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1. Dr. Sara Javaid
sarajavaid.iub.pakistan@gmail.com
Visiting Lecturer,
Government Sadiq College Women University,
Bahawalpur.

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Abstract & Indexing

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Spiritual Coping and Psychological Adjustment among Trauma Patients: A Clinical Study

Dr. Sara Javaid
Visiting Lecturer,
Government Sadiq College Women University, Bahawalpur.
sarajavaid.iub.pakistan@gmail.com

Abstract

Trauma has become a common health problem affecting both mental and physical well-being. Even though modern psychological treatments are available, in many Muslim societies, the role of Qur'ānic guidance in healing is not properly included alongside clinical care. This study was conducted at Bahawal Victoria Hospital in Bahawalpur to examine how Qur'ānic principles and psychological methods can work together in trauma management. A quantitative approach was used, based on responses from 200 trauma patients and 30 healthcare professionals. The results show a very strong support for combining both approaches, as almost all patients (99.5%) stated that Qur'ānic guidance with psychological treatment helps in recovery. Education level also appeared to influence coping, with better understanding seen among graduate participants. Most patients reported emotional comfort through Qur'ānic practices such as Surah Ar-Rahman, prayer, Ayat-e-Shifa, and zikr, while a large number of healthcare professionals (86.6%) also supported the idea that combining psychological and spiritual methods improves recovery and reduces reliance on medication. This study highlights the need for a balanced approach where psychological care and Qur'ānic guidance are used together to support better and more meaningful recovery from trauma.

Keywords: *Trauma Management, Qur'ānic Guidance, Psychological Treatment, Healthcare.*

Introduction to the Study

Trauma, defined as a severely upsetting or disturbing event, is a universal human phenomenon-affecting people from all nations, faiths, and communities.

According to the American Psychological Association, Trauma is defined as:

> "Trauma is an emotional response to a terrible event such as an accident, crime, natural disaster, physical or emotional abuse, neglect, experiencing or witnessing violence, death of a loved one, war, and more. Shock and distrust are normal reactions to a tragic event. Long-term reactions can include unpredictable emotions, flashbacks, tense relationships, and even physical symptoms like headaches or nausea. While these emotions are normal, some people think that it is challenging to go forward with their lives. Psychologists can help them to find useful techniques for managing their emotions."[1]

Trauma is recognized and treated in Islam through the lens of spiritual stability, patience, dependence on Allah, and seeking divine direction via supplication and prayer. In Islamic tradition, trauma is considered a test or trial from Allah, rather than a psychological or emotional disturbance. Life's problems, whether losses, physical pain, or mental discomfort, are viewed as a source of spiritual growth and purification. The Qur'ān and Hadith demonstrate that trial is a key notion in the link to Allah. Trials, such as mental health issues or hardships in life, are tests from Allah that examine human endurance and tolerance. The Holy Qur'ān exactly defines the concept of trials and trauma:

"وَ لَنَبْلُوَنَّكُمْ بِشَیْءٍ مِّنَ الْخَوْفِ وَ الْجُوْعِ وَ نَقْصٍ مِّنَ الْاَمْوَالِ وَ الْاَنْفُسِ وَ الثَّمَرٰتِ ؕ وَ بَشِّرِ الصّٰبِرِیْنَ الَّذِیْنَ اِذَاۤ اَصَابَتْهُمْ مُّصِیْبَةٌ ۙ قَالُوْۤا اِنَّا لِلّٰهِ وَ اِنَّاۤ اِلَیْهِ رٰجِعُوْنَ"[2]

"And we will certainly test you through terror and hunger, as well as a loss of riches, life, and fruits. And, O Beloved, deliver pleasant tidings to them who are patient. (They are the ones) who, while in hardship, declare, "Indeed, we belong to Allah and will return to Him."

According to the Qur'ān and Hadith, painful experiences are evidence of Allah's love for his steadfast followers. The objective of suffering and agony is to enhance the invalid's connection to the creator. Allah is also responsible for the agony and the healing that follows it. This indicates that the individual must become closer to Allah by strengthening their spiritual side and bringing more balance into their lives. The Prophet Muhammad stated in the Hadith:

قَالَ رَسُولُ اللَّهِ ﷺ" مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلاَّ كَفَّرَ اللَّهُ بِهَا عَنْهُ، حَتَّى الشَّوْكَةِ يُشَاكُهَا "[3]

"According to Allah's Messenger (ﷺ), "No calamity befalls a Muslim except that Allah compensates some of his sins, even if it were a prick from a thorn."

