

# Impact of Quran in Treatment of the Psychological Disorder and Spiritual Illness

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**Abstract** This paper studies the effect of Quranic therapy on psychological diseases and spiritual diseases. The experiments have been conducted on a random sample with 121 patients from both genders. The procedures that have been followed were different sessions with the patients, who were given some verses from the Holy Quran to listen within a specific period of time. After that, each patient was given a remedy program. This study aimed to measure the effectiveness and responsiveness of patients to receive treatment through Quran. This study highlighted the employment of a quantitative research, which achieved its objective through validity and reliability. The results of the effectiveness factor came after ability and willingness and gave a result of 92.6% for those who support the contention that the Quran has a significant healing influence. Also, some of the patients who regularly attended Quranic therapy sessions have been successfully cured, 81.8% of the sample believe that Quranic therapy sessions support their health needs. This study has empirically proved that the sound of the Holy Quran is an effective treatment for those who suffer from spiritual and psychological issues. Folk medicine and other traditional methods of treatment are important field of study that require further investigation. The study also illustrates that it's highly important for patient to have confidence in his doctor or healer. Furthermore, our results show that the ability and willingness positively and significantly are related to the effectiveness and responsiveness, also effectiveness positively and significantly related to the responsiveness. Therefore, the patients satisfied to receive

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treatment through Quran and they have the ability and willingness to do so as they believe that Quran is an essential part of their life.

**Keywords** Psychological disorder · Spiritual diseases · Ability and willingness · Effectiveness · Response

## Introduction

In this research, the main problem is lack of research in Quran therapeutic practice (Hussain 2013). Therefore, psychological disease is a functional disorder which is characterized with the existence of inner conflicts and splitting of the personal relationships. Also, it's one of the main reasons of disability over the world (Murray and Lopez 1997). There are many symptoms of psychological diseases, such as anxiety and depression (Pompili et al. 2008). Medicine scientists have been trying to find some effective treatment for psychological diseases, where psychology has contributed in making us understand some important areas of the psychological aspects of human beings (Ralph 2015). Nowadays, when psychologists have sessions of medication with their patients, they use different techniques to enhance the patient's confidence and sometimes they use parapsychology. In Islamic nations, the faith healers and religious figures are remained as major sources of people's care (Dein et al. 2008; Khalifa and Hardie 2005).

Therefore, in Muslim countries, it's common for faith healers to be the first point of contact for individuals who attribute symptoms of mental illness to affliction by Jinn (Husseini 1991). The mind and body have an inter-dependent relationship is readily evidenced in numerous religious texts, but the lack of acknowledgement of that relationship in contemporary therapeutic approaches means that patients are not able to benefit from its use in sessions (Hussain 2013).

According to the Islamic belief, the possession or control of spirit by "Jinn" may possibly cause illness to human being. Jinn is a creature which can be seen in different shapes and can harm human being by using different evil ways (Babamohamadi et al. 2015). Also, Jinn has the ability of harming the human physically and mentally, either through possession or causing health problems and misfortune (Babamohamadi et al. 2015; Dein et al. 2008; Khalifa and Hardie 2005). The evil eye belief is a widespread superstition according to which people can cause harm by a mere envious glance at coveted objects or their owners (Khalifa and Hardie 2005; Boris 2015). Faith healers use a range of religious interventions to treat affliction by Jinn, of which the most widely used is Ruqyah (seeking refuge with God by listening certain verses from Quran); and Dhikr (remembrance of Allah) (Khalifa and Hardie 2005). In addition to these, a number of other treatment approaches include regular performance of prayers, exorcism, use of herbal remedies, drinking water mixed with Quranic written paper and many other methods (Al-Habeeb 2004; Abdel-Khalek 2008).

