Spiritual Health Survey and Obtaining Spiritual History in the paradigm of Islam and Christianity

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Abstract:

In Islam, some of the spiritual distresses are great sins. Some Muslims consider spiritual health as religious health, measure religiosity for spiritual health assessment. This study aimed to explain the Islamic prohibitions in spiritual health survey. The study employs a mixed methods research approach, based on the Creswell model with discovery-explanatory approach and the Sound Heart Model. Qualitative data from non-systematic review and contractual content analysis and quantitative data from the clinical applications of model were integrated. The validity of meta-inferences was measured in the quantitative data section through internal-external validity, in the qualitative data section with reliability and capability index. This study found that there is a paradigmatic difference between Christianity and Islam in measuring religiosity. In Islamic government jurisprudence, committing appear sins has legal punishment. Islam has forbidden the investigation of the heart's opinions, confession of guilt, inquisition, measurement of religiosity for prenenting of insecurity, loss of social trust, anxiety, stress, violence. Conclusions: Spiritual health providers, should avoid religiosity measurement and spying on Muslims' sins as spiritual distresses. They should introduce spiritual distresses to families, implement group counseling spiritual self-care empowerment without " inquisition/confession".

Keywords: *Health, Islam, jurisprudence, Paradigm, Spirituality, Surveys and Questionnaires,*

INTRODUCTION :

Respect to the individual's rights and freedoms are major parts of citizens' demands. Protecting the privacy of people, non-disclosure of citizens' secrets and home security are the most important tasks of the governments (Evans,2005). In 1890 the Harvard Law Journal, introduced "The Privacy Right" as "the right of individuals for being alone and having privacy" (Warren, & Brandeis, 1890). This issue was recognized by the universal declaration of Human Rights Organization in 1948 (Brown, 2016). The most important rights of patients/clients introduced in its declaration in 1994 as: attention to human dignity, obtain informed consent, access to health services, confidentiality of information and respect to privacy (Kupcewicz, et.al, 2021). Among four dimensions of privacy (*physical, psychological, social and informational*), the psychological dimension refers to human decision about under what conditions, he/she wants to express private thoughts (Semantha, et al., 2020). Although privacy is a territory of human's life that he/she expects others to have no access to it without consent (Mitchell, & El-Gayar, 2020), but some of the Muslim scholars who consider spiritual health as religious health try to measure the religiosity of Muslims (Khodayaaree Fard, et.al, 2009). They design and use religiosity measurement scales based on the Catholic Christian approach similar to the Gluck and Stark scale which measures people's religiosity in the following areas:-Belief dimension (*belief in the principles of religion*),- Knowledge (*individual information about the commandments, the Prophets life, important religious events*)-Individual rituals (*doing prayer, fasting, reading the Bible*), -Communal rituals, -Experimental dimension (*sense of presence of God, fear of sin, repentance*) and consequence *(attitudes to behaviors such as: consumption Alcohol, lack of hijab)* (Abbasifard, Habibzadeh, & Zeynabi, 2022; Cornwall, et al.1998). Its conceptual framework is based on sociologists' definition of religion and its domain like: Durkheim (*beliefs, rituals, and associations*), Augustus Kent's view (*beliefs, emotions, and deeds*), Leo's perspective (*beliefs, emotions, actions and social dimensions*), Fukuyama's perspective (*belief, cognitive, ritual, and worship*) (Pearce, Hayward, & Pearlman, 2017). Islamic religiosity measurement scales are based on the same dimensions of religion (*believing, being a believer, being religious, being a worshiper, acting ethically*) or (*beliefs, emotions, and practical commitment*) which used for measuring the people's faith as spiritual health survey(Shojaeezand, & Shojaeezand, 2016).