The Prophet (PBUH), as a role model in Islam, faced immense hardships and traumas. Their stories in the Qur'ān provide lessons on how to handle trauma with faith, perseverance, and reliance on Allah's wisdom.

People sometimes experience unusually or particularly traumatic and terrifying events. It is commonly accepted that psychological trauma affects people from all walks of life and is a significant problem in the modern world. The emotional health of people is disrupted by distressing incidents, including natural disasters, conflicts, violence, and injustices. Psychological trauma is more common because of the constant flow of information via digital media, which has also exposed people to communal traumas. Numerous things can cause trauma, such as individual experiences like mishaps or loss, and social issues like prejudice and unrest. The ongoing influence of technology, financial inequalities, and systemic issues can also result in psychological trauma. Today's society has become more conscious of mental health issues, which has highlighted the significance of comprehensive knowledge by raising attention to previously neglected causes of trauma.

It is worth noting that in 2021, the World Health Organization (WHO) reported more than 20,000 suicides in the country, most of them over 75% went untreated. At the same time, a recent mental health conference in Larkana revealed a dire situation in Pakistan where there are only 270 psychiatrists and less than 500 clinical psychologists for a population of over 220 million people.[4]"

Lack of these resources greatly delays a person with mental illness, as they are unable to find proper help, and in turn, they face various issues personally and professionally. This further adds to the stigma around mental illness and reinforces the cycle of suffering. It is surprising to realize the reality of mental health treatment in Pakistan, given the scale of the problem. In Islamic tradition, trauma is considered a test or trial from Allah, rather than a psychological or emotional disturbance. Life's problems, whether losses, physical pain, or mental discomfort, are viewed as chances for spiritual growth and purification. This research attempts to explore the effectiveness of an integrated approach to trauma therapy by merging Qur'anic principles with modern psychological methods.

Qur'ānic and Psychological Combined Approach to Dealing with Trauma

To provide a clear overview of the Qur'ānic principles and their integration with psychological approaches in trauma management, the following table summarizes the

key concepts discussed in this section.

Table 1: Qur'ānic and Psychological Combined Approach to Dealing with Trauma

Theme / Concept	Explanation
Qur'ānic and Psychological Combined Approach	Integrating Qur'ānic guidance with modern psychology to create a holistic trauma-healing framework
Tawakkul (Trust in Allah)	Building reliance on Allah as a spiritual coping resource in difficult times
Prayer and Mindfulness	Using Salah and mindfulness-based techniques to regulate emotions and reduce stress
Qur'ānic Reflection and Cognitive Restructuring	Reframing negative thoughts through Qur'ānic wisdom for healthier psychological perspectives
Gratefulness	Encouraging shukr (gratitude) as a positive psychological and spiritual healing tool
Acceptance	Emphasizing patience and acceptance of Allah's will during trials
"With Hardship Comes Ease"	Drawing hope and motivation from Qur'ānic reassurance of relief after trials
Dhikr (Remembrance) and Relaxation	Using remembrance of Allah for calmness, emotional balance, and relaxation techniques
Forgiveness (Maghfirah)	Promoting forgiveness-based therapy for emotional release and inner peace
Islamic Ethics and Community Support	Highlighting the role of Islamic values and collective support in trauma recovery
Qur'ānic Stories and Narrative Therapy	Applying stories of the Prophets and Sahaba as narrative therapy for trauma patients
Thematic Relevance of Qur'ānic Stories	Linking Qur'ānic stories with modern therapeutic insights for resilience-building.