Contemporary studies show that sound is a form of energy that travels in the form of waves. When these waves reach the ears, the articulation of hearing is processed, beginning with recognition and concluding with the brain's response—understanding, imagination, desire, fear, love, hate and all the other human feelings that are affected by sound, whether it's meaningful in itself or has merely awakened special memories. Healing and cure through the Holy Quran is a new way of treatment, where belief and remembrance of God have a very strong influence in making the psychotic patients respond to the treatment given to them. That reading Quran loudly for treating psychological stresses and pressure

has a more positive influence than reading silently (Kamali 2005). Previous studies proof that hearing some part of Holy Quran will effect on status of brain activities from tension to relaxation through two ways, which have influence on both readers and listeners (Al-Banna 2009). The problem statement of this research is about psychotherapists depending on artificial drugs and other methods of psychological medication in treating their patients. These drugs given to the psychotic patients have side effects as they are made from chemical materials. Besides, some patients seek the help of swindlers, and thus these patients lose much money and waste much time without benefit. As a result for this and for us to help patients get well treated and to feel better, we have done an experiment which proves that Quran is the only better effective. Therefore, this research aimed to measure the effectiveness and responsiveness of patients to receive treatment through Quran.

## **Effectiveness of the Holy Quran in Psychological Problems and Mental Disorders**

The Holy Quran has great influence and effect in curing patients suffering from physical, psychological problems and mental disorders. There are many cases proving the fact that those having psychological problems and mental disorders are failed to be cured by a physician, who may have used very advanced technology in knowing the source of his patients' problems. Having tried many times, the physician would be forced to make a decision of advising his patients to seek psychiatrist's help, who also finds himself unable to help after having made necessary examinations over the patients. Having desperately sought different ways for getting necessary treatment, the patients of this study have finally decided to seek a treatment solution from the Holy Quran by which they get cured. To emphasize the importance of the Holy Quran in curing mental disorders, very famous Muslim scholar, Shaikh Ali Altameme, has stated in one of his lectures at Aleman University in Yemen that he has an Arabian friend who was seriously suffering from irritable bowel syndrome. After the patient had tried all possible ways and procedures of examining the source of the pain, it was proved that the patient had no implications in his irritable bowel syndrome. "Because the patient was feeling much pain, the patient sought my help (the researcher of this study) and therefore I examined the patient's situation; as a result I discovered that the patient's pain is due to Jinn's possession. Having discovered the pain source, I decided to treat the patient by reciting some verses of the Holy Quran over the pain source for 5 min. Hence, the patient was cured and is being safe and sound up to now."

## **Research Methods**

This study has been applied to a random sample of patients, from both genders male and female. It is conducted on 121 patients suffering from psychological diseases and spiritual illness. Patients were selected from two separate health centers in Yemen, namely the Al-Amal Psychological Hospital and the Al-Iman Center for Prophetic Medicine. We have met and interviewed the patients under the study, and we were able to know the patients' cases. Therefore, the data collection of this research will be carried out by quantitative methodology, which is reliable, accepted and also helped to achieve the research objectives, from the distributed questionnaires in 2-month duration, 121 valid responses. IBM SPSS (Version-20) and Smart PLS (Version-3) were used to analyze the data. We asked each psychotic patient to follow the instructions as follows:

A patient should continue being healed by one psychotherapist.

Patients should follow the treatment program (Table 1) based on the psychotherapist's instructions.

Patients should not stop treatment program without asking the psychotherapist's permission.

Patients should tell their psychotherapist in case they feel better so that the psychotherapist can take another effective step based on the achieved success.

Patients should follow a regular healthy nutrition system and also patients should stop smoking.

The process of treatment session starts with the patients' listening to some Quranic verses for almost 20 min. After 20 min, the patients had some rest for 30 min and they are asked about their case and how they feel after the listening session of the Quranic verses. After that, the treatment program was given as it is shown in Table 1, beside that the patient should listen to any Sura (verses) of the Holy Quran for a week.

## The Research Model and Hypotheses

The current study integrates the relevant factors into study framework that can be tested and validated. Such factors integration in one framework has never been done before in the literature specifically; the factors are ability and willingness (AW), effectiveness (EF) and response (RE). Based on the factors and the thorough and systematic literature review, the following hypotheses are developed and tested (Fig. 1).