These scholars believe that measuring religiosity is essential for: examining spiritual health, learning how people can adjust to their problems, providing more effective spiritual care program in the community-based services (Vivat, et.al, 2023). Although spiritual health is related to religiosity because secure attachment to God, causes people to consider God as their "safe haven" and take refuge in God (Asadzandi, & Seyed Kalal, 2024). But despite this connection, spiritual health cannot be limited only to religious health as beliefs and Islamic rituals, because the truth of religion is "loving God" which should be manifested in the relationship with self, people and nature. So, spiritual health includes religious health and existential health (Asadzandi, & Seyed Kalal, 2023a). Evidences show that measuring the level of citizens' religiosity can disturb their privacy as one of the basic human needs, one of the well-being factors which is related to freedom, autonomy and independence (McClelland, & Harper, 2022). It can lead to anxiety, stress, aggressive behavior, loss of trust in medical staff, concealment of medical history and refusal to perform physical examinations. Also, it can disturb the feeling of security and self-confidence (Valizadeh, & Ghasemi, 2020). But despite these facts Muslim researchers insist on the religiosity measuring of Muslims to check the level of spiritual health of Muslims patients /clients. It seems necessary to examine this

issue from the perspective of Islamic religious evidences. This research was done to answer the following question: does Islam allow measuring the religiosity of Muslims or not?

In recent decades, spiritual health and the healing effect of belief in God's mercy on reducing stress, anxiety and depression have received attention (Asadzandi, et.al.,2020a). Governments were obliged to meet the spiritual needs of the people according to their culture and religious beliefs (Asadzandi, et.al.,2020b). Various models of spiritual health were introduced in different religions such as the Richard Bergin Strategy based on Christianity (Richards, & Bergin, 2005) and the Sound Heart Model from the perspective of Islam (Asadzandi, 2023a) that introduces spiritual health as having a sound heart (*relaxed and confident soul, full of trust, love, hope, happiness, contentment and satisfaction*) which is achieved by knowing the truth of religion by the Prophet, creating positive perception of God and secure attachment to God (*belief in the presence and sufficiency of God, God's mercy and compassion on His servants*) (*verse 54 of Surah An am*) (Asadzandi, 2023b). The Sound Heart Model by paying attention to the kingdom of universe (*Surah Yassin, Verse 83*) and establishing spiritual communication based on compassion and trust, try to strengthen secure attachment to God with- increasing knowledge, -teaching skills to develop relationships with God, self, people and nature, - improving the spiritual motivation (Asadzandi, et al. 2023a). Model creates self-compassion, forgiveness and generosity to people, kindness to nature, optimism, hope and courage to face the disease crisis (Asadzandi, et.al, 2022a). In the spiritual training model, Asadzandi as the theorist of Sound Heart Model emphasizes on avoiding measuring religiosity and investigating the heart beliefs of Muslims, avoiding coercion and violence, respecting privacy and human dignity which is in line with the Islamic view of privacy as a human right (Asadzandi, & Seyed Kalal, 2023b).

Although Islam consider spiritual distresses like disappointment from God's mercy, dissatisfaction of destiny, pessimism, jealousy, resentment, revenge as great sins (Asadzandi,2017a), but some Muslims sholars consider spiritual health as religious health and measure religiosity for spiritual health assessment. This research was based on the hypothesis that, contrary to the paradigm of Catholic Christianity, inquisition and confession of sins are not allowed in the paradigm of Islam. Religiosity measurement has negative effect on the psycho-social and spiritual health of people.

This study aim to investigating Islamic prohibitions in examining spiritual health and taking spiritual history. This mixed method research was implemented in 2023. This research method was formed in 1990 as the third movement of methodology based on the philosophy of pragmatism for creating convergence in quantitative and qualitative research approach in a single study. In terms of ontology, this method believes in the complexity of social realities, in terms of epistemology, believes in balanced understanding and explanation, in terms of methodology, believes in the simultaneous combination of two methods of monitoring and immersion in social phenomena (Tashakkori, Creswell, 2007). This combined study was implemented based on Creswell model with sequential-changeable (discovery-explanatory) approach (Creswell, 2003) and the Sound Heart theory in spiritual health (Asadzandi,2023c). The qualitative data obtained from non-systematic review and conventional content analysis of articles were combined with the data obtained from quantitative research based on Sound Heart Model. In the qualitative part, the Sound Heart theory was considered as a general guide so that the theory plays a key role in opening the minds of researcher, paying attention to the key points, trends and dimensions of the field of study, providing a conceptual framework for raising basic questions(Patton, 2001).In the qualitative part of the study, search was conducted with the aim of familiarity with the methods of obtaining spiritual

history, spiritual health assessment tools, religiosity assessment questionnaires, the theory of personality(Asadzandi, & Seyed Kalal, 2023d). and spiritual pathology of Sound Heart Model (Asadzandi, & Seyed Kalal, 2023c).

