

# The General Framework of Spiritual Psychology in the Supplication (*Dua*) of ‘Arafah of Imam Hussain (AS)

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## **Abstract**

This article examines the general framework of spiritual psychology embedded within the Supplication of ‘Arafah of Imam Hussain (AS). The Supplication of ‘Arafah is introduced as a foundational mystical and educational text which not only helps prevent mental illness but also offers comprehensive solutions for individual and psychological challenges and for building a ‘healthy life’. The article, by analysing the supplication’s tripartite structure (artistic exordium, main pillar, conclusion) and its key passages, explains the relationship between the supplication’s themes and fundamental concepts in contemporary psychology, including behaviour, personality, emotion, stress, development and attachment. Furthermore, preventive and therapeutic strategies derived from this spiritual framework, including spiritual psychoanalysis, a cognitive-behavioural approach with divine criteria, and prayer therapy, are discussed. Finally, the practical applications of this framework in promoting a belief-based lifestyle, managing emotions, strengthening social relationships and finding ultimate meaning in life are elaborated. This analysis demonstrates that the Supplication of ‘Arafah is more than a mere prayer; it is a comprehensive psychological-mystical model for achieving sustainable health and well-being. Belief in God and love are the two main pillars of spiritual psychology.

**Keywords:** Spiritual psychology, Supplication of ‘Arafah of Imam Hussain, anxiety, stress, depression, love, Safavi.

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## **1. Introduction: Spiritual Psychology and its Place in Mental Health**

### **1.1. Definition and Importance of Spiritual Psychology in the Contemporary Era**

Spiritual psychology, as an interdisciplinary field, examines the role of spiritual and religious dimensions in mental health, meaning in life, resilience and individual well-being. This field of psychology, going beyond traditional approaches that focus mainly on purely biological and psychological dimensions, pays special attention to the existential and transcendental dimensions of the human being. In the contemporary era, with an unprecedented increase in life’s complexities, psychological pressures and existential challenges, the need for more comprehensive approaches to enhancing mental health is felt more than ever. Modern humans, despite significant material and technological progress, are still searching for meaning, purpose and inner peace. This search shows that purely materialistic approaches in secular psychology, by ignoring the spiritual dimension of the human being, are unable to answer all the existential dimensions and deep human needs. Love, prayer and faith are

known as powerful sources of peace and spiritual strength that can assist on this path. The turn towards spiritual psychology is not only an academic development but also a fundamental response to the existential void that many people experience in modern life, providing a way to achieve peace and spiritual stability in the face of life's adversities.

## **1.2. The Necessity of Comprehensive and Interdisciplinary Approaches to Mental Health**

Mental health is not merely the absence of mental illness, but encompasses a state of complete physical, mental, social and spiritual well-being. Achieving such comprehensive health requires adopting interdisciplinary approaches that interactively examine the different dimensions of human existence. The integration of Islamic mysticism and contemporary psychology is a clear example of such an approach, capable of offering a more comprehensive and deeper perspective on mental health. Religious and mystical texts, especially supplications, are replete with teachings that can serve as a theoretical and practical basis for promoting spiritual mental health. By offering deep insights into human nature, the relationship with the Creator, and the purpose of life, these texts can help individuals confront their psychological challenges in a more meaningful and sustainable way. Integrating contemporary psychology with the teachings of Islamic mysticism, particularly through the analysis of authentic texts like the Supplication of 'Arafah, can enrich both fields. This integration not only helps to localise and validate psychology within an Islamic cultural context but also adds new dimensions to the understanding of Islamic mysticism, revealing practical and tangible applications in people's daily lives. This interdisciplinary approach enables the creation of new therapeutic and preventive frameworks that address the deeper roots of human suffering and offer strategies for achieving existential well-being.

## **1.3. Mystical-Philosophical Approach and Structural Method**

The analysis of the psychological dimensions of the Supplication of 'Arafah draws upon a wide range of the author's mystical, philosophical and exegetical works, including 'The Semantic Structure of the Masnavi-ye Ma'navi', 'The Mysticism of the Two Weighty Things (Thaqalayn)', 'The School of Social Mysticism of Shaykh Safi al-Din Ardabili', 'Remembrance (Dhikr) in the Qur'an, Narrations and Mystical Literature', 'A Structural Interpretation of Surah Al-Nisa' and 'A Mystical Interpretation of the Supplication of Mojir'. The author's approach to religious and mystical texts is a 'structuralist, semantic and semiotic' approach that emphasises 'textual coherence in its various relationships' and a 'holistic approach'. From this perspective, mysticism is the knowledge that deals with the theoretical expression of monotheism (Tawhid) and the nature of the spiritual journey towards God (sayr wa suluk ila Allah). The 'hermeneutic semantic structure' method applied to the Supplication of 'Arafah demonstrates a deep attention not only to the apparent content and words of the supplication, but also to the arrangement, order and internal relationships of its passages. This methodology helps uncover the deeper psychological and mystical layers of the supplication, as the structure of a text can itself carry meaning and reflect the path of psychological and spiritual transformation. From this perspective, the Supplication of 'Arafah transforms from a mere devotional text into a comprehensive and systematic model for understanding the human self (nafs) and its connection to existence. This analytical approach enables the extraction of a systematic spiritual psychology framework from this noble text, which can be used as a practical guide for mental health.