As shown in the table, Qur'ānic concepts such as Tawakkul, Dhikr, and forgiveness can be effectively aligned with psychological practices like mindfulness, cognitive restructuring, and forgiveness-based therapy, creating a culturally and spiritually relevant framework for trauma recovery. An Islamic and psychological combined approach to dealing with trauma involves integrating principles from Islamic teachings with evidence-based psychological strategies. This approach recognizes the importance of addressing both the spiritual and psychological dimensions of trauma to promote holistic healing. Here are key components of such an approach:

Tawakkul (Trust in Allah) and Coping Strategies

Tawakkul, the Islamic concept of placing complete trust in Allah, plays a crucial role

in the psychological and emotional recovery from trauma. Tawakkul, or reliance on Allah, is an essential part of Islamic faith that can greatly improve mental health and overall well-being. It is more than just trust; it is about having complete faith in Allah's plan and finding peace in knowing that He is in control of everything.

> "Tawakkul involves placing one's trust in Allah's wisdom and timing, accepting that outcomes are in His control while making efforts to achieve goals. It is a fundamental aspect of Islamic faith, providing believers with a sense of peace and surrender amid life's challenges."[5]

When a person develops Tawakkul, they become more resilient and are better able to handle life's difficulties with strength and patience. Understanding Tawakkul means learning to surrender your worries and fears to Allah, trusting that He will guide you through every situation. This trust in Allah's plan brings contentment and makes it easier to accept life's ups and downs with a peaceful heart. Tawakkul is not just a belief; it is a source of strength and healing that can transform your life.

> "Tawakkul enhances resilience by encouraging individuals to remain hopeful and steadfast, trusting that Allah's plan is ultimately beneficial, even in the face of adversity."[6]

Combined with effective coping strategies, it provides a holistic approach to healing that integrates spiritual faith and practical resilience-building techniques. Encouraging individuals to place trust in Allah's plan (Tawakkul) while also teaching practical coping strategies from psychology. This dual approach acknowledges the significance of relying on faith and implementing effective psychological tools.

Prayer and Mindfulness-Based Techniques

In Islam, prayer and mindfulness are deeply entangled and serve as powerful tools for healing trauma. The first key to effective prayer in the Islamic context is establishing a heartfelt connection with Allah, the Creator and Sustainer. This connection transcends time and space, as Allah is always near and hears every supplication. When we focus on this relationship, a source of comfort and guidance links us to Allah's mercy and power:

> وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ[7]
>
> "When My servants question you, 'O Prophet', about Me, I am truly near. When a person prays to Me, I respond. Allow them to obey and believe in Me, and they may be guided to the right path."

The second essential element of prayer is sincerity and attentiveness (khushu'). Just as a physical connection requires energy to function, prayer requires the energy of love for Allah, mindfulness of His presence, and deep concentration. Mindfulness in Islam means being aware of Allah (taqwa) and being present in the moment of prayer. When a person stands in salah or raises their hands in du'a, their heart, body, and mind must be aligned, seeking Allah's help with complete focus and modesty. Without this presence, the prayer lacks its spiritual depth.

> "Prayer helps individuals externalize their concerns, reduce feelings of isolation, and enhance their emotional resilience by fostering a sense of hope and trust in a higher power."[8]

For prayer to be truly effective in Islam, one must stay in the present moment, fully aware of Allah's greatness and nearness. This mindfulness brings about a state of concentration, which opens the heart to divine wisdom and insight (hikmah).

Prayer and mindfulness-based techniques are integral components of holistic trauma recovery. Both practices provide individuals with tools to manage stress, foster emotional regulation, and promote overall mental well-being. Incorporating regular

prayers (Salah) as a source of spiritual connection and mindfulness. This integration helps individuals support present-moment awareness, reducing anxiety and promoting emotional regulation.

> "Studies have shown that individuals who incorporate both prayer and mindfulness into their recovery process experience significant improvements in mental health, including reduced symptoms of PTSD and enhanced well-being."[9]

Qur'ānic Reflection and Cognitive Restructuring

It was found that Islamic cognitive restructuring was a common approach among the participants in coping with post-traumatic stress symptoms. The content of Islamic cognitive restructuring can be categorized into four subthemes, the most commonly discussed of which is appreciation for life's humble adversities. In Islam, expressing gratitude can be done by saying 'Alhamdulillah' (All thanks to Allah).

Believing that God predetermines whatever occurs is vital to the Islamic faith; it is the last of the central beliefs that all Muslims must follow. Believing in fate, therefore, makes it easier for the individual to believe in their fate and take initiative to cope with the situation. When they embraced the event and everything that accompanied it, their symptoms subsided, and they were in a position to be more proactive in seeking relief for their suffering.