Forty-five articles and books formed the sample size in the qualitative section. Inclusion criteria for selecting evidences included: -Access to the full text, - focus on "searching, confession, religiosity measurement, spiritual health scales, privacy, patient territory, spying and human dignity", - published between 1990 and 2023, -in English or Persian, - based on evidence-based pyramid priorities. The religious evidences were extracted by using *Al-Mojam* and authentic Shia commentary books, related reliable Hadiths of *Bihar Al-Anwar* and *Al-Kofi*. The studies that did not have the mentioned characteristics were not included in the study. So, the study had no exclusion criteria. Given that the ultimate goal of mixed method research should be provided multifaceted insights and conclusions based on the combination of quantitative and qualitative findings, validation should include quantitative and qualitative validation. In this research, the validity of the data was evaluated in three rounds of Delphi by seminarians and professors of the spiritual health department of Iranian Academy of Medical Sciences. In addition to the perspective of Mohammadpour et al. for validity of the meta-inference of the research (Mohammed pour et al., 2013). In the quantitative data section, it was measured through internal-external validity (*the extent to which the researcher correctly understands the viewpoints of the research participants and then uses and represents them*). In the qualitative data section, it was measured with reliability or "capability index" (*the persuasiveness of the findings and the power to inspire other studies*)

DISCUSSION:

Religion, is worship of God in a particular system of attitudes, beliefs and practices. Set of socio-cultural systems, including prescribed behaviors and actions, morals, ethics, beliefs, worldviews, texts, sacred places that relate humans to spiritual elements (Simpson, & Weiner, 2018).

"*In the Qur'anic sentence "There is no compulsion in religion ", compulsory religion is rejected, because religion is a series of scientific knowledge that is followed by practical knowledge. The sum of all that knowledge is one word and it is faith. Belief and faith are matters of the heart in which there is no reluctance or compulsion. The use of compulsion is only in outward actions and physical movements. But the belief of the heart has other causes and reasons. It is impossible for ignorance to produce knowledge, or for non-scientific propositions to create scientific propositions* "(Tabatabaee, 2022).

Muslims believe that:

"*Religion is a set of divine beliefs that revolves around belief in the existence of God and God's speaking to man in the holy books as a source for determining the individual and social lifestyle at all times and in all places*" (Abdul- Karimi, 2017).

Although all Abrahamic religions have commonalities, but the religious customs of Islam and Christianity are different that creates specific paradigm for their followers. So, in hermeneutic researches these paradigmatic differences in epistemology, ontology and research methods should be considered (Khosropanna, 2023). Confession, measuring religiosity, inquisition are specific discourses in different paradigm of Islam and Christianity. Discourse, as social concepts, does not have a clear and transparent meaning. It is a function of the "societal semantic system" that has been analyzed based on the ideology and thoughts of the society. So, these specific discourses become meaningful based on the society perception, their attitude and thought and causes different social reactions (Asadzandi, 2024). For the correct understanding of any discourse, that discourse must be analyzed regard to

the theologian, its "spatial and temporal conditions", with regard to the "text structure", factors outside the text and the "discursive space of text production"(Bashir, 2013). According to philosophical hermeneutics, analysis of the religious perception requires:

-Knowledge of religious evidence (thematic knowledge of Quranic verses and knowledge of authentic hadiths),

-Paying attention to the "horizon of Qur'an interpreters" and their ijtihad method for the correct interpretation of the Holy Book by implementation of interpretation principles.

-Paying attention to the "researcher's horizon" in the application of religious evidence (Asadzandi, 2024).

The researcher should have the ability of the paradigmatical discourse analysis as a method of understanding the text, context and hypertext in order to provide a closer semantic connection between the content of religious evidence and the understanding of its discourse (Asadzandi, & Seyed Kalal, 2022). For this reason, it is necessary to analyze extratextual discourse, intertextual discourse and understand the basics, communication space (*intertextual discourse*), semantic space, structural space of the text (table 1)

In fact, the paradigm expresses the foundations of anthropology, ontology and epistemology which are accepted by a significant group of intellectuals for theorizing. So, the researches should try to understand a qualitative phenomenon like religiosity in different paradigms. Understanding such differences helps debate how to advance research and embrace differences rather than imposing homogeneity (Sommer, 2011). There is a paradigmatic difference between Christianity and Islam in measuring religiosity. Islamic jurisprudence strictly prohibits confession of sins, suspicion, inquisition because it violates people's privacy. Shia commentators have stated:

"*search/ inspection* " means "*the survey for the believers' secrets, the faults and slips of the people for finding out their secrets*". So "*you should take what appears to you and do not search for their secrets*". "*None of you should not look for the fault of his brother after God has covered him*" (Tabatabaee,2022).