**H1:** There is a significant relationship between ability and willingness with effectiveness.

**H2:** There is a significant relationship between ability and willingness with response.

**H3:** There is a significant relationship between effectiveness and response.

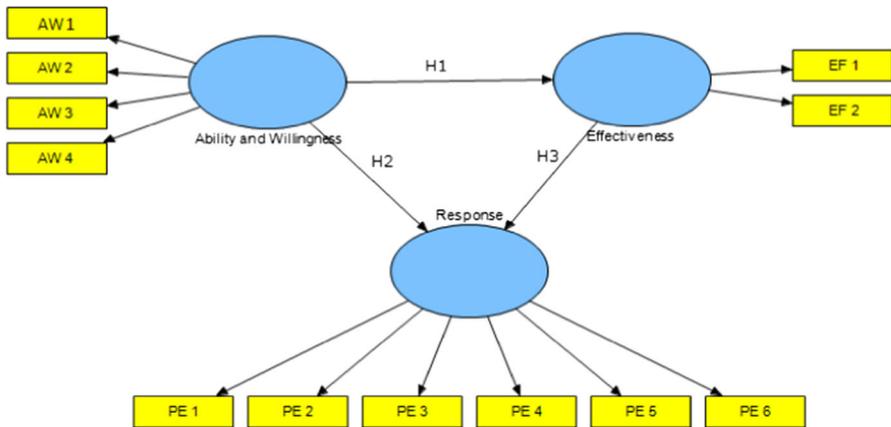
## Questionnaire

The questionnaire had two parts. The first part concerned demographics such as

- Gender, age group, marital status, employment status, place of birth and languages spoken.
- The second part includes 12 paragraphs classified into three main sections. The first section is about the psychotic patient's acceptance and willingness for being healed and treated by the Holy Quran. The second section is about the effectiveness of the Holy

**Table 1** Treatment programs

Method	Prayer
It should be recited in the morning and evening (individually), for 10-min period	In the name of Allah in every cell in my body
It should be recited in the morning and evening (individually), for 10-min period	In the name of Allah, in every beginning and end
Recited with placing palm of hand on the part of the body, where the pain is available (individually)	In the name of Allah for the pain existed in my body



**Fig. 1** Research model

Quran in healing whispers. The third section is about the patients’ effectiveness and response during the process of healing and based on the patients’ used method.

After this stage, patients were given sessions for listening Quran, then comes the follow-up stage through which patients were personally interviewed and they all were under the healing process. In the final stage, the questionnaire was distributed for the researchers to be sure about the influence of the positive healing and treatment done by the voice of the Holy Quran.

**Statistical Analyses**

Descriptive statistics were used to summarize the characteristics of the sample at baseline. The statistical analyses are done by using the reliability test in order to test the reliability of scale used in the survey; Cronbach’s alpha test was used to measure the reliability factor.

**Results and Discussion**

The sample of this study includes 121 participants because of whom the data were collected and available for analysis. It included eighty-eight (72.7%) male and thirty-three (27.3%) female patients. 21% of these patients are illiterate, while 27.4% held a high school diploma and 47.1% a university degrees. Table 2 shows the approximated results of the three main factors of the study The percentage of the ability and willingness factor is a little higher than the two remaining factors which indicate that patients have the willingness to receive treatment by Quran even those who depend on psychological treatments.

**Table 2** Statistical analyses

No.	Factor	No. of questions
1	Ability and willingness	4
2	Effectiveness	2
3	Response	6

Table 3 shows the result of 0.824 for Cronbach's alpha test which indicates higher reliability as the result close to 1.

Table 4 shows the answers of the patients whose number is 121, where it's noticed that the percentage of agreement is high compared to other answers.

Table 5 illustrates the patients' answers to the three following cases: willingness, response and effectiveness. Results show that willingness and response have high impact that makes patients (according to the Islamic perspective) believe that Quran is a source of cure and treatment.

