases in the family and the treatment sessions, can help the quality of implementing and institutionalizing these behaviors in the family.

## Conclusion

The health of the family as an important institution in society plays a significant role in the health of the individual and the community. Sometimes this biological entity faces a problem due to the weakness of the knowledge, beliefs and behaviors. The treatment and elimination of weaknesses of the family is involved in the family therapy process, depending on the type of problem. Lack of religious beliefs is one of the issues families facing today that it is necessary to be addressed in the process of spiritual family therapy. Today, the weakness in belief and trust in God, in Resurrection, Belief in Prophecy and Imamat, and dissatisfaction with divine predestination is one of the most important belief weaknesses in families that has been the source of problems in family relationships. It is essential for the therapist, in addition to strengthening his religious beliefs, strengthens the belief of the family members during the family therapy and, with the help of this important issue, resolves the problems of the family. It should be noted that the attention of parents and officials to strengthen the child's belief is very important since it prevents family problems in the future.

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