The capacity to believe that light will be seen at the end of the tunnel is very effective in creating hope for the future. This is because the Muslim participants believe in God and His Word (the Qur'ān), namely, a verse in the Qur'ān mentions that with every hardship comes ease.

"فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا" [10]

" So, with difficulty comes ease."

Integrating Qur'ānic reflection with cognitive restructuring provides a powerful approach to trauma recovery for Muslim individuals. This method combines spiritual reflection on Qur'ānic verses with cognitive-behavioral techniques to reframe negative thoughts and promote healing.

> "Therapists can guide clients to reflect on specific Qur'ānic verses that address themes of patience, resilience, and divine support, and then use cognitive restructuring techniques to reframe negative thoughts related to their trauma."[11]

Utilizing Qur'ānic verses for reflection and cognitive restructuring. This involves identifying and challenging negative thought patterns, aligning with both Islamic teachings and cognitive-behavioral principles.

Dhikr (Remembrance) and Relaxation Techniques

Dhikr involves the repetitive recitation of sentences honoring Allah, such as "Subhan Allahسُبْحَانَ ٱللَّهِ" (Glory be to Allah), "Alhamdulillahٱلْحَمْدُ لِلَّهِ" (All praise is due to Allah), and "Allahu Akbarالله أكبر" (Allah is the Greatest). This practice is strongly rooted in Islamic culture and is regarded as a means of maintaining spiritual awareness and connection with the divine.

"أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ" [12]

"Surely, hearts find comfort by remembering Allah."

Integrating Dhikr practices, such as repetitive remembrance of Allah, with relaxation techniques from psychology. This combination can contribute to a sense of inner peace and reduce physiological stress responses.

> "Practitioners can guide individuals in incorporating dhikr into their

> relaxation routines, such as using deep breathing exercises while reciting phrases of remembrance. This integration can enhance the calming effects and provide a dual focus on spiritual and physical well-being."[13]

Dhikr, a holistic Islamic practice that combines recitation, meditation, and relaxation techniques, provides a multifaceted approach to trauma healing. By integrating spiritual and physiological aspects of recovery, Dhikr fosters comprehensive well-being and promotes overall health.

Forgiveness (Maghfirah) and Forgiveness-Based Therapy

"Forgiveness (Maghfirah)" in Islamic theology is Allah's absolute forgiveness, in which sins are forgiven and erased, and a person finds peace of soul through spiritual purity. However, Forgiveness-Based Therapy is a psychological therapy method in which forgiveness serves as the medium for emotional healing. Forgiveness-Based Therapy primarily concentrates on releasing negative feelings such as anger and hatred, by the individual despite the inability to reconcile with others. Herein, the major distinction between the two concepts is the nature of the former, which revolves around God's mercy, while the latter is based on psychology, focusing on one's psychological state. This research focuses more on the Islamic notion of forgiveness, especially within the context of Maghfirah.

> "Forgiveness, or (maghfirah) in Arabic, is a core concept in many spiritual and religious traditions, emphasizing the importance of releasing resentment and extending mercy to those who have caused harm. Research indicates that practicing forgiveness can lead to significant psychological benefits, including reduced anxiety, depression, and anger, as well as improved emotional well-being and resilience."[14]

Forgiveness therapy involves four main phases. The first phase focuses on exploring the depth of the client's anger and its underlying causes. It helps identify how past injustices and unresolved anger may have affected the client's life, leading to sadness, life changes, or a pessimistic outlook. The next phase is about commitment to forgive. In this phase, clients learn what forgiveness truly means. It involves letting go of resentment and responding with compassion, understanding, or even love, without condoning or reconciling with the offender.

In the next phase, Clients are guided through cognitive exercises to understand the offender's life and struggles. By seeing the offender's past and emotional wounds, clients can develop empathy and compassion, helping them view the offender as a person rather than an evil figure. This phase encourages clients to adopt a broader perspective on human worth and avoid a cycle of revenge.

The final phase helps clients find meaning in their suffering and develop a new sense of purpose. It also encourages self-reflection, where clients consider their own need for forgiveness and grow in humility. These phases aim to help clients heal emotionally by fostering understanding, compassion, and personal growth.