The third factor in Table 6 shown the response of patients to six questions includes regular attendance at therapy sessions and listening certain prayers given by the therapist. The results show that only 56.44% of patients responded to such sessions. This is quite low and indicates that patients need to be more acquainted with their treatment instructions to ensure that there is a more scientific and methodological environment. This agrees with any applied therapy method, whether Islamic, traditional, or any of the new medication fields.

In general, the results of the survey are in harmony with the main theme of this study. It shows that major percentages of the sample believe and are satisfied that the Quran is part of the remedy. The effectiveness of Quranic therapy came in the second place, which indicates that this aspect needs to be revised and evaluated to get proper results. Patients also have a role in the success of the methodology used, and thus it's necessary to hold training courses to acquaint them with the method and their role in the treatment process.

## Measurement and Instrumentation

The beginning stage in the assertion of the validity and reliability of the model is the use of the Partial Least Square (PLS). Basic structural equations modeling (SEM) Smart PLS 3.0. Preceding theories were tried, and two phases were used to affirm the fitness model's integrity. Thus, in this research were build validity of model that spreads factors loading, composite reliability, Cronbach's alpha, R square, and average variance extracted was determined. The recommendation gave by Fornell and Larcker (1981) in light of making use of the standard test to affirm discriminant validity and reliability was used.

## Construct Validity of the Measurements

Develop legitimacy is delineated as the level to which the things used to gauge a components can appropriately quantify the idea they were meant to quantify (Hair et al. 2010). The entire things used to gauge the develops should stack essentially to their individual develops rather than different builds. This was guaranteed by leading an orderly audit of writing in the mission to deliver things that have as of now been set up and tried by earlier writers. On the premise of the component analysis, it was affirmed that things were

**Table 3** Reliability test

No. of items	Cronbach's alpha
12	824

**Table 4** Analysis of data and means

No.	Question	Disagree	Neutral	Agree	Total
1	I believe in Allah and that the Quran has in it a remedy for people	1 (0.8%)	1 (0.8%)	119 (98.3%)	121 (100%)
2	I do not mind to receive Quranic treatment for me and my family	3 (2.5%)	13 (10.7%)	105 (86.8%)	121 (100%)
3	Quranic therapy has become proper and scientific	5 (4.1%)	7 (5.8%)	109 (90.1)	121 (100%)
4	Medical treatment is not an alternative for Quranic therapy	5 (4.1%)	17 (14.0%)	99 (81.8%)	121 (100%)
5	Quranic therapy has significant healing results	1 (0.8%)	8 (6.6%)	112 (92.6%)	121 (100%)
6	Quranic therapy sessions are sufficient for your essential health needs	10 (8.3%)	12 (9.9%)	99 (81.8%)	121 (100%)
7	Performing prayers and listening the Quran helps in Quranic therapy sessions	0	14 (11.6%)	107 (88.4%)	121 (100%)
8	Observing the Quran enhances the process of treatment	0	19 (15.7%)	102 (84.3%)	121 (100%)
9	Attending Quranic therapy sessions on time helps in treatment	6 (5.0%)	19 (15.7%)	96 (79.3%)	121 (100%)
10	Accurate answers during treatment helps the therapist to diagnose the disease	4 (3.3%)	4 (3.3%)	97 (80.2%)	121 (100%)
11	I won't hesitate to get Quranic therapy again	9 (7.4%)	21 (17.4%)	91 (75.2%)	121 (100%)
12	Following the therapist's instructions help in treatment	1 (0.8%)	25 (20.7%)	95 (78.5%)	121 (100%)