Search/ inspection refers to curiosity about the hidden affairs of individuals, which are personal in nature. Islam has forbidden searching people's affairs as a constitute executive laws of Muslims (Motahhari, 2019) because their disclosure will cause one's inferiority and undermines human dignity. Searching people's affairs has negative consequences including:

-Creating a sense of hatred for the inspector. "*Whoever seeks the hidden sins of others, God deprives him of the friendship of the people's hearts*" (Ibin Abi Talib, 2019).

-Creating the loneliness for inspector. "*Do not inquire about the religion of the people because you remain without friends*" (Majlisi, 2018).

-Creating a sense of insecurity in society: "*do not look at the imperfections of others because God reveals the sins of the observer*" (Ibin Abi Talib, 2019).

Based on the numerous verses of the Quran (*verse 12/ sura al-Hijra; verse 27/ sura al-Noor; verse 189 /sura al-Baqara*) and according to the Islamic jurisprudence, religiosity measurement is forbidden because it creates sense of insecurity, anxiety, stress, aggressive behavior, loss of trust in society (table 2). Implementing interventions such as measuring religiosity, confessing one's guilt, and hearing confessions about others' sins, which are common in Christian customs, are immoral in Muslim societies.

So, health providers should avoid the investigation and inquisition that weaken the faith of patients /clients (Nasrollahi, et.al.2021). But unfortunately, the paradigmatic difference between Islam and Christianity regarding confession, measurement of religiosity, inquisition has been neglected by some of the Muslim health sciences researchers. Muslim scholars who design and use religiosity measurement scale similar to the Gluck and Stark

scale, allow confession of sins (Asadzandi, & Seyed Kalal, 2023c). Although in Christianity, confession of sins is the cause of forgiveness of people sins. It saves people from "feeling guilty" and gives them hope and positive thinking until they can continue to live peacefully and without shame after repenting, but in Islam, confession, inquisition and spying are not allowed, and clerics are not allowed to forgive sins. In Muslim societies that are governed by "government jurisprudence", Islamic governments jurisprudence manages all people's affairs with their religious custom:

"*Government, according to the true mujtahid, is the practical philosophy of all jurisprudence in all aspects of human life. Government represents the practical aspect of jurisprudence in dealing with all social, political, military, cultural problems. Jurisprudence is the true and complete theory of human administration from the cradle to the grave* (Khomeini, 2000).

Also, there is Islamic punishment law (Tazi rat) in Muslems societies as governmental punishments:

"*Government punishments are punishments imposed by the government in order to maintain order and "respect for the welfare of society". They are determined for violations of government regulations and systems. These types of punishments are "deterrent punishments" that include imprisonment, financial punishment, closure of the place of business, cancellation of license, deprivation of social rights, exile and forced to stay in a certain place, prohibition to stay in certain places* (Asghari, Ebrahimzadeh, 2023).

Aaccording to the Islamic punishment law (Tazi rat) if Muslims reveal their spiritual distresses such as disbelief in God, the Prophet or the Day of Judgment, they are considered "apostate". Although Muslim researchers designed and applied religiosity measurement questionnaires but only this item: "*I'm still not sure that God really exists*" in Muslim societies can make the respondent face the "judgment of apostasy".

"*Apostasy*" means turning away from the religion of Islam and entering into disbelief, which is achieved by denying one of the essentials of religion (God, Prophethood, Resurrection). Its punishment in Islamic jurisprudence is death. We do not come across an article in the law that explicitly criminalizes apostasy. But the judge deals with the criminalization and punishment of apostates by referring to one of the legal articles. Although international law considers it as a violation of human rights and believes that just as a person has the right to choose a religion, he/she should also have the right to change his religion (Mohammadi, Alipour &Karimi, 2017).