> "Research has consistently shown that focusing on forgiveness can be a powerful way to overcome trauma-related issues by minimizing feelings of bitterness and facilitating emotional closure."[15]

Islamic Ethics and Community Support in Trauma Recovery

Islamic ethics, rooted in the Qur'ān and Sunnah, provide a holistic framework for addressing trauma recovery by integrating spiritual, emotional, and social dimensions of healing. Islam emphasizes resilience, gratitude, and reliance on Allah (tawakkul) as core values that guide individuals through adversity. Islamic ethics, rooted in the values

of empathy, fairness, and collective care, offers a comprehensive approach to trauma recovery. These ethical principles not only guide individual behavior but also influence therapeutic methods, ensuring that the healing process is both holistic and culturally harmonized.

> "Incorporating Islamic ethical principles in counselling practices ensures that the therapeutic process respects the cultural and religious values of Muslim clients, fostering a more effective and respectful healing environment."[16]

Aligning trauma recovery with Islamic ethics, emphasizing ethical considerations in therapy and decision-making. Trauma survivors are encouraged to seek solace within their families and communities. The Prophet Muhammad (PBUH) said:

> حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، قَالَ سَمِعْتُهُ يَقُولُ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالْحُمَّى ".[17]
>
> Narrated An-Nu`man bin Bashir: “According to Allah's Messenger (ﷺ), believers should be merciful, loving, and kind to one another, as if they were one body. If one part of the body is ill, the entire body suffers from insomnia and fever."

This ethic of compassion obliges communities to support trauma survivors through acts of kindness, counselling, and solidarity, fostering a nurturing environment for healing. The Islamic community support offers major resources for individuals recovering from trauma. These approaches emphasize the importance of communal ties, shared experiences, and spiritual guidance in the healing process.

> "Studies have shown that strong community support can lead to better mental health outcomes for trauma survivors, including reduced symptoms of PTSD and depression."[18]

Islamic ethics offer a comprehensive approach to trauma recovery, emphasizing patience, trust in Allah, forgiveness, gratitude, and community support. These principles align with contemporary psychological practices by addressing the emotional and spiritual dimensions of healing. This ethic of compassion obliges communities to support trauma survivors through acts of kindness, counseling, and solidarity, fostering a nurturing environment for healing.

Qur’ānic Stories and Narrative Therapy

Narrative therapy, a psychological approach that focuses on reshaping personal stories, aligns closely with the Qur’ānic use of stories as a means of healing, guidance, and empowerment.[19] Integrating Qur’ānic stories with narrative therapy offers a powerful method for trauma recovery, blending spiritual wisdom with psychological techniques. Using Qur’ānic stories as therapeutic tools in narrative therapy. For example, Prophet Ayyub (AS) experienced immense personal loss, including the death of his children, loss of wealth, and severe illness. Despite his suffering, he remained grateful and patient, continuously seeking Allah’s mercy:

> "وَلَا تَحۡنَثۡۖ إِنَّا وَجَدۡنَٰهُ صَابِرٗاۚ نِّعۡمَ ٱلۡعَبۡدُ إِنَّهُۥٓ أَوَّابٞ" [20]
>
> “Indeed, we found him to be a patient and great servant. Indeed, he was continuously turning back to Allah."

This story offers therapeutic value by teaching individuals to find meaning in their suffering, maintain hope, and seek spiritual relief in difficult times.

Thematic Relevance of Qur’ānic Stories in Narrative Therapy

Qur’ānic stories serve as profound tools in narrative therapy, offering therapeutic

insights and spiritual guidance for trauma recovery. One key theme is spirit and patience (sabr), which is consistently emphasized in the Qur'ān as a means of overcoming adversity. Trauma survivors can find relief in these narratives, as even the prophets faced significant challenges and emerged victorious through unwavering patience and trust in Allah. Integrating Qur'ānic stories into therapy offers practical benefits for trauma recovery. Storytelling sessions can help therapists guide discussions about flexibility, patience, and overcoming adversity, drawing from the inspiring lives of the prophets. Qur'ānic stories offer invaluable therapeutic tools for trauma recovery, providing a rich source of hope, guidance, and resilience. By integrating these narratives into therapy, trauma survivors can reconnect with their faith, reinterpret their experiences, and find emotional and spiritual healing.