**Table 5** Calculate the mean and standard deviation (SD) for items

Factor	Question	Mean	SD
Ability and Willingness	I believe in Allah and that the Quran has in it a remedy for people	2.98	0.203
	I do not mind to receive Quranic treatment for me and my family	2.84	0.428
	Quranic therapy has become proper and scientific	2.86	0.453
	Medical treatment is not an alternative for Quranic therapy	2.78	0.508
Effectiveness	Quranic therapy has significant healing results	2.92	0.305
	Quranic therapy sessions are sufficient for your essential health needs	2.74	0.602
Response	Performing prayers and listening Quran help in Quranic therapy sessions	2.88	0.321
	Observing the Quran as the process of treatment	2.84	0.365
	Attending Quranic therapy sessions on time helps the treatment	2.74	0.541
	Accurate answers during treatment help the therapist to diagnose the disease	2.77	0.496
	I won't hesitate to get Quranic therapy	2.68	0.608
	Following the therapist's instructions helps in treatment	2.78	0.438

**Table 6** Calculate the mean and standard deviation (SD) for factors

Factor	Total number	Mean	SD	Percentage
Ability and willingness	121	2.86	0.283	46.59
Effectiveness	121	2.83	0.422	45.66
Response	121	2.78	0.342	44.56

reasonably named to their develops as they showed high loadings on them stood out from various develops (Table 7).

### Convergent Validity of the Measurements

The composite reliability values differed from 0.9005 to 0.9141, and they are everywhere throughout the prescribed cutoff estimation of 0.70, with Cronbach values contrasting from 0.8128 to 0.8813, over the prescribed cutoff estimation of 0.60. In addition, the normal change removed (AVE) values contrasted from 0.6273 to 0.8418 (all surpassed the cutoff estimation of 0.5), with critical element loadings surpassing 0.50. These qualities all went over the prescribed incentive by Fornell and Larcker (1981) and Hair et al. (2010). Table 8 presents the CFA results of the measurement model.

### Discriminant Validity of Measures

The level to which an idea and its pointers go astray from another idea and its markers is surveyed by discriminant validity (Bagozzi et al. 1992). The AVE esteem is well over 0.50 and is critical at  $p = 0.001$ , and this shows that discriminant legitimacy is bolstered for the whole builds (Fornell and Larcker 1981). In such manner, Hair et al. (2010) clarified that the relationships between things in two develops ought not to surpass the square base of the normal fluctuation shared by a solitary develop's things (Table 9).

**Table 7** Loading and cross-loadings of the items

No.	Variables	Code	Ability and willingness	Effectiveness	Response
1	Ability and willingness	AW 1	<b>0.2241</b>	0.0000	0.0000
2		AW 2	<b>0.2571</b>	0.0000	0.0000
3		AW 3	<b>0.2576</b>	0.0000	0.0000
4		AW 4	<b>0.2612</b>	0.0000	0.0000
5	Effectiveness	EF 1	0.0000	<b>0.4958</b>	0.0000
6		EF 2	0.0000	<b>0.5042</b>	0.0000
7	Response	RE 1	0.0000	0.0000	<b>0.1792</b>
8		RE 2	0.0000	0.0000	<b>0.1590</b>
9		RE 3	0.0000	0.0000	<b>0.1577</b>
10		RE 4	0.0000	0.0000	<b>0.1772</b>
11		RE 5	0.0000	0.0000	<b>0.1607</b>
12		RE 6	0.0000	0.0000	<b>0.1661</b>

Bold values indicate the factor loading of the items are significant and acceptable

**Table 8** Convergent validity

No.	Variables	Code	Factors loading	Cronbach's alpha	Composite reliability	AVE	R square
1	Ability and willingness	AW 1	0.7792	0.8524	0.9005	0.6938	0.0000
2		AW 2	0.8539				
3		AW 3	0.8555				
4		AW 4	0.8408				
5	Effectiveness	EF 1	0.9059	0.8128	0.9141	0.8418	0.0780
6		EF 2	0.9289				
7	Response	RE 1	0.7987	0.8813	0.9097	0.6273	0.4260
8		RE 2	0.7356				
9		RE 3	0.7753				
10		RE 4	0.8121				
11		RE 5	0.7781				
12		RE 6	0.8476				