Although spiritual health is an interdisciplinary subject, some of the Muslems medical researchers only introduced it by imitating Christian researchers, without sufficient knowledge of Islamic jurisprudence, religious laws, and social customs. In their scientific research of spiritual health, Islamic jurisprudential foundations, evidence of medical sociology have been ignored (Asadzandi, 2023b). Despite the religious evidence of Islamic prohibitions for measuring religiosity, comprehensive questionnaires prepare and use as the following:

-Jamshidi and Akhondy have expressed the level of faith as Islam, faith, piety, certainty, asceticism, sincerity, and Mahmoud status and recommend religiosity assessment scale for the Islam, faith and piety assessment. They emphasize getting a spiritual history through an interview, for the asceticism, sincerity, Mahmoud status evaluation (Jamshidi, Akhondy, 2016).

- Amiri et al., recommend spiritual assessment scale by these items:- For God's pleasure, I do religious duties (prayer, fasting, khoums). - For God's sake, I avoid taboos (lying, backbiting, bribery, etc.). - I do what is good and forbid what is bad (Amiri et al.,2014).

-Khodayari Fard et al. (2018), ask about such items: -Praying has prevented me from doing ugly and sinful acts. - If I don't have a religious excuse, I will fast in Ramadan, - I am

bound to fulfill the fasts that I have not taken. - I will try to pray my obligatory prayers in congregation, - If the "Jihad order" is issued, I will participate in Jihad. -I have not "slandered in the absence of anyone". - When I'm angry, I say obscenity, - I participate in Friday prayers.

- Zaraghi et al. (2016) ask about such items: - I really consider myself bound to perform the five prayers. -I participate in religious holidays and mosque mourning, - I participate in Friday prayers, - After committing a sin, I feel guilty, - Religiosity is in the heart, not in performing religious acts (prayer, fasting, etc.).

These questionnaires examine the performance or non-performance of "religious rituals" and the state of religious heart beliefs of Muslims. They ask about committing great sins such as "obscenity, slander and breaking taboos". This is despite the fact that according to the laws of Islamic punishment, actions such as selling alcoholic beverages, not fasting during the Ramadan in public, etc. lead to trial in court (Asghari, Ebrahimzadeh, 2023). If a person declares that he/she does not fulfill his/her "religious obligations" or commits a taboo, he/she may be subject to governmental punishments. It meand that people who do not follow Islamic laws in terms of beliefs and rituals are dealt legally. These people will be punished with various punishments and fines (Mohammadi Rishahri, 2020).

" According to Article 638 of the "Islamic punishment law (Tazi rat), anyone who publicly pretends to commit a haram act in society, public places and roads, in addition to the punishment of the act, he/she is sentenced to imprisonment from ten days to two months or up to 74 hitting by whip(lashes). If a person commits an act that is not punishable by itself, but injures "public modesty", he/she will only be sentenced to imprisonment from ten days to two months or up to 74 lashes (Legal Wiki., 2024).

On the other hand, the performance of religious rituals is necessary for choosing a job and continuing the service of employees. Failure to implement any of these items can lead to dismissal. Therefore, if people guess that their answer to the questionnaire can lead to punishment, they are forced to lie and be dishonest in answering because of the fear of punishment and feeling insecure. The implementation of such measures creates a feeling of social insecurity and promotes hypocrisy in the Islamic society. Measuring religiosity to measure spiritual health by creating an atmosphere of insecurity, investigating the beliefs of patients and families harms the religious identity of the society, which is completely against the main goal of providing spiritual health services (*creating peace and security in the individual, family and society*) (Asadzandi, 2024).

Spiritual health services are scientific-specialized measures to create hope, optimism, positive thinking and courage in dealing with life's crises, which only should be implemented by trained and licensed treatment teams (*consisting of doctors, nurses, clinical psychologists, social workers and clergy*) after obtaining informed consent based on the scientific spiritual health theory (Zoheiri, et.al, 2022). Unfortunately, due to the lack of spiritual health education in the universities of some Muslim countries, scholars are providing spiritual health services in any way that they think is right (Valizadeh, & Ghasemi, 2020). Whereas spiritual care/counselling should be implemented based on a scientific- approved model after obtaining informed consent (Ghalyanee, et.al., 2021). Despite the existence of different spiritual care models such as the Richard Bergin Strategy based on Christianity and the Sound Heart Model from the perspective of Islam (Asadzandi, 2020), contrary to the World Health Organization's emphasis on the use of models in harmony with people's beliefs, much research has been implemented based on Bergin's strategy by self-disclosure (Aghajani, & Morasai, 2014; Morasei, & Aghajani, 2014; Azimian, et al.,2019). And spiritual therapy based on the perspective of "Carl Gustav Jung", Protestant Christian psychiatrist, in the form of

confession, explanation, education and transformation has been introduced as method of spiritual counseling for Muslems countries (Ghobari Bonab, 2014).