Basic Research Questions

Key questions arising from this research problem include:

1. What Qur'ānic principles are most effective in managing trauma?
2. How effective are contemporary psychological techniques in trauma healing?
3. How do trauma survivors view the combination of Islamic principles and contemporary psychological methods in their recovery process?
4. What are doctors' views on the integration of Qur'ānic principles and psychological methods in trauma management?

Research Design

The present study employed a quantitative exploratory design to assess the perceptions and effectiveness of Qur'ānic and psychological techniques in trauma recovery. The quantitative design allowed for structured data collection and statistical analysis, ensuring objectivity and reliability. The current study was conducted in three phases: Phase I Instrument Development: Two self-generated, closed-ended questionnaires were developed for data collection. One questionnaire was designed for trauma patients, while the other was developed for healthcare professionals (psychologists, psychiatrists, and doctors). Both questionnaires were structured on a Likert scale to measure attitudes, perceptions, and the effectiveness of Qur'ānic and psychological approaches in trauma recovery. Phase II: Pilot Study: A pilot study was carried out to assess the validity, clarity, and reliability of the questionnaires. This phase ensured the verification of language suitability and psychometric reliability before administering the tools on a larger sample. Phase III: Main Study: The main study involved the administration of questionnaires to a larger sample comprising 200 trauma patients and 30 healthcare professionals at Bahawal Victoria Hospital, Bahawalpur. Statistical analyses, including ANOVA, were conducted to examine the role of sociodemographic factors, coping strategies, and the perceived effectiveness of Qur'ānic and psychological interventions in trauma management.

Place of Research

The present research was conducted at Bahawal Victoria Hospital (BVH), Bahawalpur, Pakistan. It is one of the largest tertiary care hospitals in South Punjab, covering an extensive population of Bahawalpur and nearby regions. The hospital was appropriate for this research because of its variety of sections: psychiatry, psychology, trauma, and rehabilitation. Bahawal Victoria Hospital (BVH) is a teaching hospital of QAMC, so it has access to the medical staff as well as mental health professionals. Second, the sample consisted of various hospitalization cases, such as trauma patients from accidents, chronic patients, and psychological cases; therefore, the hospital is suitable for collecting data. Third, cooperation from the hospital administration made the data collection process smooth.

Phase I: Instrument Development

The first phase of the study involved the development of tailored research instruments to effectively gather data on the integration of Qur'ānic principles and contemporary psychological techniques in trauma management. This included the development of two self-generated questionnaires, one for trauma patients and the other for doctors, along with a demographic information sheet to contextualize respondents' backgrounds.

A thorough assessment of current literature on trauma, Qur'ānic healing, and psychological therapies served as the foundation for developing questionnaire items. Key themes observed included recitation of the holy Qur'ān, trust in Allah, patience in pain, gratitude, recitation of healing verses, prayers, and modern psychological procedures like Cognitive Behavioral Therapy (CBT), Counselling, Catharsis, and Progressive Muscle Relaxation (PMR).

Development of Questionnaire

Two self-generated, closed-ended questionnaires were used to collect data from the participants. These surveys were created in collaboration with psychology and Islamic studies professionals to ensure their validity and significance. Their feedback helped to improve the scope and phrasing of the questions, assuring cultural and religious sensitivity. The items were divided into thematic groups to allow for more responses that are concentrated responses.

Questionnaire for Patients and Doctors

Focused on understanding patients' experiences with trauma and their perspectives on the integration of Qur'ānic principles and psychological techniques. Structured with Likert scale items to capture the degree of agreement or disagreement with specific statements. The questionnaire is based on three thematic parts: Personal experiences and beliefs, Qur'ānic practices and their effects, psychological techniques and integration. A questionnaire for doctors was designed to gather insights from professionals regarding the effectiveness of integrating Qur'ānic and psychological approaches in trauma management. The questionnaire was based on two main points: Use of psychological and Qur'ānic methods and Observations of patient outcomes when integrating both approaches.

Inclusion and Exclusion Criteria for Patients and Health Professionals

The development of a self-generated questionnaire and a demographic information sheet was the foundation on which this study was set to investigate the interaction between Qur'ānic principles and modern psychology in trauma management. Patients and professionals who fulfilled the required conditions were selected to participate in this study. Patients were adults aged 18 years or more, diagnosed with trauma-related conditions. Patients with significant cognitive impairment or those less than 18 years old were excluded.