**Table 9** Latent variable correlations

Variables	Ability and willingness	Effectiveness	Response
Ability and willingness	1.0000		
Effectiveness	0.2793	1.0000	
Response	0.6120	0.3887	1.0000

## Analysis of the Structural Model

Taking after the assurance of the integrity of the demonstrated estimation, the following stride involved the testing of the conjectured connections among the builds. The specialist utilized the Smart PLS 3.0 where the model was analyzed by leading the PLS calculation. The way coefficients were then delivered is portrayed in Fig. 2. Figure 3 what's more shows the theories in Table 10.

This research has three hypotheses; all hypotheses proposed were supported. Specifically, the results show that ability and willingness positively and significantly influenced the effectiveness at ( $\beta = 0.279$ ,  $t = 4.145$ ,  $p < 0.001$ ) and therefore, the first hypothesis is supported. Added to this, the results also show that ability and willingness positively and significantly influenced the response at ( $\beta = 0.545$ ,  $t = 8.772$ ,  $p < 0.001$ ) and therefore, the second hypothesis is supported. Moreover, the results show that effectiveness positively and significantly related with response at ( $\beta = 0.236$ ,  $t = 2.808$ ,  $p < 0.001$ ), showing support for the third hypothesis.

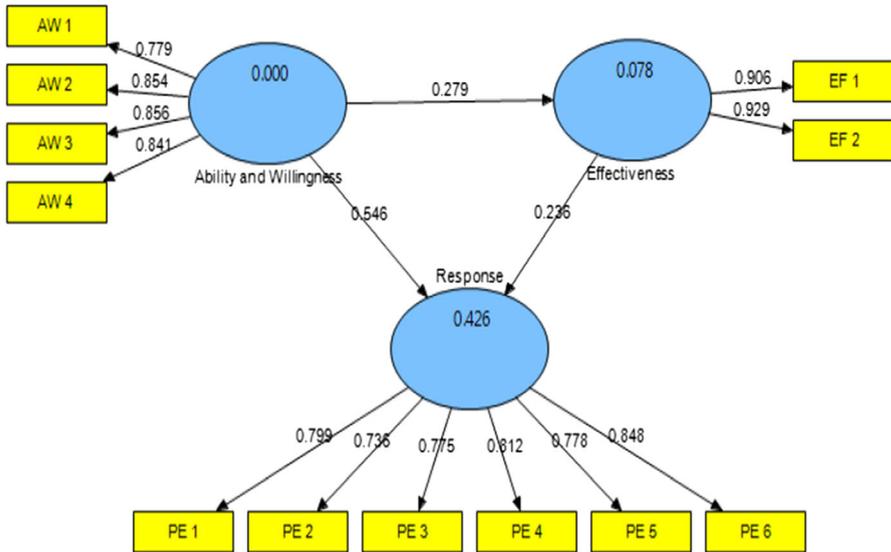


Fig. 2 Path coefficients results

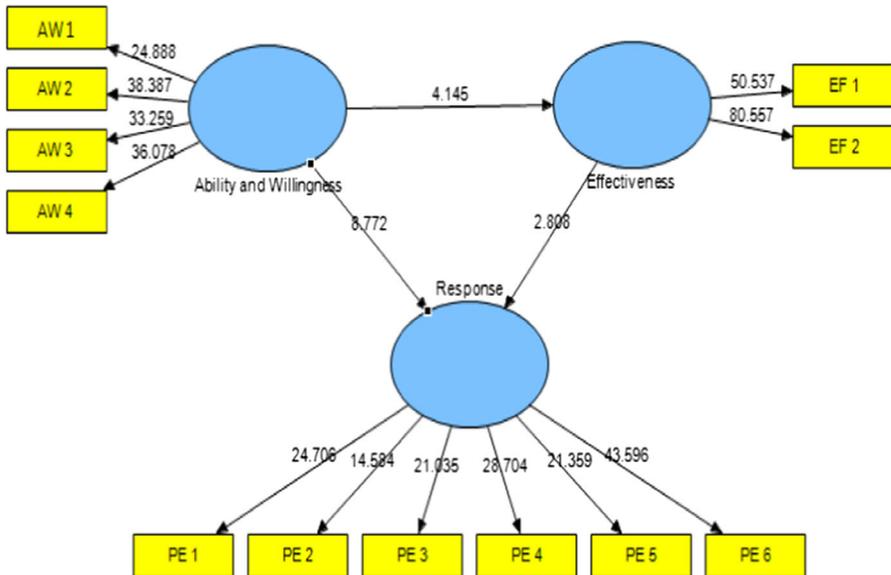


Fig. 3 Path coefficients *t* values

## Discussion

The results also show that although the majority of patients observed the main tenets of religious worships such as prayer, Quranic recitation and remembrance of Allah, they may

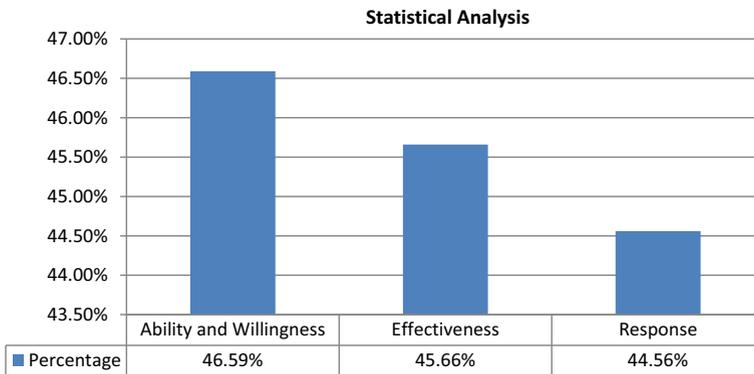
**Table 10** Hypotheses testing

H	Independent	Relationship	Dependent	Path coefficient	Standard E	t value	Result
1	AW	→	EF	0.2793	0.0674	4.1451	Supported
2	AW	→	RE	0.5460	0.0622	8.7722	Supported
3	EF	→	RE	0.2362	0.0841	2.8079	Supported