The Sound Heart model (SHM), as an interdisciplinary theory, has been designed and validated in the new field of spiritual health knowledge as an interdisciplinary field in order to understand and solve the complex problem of why spiritual distress occurs and the methods of relieving these distresses in healthy clients, patients, families and society as a multifaceted social problem (Asadzandi, 2020). The theoretician tries to provide the opportunity to cross the traditional boundaries of various fields of knowledge with the aim of achieving the desired result in providing spiritual health services by using several scientific fields of knowledge (*theories of health education, nursing care models, methods of spiritual therapy, religious evidence*). In an interdisciplinary scientific activity, by analyzing this complex phenomenon that is beyond the capacity of a specific discipline, Asadzandi benefited from the various sciences, especially the religious evidence of Islam (Asadzandi, 2017b). She considers performing spiritual self-care for counselors and spiritual caregivers as the main priority in spiritual counseling / spiritual care so that they can act as mentors (*role models*). It means that only the "cultivator mentors" could implement the following therapeutic content. They can:

- Establish spiritual therapeutic communication with the client/patient to express their sufferings from their own perspective.

-Increase knowledge to raise one's awareness of the meaning of life and causes of life events.

-Train development skills of communication with God, self, people and nature with the aim of

1) Strengthening secure attachment to God to create courage to face life events,
2) Strengthening spiritual self-awareness and self-compassion for spiritual self-care,
3) Strengthening social support by communication with people based on forgiveness and charity,
4) Strengthening the relationship with nature and paying attention to the kingdom of the universe and the lordship of God (*Surah Yassin, Verse 83*), to find out the good hidden in unpleasant events.

-Mentors can motivate family for spiritual self-care by compassion and kindness as a motivating factor (Asadzandi, & Seyed Kalal, 2024).

They can teach parents and family members in group meetings about types of spiritual distress, causes and symptoms, their negative consequences on health. Provide the family with "spiritual self-care guidlines" to treat their spiritual distresses. They should provide the basis for checking spiritual health by family members becouse "*a believer is a mirror of a believer*".

The limitations of this study included: - the lack of basic research in the field of Islamic spiritual health and its comparison with spiritual health in other Abrahamic religions, - the lack of basic research and theorizing based on the evidence of Islam, -the lack of studies comparing the views of Abrahamic religions and Islamic religions in spiritual health.

Table 1 **Analysis of religious perception of society based on philosophical hermeneutics**

		The interpreter's horizon and the principles of Qur'an interpretation,	the researcher's horizon and the stages of discourse analysis
1		1. Knowledge of Arabic language rules; 2. Knowledge of the meanings of the words of the Qur'an; 3. Interpretation of the Qur'an to the Qur'an;	*1- The structural space and language of the text*
2		4. Knowledge of the opinions of Islamic commentators; 5. Avoiding any type of prejudice; avoidance of interpretation in religious understanding, 6. Awareness of philosophical and scientific insights;	*2-The semantic space of the text and the orientation and tendency of the discourse*
3	*religious evidence*	7. Paying attention to the harmony of all the verses of the Quran; 8. Attention to the context of the verses; 9. Knowing Meccan verses from Madani	*3- communication space (intertextual),*
4		10. Knowledge of the early history of Islam; 11. Knowledge of the stories and life histories of the prophets; 12. Knowledge of the history of the environment in which the Qur'an was revealed;	*4- Analyzing the discourse space within the text, to understand the foundations and grounds of creating a special discourse*
5		13. Referring to the dignity of descents; 14. Referring to authentic hadiths *(Sobhani- Tabrizi, correct way to interpret the Qur'an, 2004)*	*5-Meta-discursive space in order to adapt the conditions of the time of revelation to the current conditions*