Doctors and psychologists who had experience in the management of trauma were approached for this purpose. The patients were diversely selected from different wards of Bahawal Victoria Hospital (BVH) to collect a great insight into traumatic experiences. This widespread approach helped in the comprehensive data collection process, which enabled a detailed exploration of trauma management applications.

Phase II: Pilot Study and Semi-Structured Interviews

The pilot study was conducted to evaluate whether the items of the questionnaires were easily understandable for both patients and doctors. To assess the internal consistency and stability of the self-generated questionnaires and to ensure that the questionnaires were suitable for the target population, particularly considering the large proportion of

uneducated participants from rural backgrounds. Semi-structured interviews were further used along with other techniques for a better understanding of the trauma management experiences of the participants. 10 semi-structured interviews were carried out. The participants were selected purposively to enable the study to address two key aspects: the actual life experiences of the trauma patients and the professional opinions of the healthcare specialists.

Phase III: Main Study

The administration at Bahawal Victoria Hospital provided ethical approval. Participants were given an informed consent sheet that explained the main purpose of the study, confidentiality procedures, and the voluntary nature of participation. Before collecting data, the researcher described the informed consent process and answered any questions the participants asked. Participants were informed that they might withdraw at any moment. The study was approved by the hospital administration, who also assisted with data gathering.

Data Collection Procedure

The key study involved handing over the demographic sheets and questionnaires to 200 patients and 30 professionals. The questionnaire was distributed personally to every individual to establish an approachable environment and thus to win trust. A demographic sheet was also used in which general information, including age, gender, educational qualification, and religious practices, from participants was acquired. It gave significant contextual details about the research. Patients with weak literacy skills were assisted by reading aloud the questions and clearing up ambiguities to ensure that appropriate answers were provided. The whole process was also made neutral and not judgmental in order not to bias participants' responses. Also, the culture and ethics involved adhered strictly to obtaining informed consent and ensuring the confidentiality and privacy of participants.

Qur’ānic Frameworks

The integration of Qur’ānic principles with contemporary psychological practices is the foundation of this study. The research used the Qur’ānic teachings to understand the application of these teachings in recovery from trauma by providing a comprehensive questionnaire to the participants. This questionnaire was prepared to find out the views, practices, and perceptions of the participants about the appropriateness of the Qur'ānic guidance for psychological treatment. Participants were asked about their use of specific religious practices, including the Recitation of the Qur’ān. Perceptions of how reciting or listening to the Qur’ān (including Surah Al-Rahman and Ayat al-Kursi) impacted their emotional stability, peace of mind, and sleep quality. Supplications and Dhikr (Remembrance of Allah): the practice of repeating supplications and its perceived impact on psychological well-being. (Remembrance) Promoted emotional regulation and relaxation through regular remembrance of Allah. The role of daily prayer in diminishing feelings of hopelessness, encouraging emotional strength, and improving mental insight. Narrative Therapy used the stories of prophets in the Qur’ān and their strength during trials to develop coping mechanisms in participants. Stories were extracted for the hope and strength they might inspire. It also asked participants to share their opinions on the combination of Qur’ān principles with modern psychological approaches in dealing with trauma better.

Psychological Techniques

Different psychological techniques, such as cognitive-behavioral therapy, Counselling, progressive muscle relaxation, and catharsis, to treat psychological trauma using

evidence-based methods. A complete part of the questionnaire, appropriately designed to ask the participants regarding their awareness and opinion of using strategies such as CBT, counselling, PMR, and catharsis that might be used for managing trauma. The questions were made to find out the participants' familiarity with CBT, its efficacy in managing negative thought patterns, and its capacity to deal with emotions emerging from trauma, like fear and anxiety. Questions in the survey addressed the participants' perceptions of incorporating Qur'ān teaching with other psychological techniques. This methodology details the study on psychological techniques and Qur'ānic principles as worthwhile alternatives for overcoming trauma; thus, it furnishes a context for future practice and research conducted in culturally sensitive and religious environments.