still suffer from psychological problems. This indicates the general situation of the average Muslims who tend to perform religious rituals in a traditional way that does not go beyond physical performance. The result of listening to the Quran gave different percentages as 68.6% of patients recited it regularly, while 7.4% of them recited it often and 24% rarely. In spite of this, most patients regularly asked forgiveness from Allah as part of their remembrance of Allah. This is consistent with Ally and Sumaya (2008), and Hussain (2013), about the relationship between the heart and brain function as evidenced with brief reference to Quranic verses and medical. Further, it raises questions around the implications of this information for therapists working in both physical and mental health.

Based on Fig. 1, it's shown that ability and willingness, effectiveness, and response are convergent in their rates, where ability and willingness have a simple slight increase comparing to that of effectiveness. It's also shown that patients have willingness to be treated by the Holy Quran, including patients depending on other psychological treatment and different types of medication. These patients consider treatment by the Holy Quran as a fundamental part of their belief that the Holy Quran is a book of healing psychological diseases. Furthermore, these patients believe that healing by Quran is indispensable, even though some of these patients depend on other psychological treatments and pills. The holy Quran refers to saving the life of a human irrespective of social class, race, and religion and insists on exemption of patients from physical activity, including the physical aspects of prayer (Hatami et al. 2013). Therefore, this research explains the types and reasons of psychological problems and mental disorders, for which the researcher tries to illustrate all possible ways and methods to know the source of these reasons and therefore suggest good possible techniques for cure. The study has concluded that the Holy Quran as well as other good practices such as fasting, alms giving, prayers and other good deeds are, if performed well, they will be the actual cure from these life problems and psychic disorders. The study has also concluded that disobeying Allah's words and teachings stated in the Quran is the main reason of psychological problems and mental disorders. This disobedience, which keeps someone away from Allah, causes serious problems such as depression, anxiety, confusion, discomfort and addiction (Fig. 4).