Table 2: **The Islamic prohibitions and related religious evidences:**

	horizon of Qur'an interpreters	researcher's horizon
O you who have faith! Avoid much suspicion; indeed, some suspicions are sins. And do not spy on one another or backbite. Will any of you love to eat the flesh of his dead brother? You would hate it. Be wary of Allah; indeed, Allah is all-	*The confession of sin is forbidden, and the concealer of sin is forgiven" (Koleini, Al-Kafi ,2015)*	1-In Islam no one is allowed to confess sins to others because it promotes the courage to commit sin.
	"*God did not ask the people except two attributes: - to confess the blessings of God, in that case Allah adds to their blessings, - Confess their sin, then Allah will forgive it*	2-Confession of sins should only be in the presence of God for forgiveness.
	"*I have not been commissioned to search the Muslims' heart beliefs"[1] you should take what appears to you and do not search for their secrets". "None of you should not look for the faults of his brother after God has covered them" (Mohammadi Rishahri, Mizan al-Hikmah, 2020)*	3. Spying on Muslims' heart beliefs, when he/she has been declared Muslim is forbidden.

clement, all-merciful. *(Verse 12/ Surah Hujarat)*	*"If someone confesses to Islam, he is a Muslim. It is not permissible to search whether he/she sincerely testified or disagreed (Mohammadi Rishahri, Mizan al-Hikmah, 2020)*	4. Spying on the hypocrisy of a person who has confessed to Islam is forbidden
	"Oh you, who have converted to Islam, but faith is not in your hearts! Do not blame the Muslims. Do not seek the hidden sins of the Muslims. Whoever follows and reveals the Muslims secret, God will reveal his hidden sins. If God reveals someone's secret affairs, God will expose him, even though he has done sin at the corner of his house (Majlisi, Bihar Al-Anwar, 2018)	5- Investigating hidden sins (sins committed by individuals in private and not at the level of society) is not permitted by anyone.
	"Even law enforcement officers have not allowed to search the sins of the people, which are not visible at society. To you, the least respect should be for those who seek to discover sins. People have sins, the ruler must try to hide them (Ibin Abi Talib, NAHJUL BALAGHAH ,2019)	6 Surveillance on personal and family matters, even in the moral corruption of individuals, is not permitted by any person or organization.
	"Do not be curious about the hidden sins of the people. Forgive the error and cover the sins. Do not reveal the faults that are hidden from you. Your job is to clear society of obvious errors. In the case of the people's hidden sins, God will judge himself (Ibin Abi Talib, NAHJUL BALAGHAH ,2019)	7- Search for the hidden sins of the people, is not permissible, even for the Islamic ruler.
	"The worst people are people with suspicion. The worst of them are the auditors". "I warn you of suspicion. Indeed, suspicion is the falsest of words" (verse 12 of the Hajj) *(Tabatabaee, Al-Mizan, 2022)*	8-God explicitly forbids curiosity in the affairs of believers and the discovery of their secrets. God forbids the suspicion of believers, search, and talk about them. Their main origin is suspicion.
	"Someone who tell others the sins that he has seen/heard from believers (with his two eyes / ears) is included this verse: "Those who love to spread bad work among believers, there is a painful doom for them in the Life after death" (Koleini, Al-Kafi, 2015).	9- Revealing the peoples secrets is not permissible at all. If he discloses it and causes damage to one's financial or honor, not only he commits a sin, but must compensate for it.
	It is forbidden to enter the home or room of others without permission	10- Secretly entering other people's homes or listening to people's conversations is prohibited.

CONCLUSION

Spiritual health providers should consider the specific religious orders of the patient/client and family. They should avoid measuring religiosity and spying on the sins of Muslims as spiritual distress. They can introduce spiritual distress for Muslim people in group counseling sessions and empower family-oriented spiritual self-care based on model-oriented training. In the implementation of spiritual care for the followers of other religions, it is necessary to pay attention to the religious orders of the same religion.

This study suggests religious considerations and limitations in examining spiritual health based on medical standards. It is suggested that the findings of this study be re-examined in broad grounded theory research with in-depth interviews to compare and examine the views of Islamic legislators, seminary clergy, medical science professors active in spiritual health care, students with the perspective of

patients and clients, and families.

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