Data Analysis

The collected data were analysed by using ANOVA (Analysis of Variance), as a statistical technique for comparing the group means and significant differences. This software was used for descriptive statistics of mean, standard deviation, and frequency to summarize participant demographics and responses. The psychological findings are compared with teachings from the holy Qur'ān to assess effectiveness in a combined approach. This valuation was conducted through thematic coding of qualitative responses and statistical analyses of quantitative data.

Key Findings

The findings of the study "Exploring Integrative Approaches: A Study on the Application of Qur'ānic Principles and Contemporary Psychology in Trauma Management at Bahawal Victoria Hospital, Bahawalpur" are presented. The results with discussion are arranged under three thematic areas developed from the questionnaires of patient and doctor, which are:

- Personal Experiences and Beliefs,
- Qur'ānic Practices and Their Effects,
- Psychological Techniques and Integration.

The findings include demographics of respondents that are based on gender, socio-economic status, education level, family system, and correlation analysis. In all sections, appropriate hypotheses are formulated, and interpretations of statistical results are provided, as well as compared with the related literature. The chapter also points out the recommendations for integrating Qur'ānic healing with psychological therapeutic interventions.

Recommendations and Implications of Findings

Based on the findings, the following recommendations are proposed:

- Health professionals should incorporate Qur'ānic coping strategies, prophetic traditions, and Islamic cognitive frameworks into trauma interventions to make therapy more effective for Muslim patients.
- Specialized training for therapists on Islamic-based trauma healing should be promoted. Since older individuals showed lower trauma management scores, age-specific trauma interventions should be designed, incorporating both religious counselling and psychological therapy.
- Researchers should expand the sample size to include participants from multiple hospitals and diverse cultural contexts.
- Further research is needed to explore the relevance of Qur'ānic principles in treating various mental health disorders other than trauma-related disorders, including depression, anxiety, and substance abuse disorders.
- Cross-cultural studies can also examine the nature of Islamic-based psychological

interventions in comparison with other religious or spiritual contexts.

Conclusion

The present study was conducted to explore the combination of the Qur'ānic principles and contemporary psychological approaches in the management of trauma at Bahawal Victoria Hospital, Bahawalpur. The researcher developed a self-generated questionnaire to analyse the viewpoints of both doctors and patients. The research results highlight the challenges and potential benefits of combining these two approaches for trauma healing. The integration of religious and psychological methodologies is favorable for advancing trauma care. It is a part of the broader, holistic approach to human well-being central to the teaching of Islam as well as the contemporary approaches in psychotherapy.

According to the findings, individuals at Bahawal Victoria Hospital experienced different levels of fear, stress, and recovery depending on the nature of the trauma they endured. As hypothesized, individual differences, such as personality traits and pre-existing mental health conditions, significantly affect trauma outcomes. It was confirmed that patients with stronger family support and faith showed faster improvement. On the other hand, those with weaker support systems or previous mental struggles faced more challenges in recovery. In accordance with the hypothesis, the application of Qur'ānic healing techniques is linked with better psychological and emotional well-being. The findings strongly supported this, as a majority of patients reported that reciting Surah Ar-Rahman, listening to Ayat al-Shifa, and engaging in zikr brought them peace, stability, and relief from trauma-related distress. This was strongly confirmed, as 99.5% of patients reported that these verses provided them with mental peace and played an important role in their recovery. It was hypothesized that Qur'ānic spiritual coping strategies such as Tawakkul (trust in Allah), sabr (patience), and prayer would help reduce trauma symptoms. The findings confirmed this, as many patients shared that faith, patience, and regular prayer gave them hope, courage, and better control over their emotions during recovery. Consistent with the hypothesis, contemporary psychological therapies, including CBT, counselling, PMR, and deep breathing, were also shown to be effective in easing trauma symptoms.

In conclusion, the findings of this study make it clear that bringing together Qur'ānic principles and modern psychological therapies is not only practical but also deeply effective for trauma recovery. Practices such as patience, prayer, and Qur'ānic recitation, when combined with methods like CBT and PMR, were shown to give patients both inner spiritual strength and psychological balance. While some challenges remain for healthcare professionals in putting this approach into practice, the integration of the two systems provides a faith-based, culturally relevant, and holistic way of healing. Future research in other hospitals and diverse communities will be important to further establish the broader benefits of this combined model of care.

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