Furthermore, the effectiveness factor came after ability and willingness and gave a result of 92.6% for those who support the contention that the Quran has a significant healing influence. Indeed, some of the patients who regularly attended Quranic therapy sessions have been successfully cured. 8.81% of the samples believe that Quranic therapy sessions support their health needs. As for the direct influence of the Quran at structural and semantic levels for example question 5 in Table 3, the sample gave a high percentage of 92.6% (the same as ability and willingness). This indicates that the Quran has a significant influence on people more significant as those surveyed were all patients suffering from different psychological trauma.



**Fig. 4** Statistical analysis for ability and willingness, effectiveness and response

They believe that Quranic therapy is part of their belief for people's remedy and that it's an essential aid for curing many diseases, even if one is taking medicine. The tables also show that 98% of the survey sample have deep faith in Allah and believe the Quran as the people's remedy. This high percentage is attributed to Muslims' belief and the recognition of the Quran as the book of guidance and remedy. Most of the patients generally show willingness to receive treatment through the Quran, but the percentage dropped to 90% when Quranic therapy was based on scientific methods. This means that 10% of the patients were still in doubt of the accurate method that should be followed when opting for Quranic therapy as the people's cure. While the percentage is relatively small, the results still point out the importance of following a clear and scientific method when using the Quran for therapy, as most of the patients strongly believe that the Quran is having the people's remedy, but for some people they may agree or disagree about the methodology applications. They think that the method used in Quranic therapy nowadays is insufficient and does not support their essential health needs.

## Conclusion

In this research, a survey was distributed to patients suffering from psychological trauma in order to measure the effectiveness of Quranic therapy and to ascertain their receptiveness to such a therapy. The survey revealed that people are, in general, satisfied to receive treatment through Quran and they have the ability and willingness to do so as they believe that the Quran is an essential part of their life. It also showed that patients have positively responded to Quran recitations although they had some reservations about the methodology used for Quranic therapy, claiming that it does not comply with their basic health needs. Quranic therapy has an evident influence on psychological trauma. It promotes self-calmness and a sense of tranquility. Among the reasons that have led to an increase in psychological trauma is the ignorance of Muslims to the Quran in their lives. Witchery and spells are psychological diseases like anxiety, obsession and depression and may be treated through Quranic therapy. Many people fail to make use of Quranic therapy due to the weakness of the methodology used. Treatment by sound has an obvious influence in curing many psychological and physical diseases. A therapist should provide patients with the required instructions that patients need when taking recommended medication. More

attention is necessary for developing ways of collaborative work to be done by religious pioneers, who should encourage good practice models. Thus, we recommend future studies extend studies in this field wherein other factors are included to commensurate with different environments around the world. By using a questionnaire, the researchers have concluded:

- Using Quran as a source of cure has an obvious influence in helping those who are having psychological problems and mental diseases to feel peace in their minds and be free from problems and illnesses.
- Those suffering from psychological problems and mental disorders keep themselves away from the Quranic guidance and therefore their situation becomes from worse to worse.
- Quran is the cure from Jinn's possessions and sorcery which both cause psychological problems and mental diseases such as anxiety and depressions.

Therefore, in this research we recommend the following:

1. It's necessary for patients suffering from psychological problems and mental disorders to be cured by Quran.
2. New studies are needed to investigate new more creative techniques to be used for curing psychological problems and mental disorders. These studies should all investigate the influence and impact of Quran in curing diseases.

**Acknowledgements** The authors would like to thank a Research and Development Division at Academy of Islamic Studies for financial assistance to prepare this article. The grant provided to the authors under Research Project BK021-2014 is highly appreciated. We also would like to thank the Research Management Centre (RMC) and Ibnu Sina Institute for Scientific and Industrial Research (ISI-SIR), at Universiti Teknologi Malaysia for supporting this research.

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