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## 2. The Supplication of ‘Arafah of Imam Hussain (AS): A Foundational Text for Spiritual Mental Health

### 2.1. The Place and Importance of the Supplication of ‘Arafah in Islamic Mysticism and Teachings (*Ma‘arif*)

The Supplication of ‘Arafah is a relatively long and content-rich supplication recited by Imam Hussain (AS) on the ninth day of Dhu al-Hijjah, in the plain of ‘Arafat, on the eve of his movement towards Karbala. It is considered one of the important practices for Shiite Muslims on this day. This prayer has been described in mystical and doctrinal sources as a ‘mystical masterpiece’ and one of the ‘intellectual miracles of Imam Hussain (AS)’. ‘Allamah Tabataba’i also emphasised the unique greatness of this supplication and the inability of any non-infallible to express such profound truths. The content of the Supplication of ‘Arafah is very rich and comprehensive, encompassing various dimensions of divine and human knowledge. This supplication includes knowledge of God (*ma‘rifat Allah*), expression of the Most High’s attributes, remembrance of God’s countless blessings, boundless praise and gratitude to the Divine Court, and sincere confession of sins and shortcomings. Also, this supplication is presented as a ‘class for belief education’ which, under the tutelage of Imam Hussain (AS), helps the human being return to his divine nature (*fitrah*) and attain monotheistic upbringing. This shows that the Supplication of ‘Arafah is not merely a prayer for requesting needs, but a profound educational and formative text that expresses the spiritual journey towards God in the form of a supplication. This educational dimension transforms the Supplication of ‘Arafah into a powerful tool for spiritual psychology, because its main goal is inner transformation and the growth of knowledge (*ma‘rifat*), which forms the foundation of sustainable mental health.

### 2.2. Analysis of the Tripartite Structure of the Supplication of ‘Arafah

Based on structural analysis, the Supplication of ‘Arafah has three main parts, each containing several passages. This division includes the first part dedicated to the ‘artistic exordium’ (*bara‘at istihlal*), the second part which is the main pillar of the supplication, and the third part which comprises the conclusion and closing of the intimate prayer (*munajat*). This tripartite structure itself presents a psychological-mystical model that begins with cosmic self-awareness and divine grandeur (artistic exordium), reaches inner self-awareness and confession to poverty and deficiency (main pillar), and finally culminates in the peak of union, trust (*tawakkul*) and submission (*taslim*) before the Truth (conclusion). This path traces an inner and transformative journey that moves from external knowledge to inner knowledge and then to existential transcendence. This systematic structure makes the Supplication of ‘Arafah a comprehensive model for understanding and promoting spiritual mental health.

**Table 1: Structure of the Supplication of ‘Arafah and its Main Themes**

Part of Supplication	Title of Part	Key Passages (Examples)	Main Themes	Prominent Spiritual Relationship
First	Artistic Exordium (Bara‘at	‘Praise be to God, whose decree none can avert...’,	Theology (ma‘rifat Allah), remembrance of	Constitutive relationship of God with

Part of Supplication	Title of Part	Key Passages (Examples)	Main Themes	Prominent Spiritual Relationship
	Istihlal)	description of human creation and blessings	blessings, divine grandeur, gratitude	humanity
Second	Main Pillar	‘My God, I am the poor one in my wealth...’, ‘I am the one who did evil...’, spiritual requests (self-sufficiency of the soul, certainty, sincerity)	Anthropology (ma‘rifat al-nafs), confession to poverty and ignorance, admission of sin, request for forgiveness, spiritual requests	Relational (suluki) relationship of humanity with God
Third	Conclusion and Closing	‘My God, how could You abandon me...’, ‘O He who made His friends taste the sweetness of intimacy...’, final requests	Absolute trust (tawakkul), hope, submission (taslim), divine love, liberation from obstacles	Peak of union and secure attachment

### 2.2.1. First Part: Artistic Exordium and Manifestation of the Constitutive Relationship of God with Humanity

The first part of the Supplication of ‘Arafah begins with the ‘artistic exordium’ (bara‘at istihlal). In literature, ‘bara‘at istihlal’ means a wonderful and artistic beginning of speech that serves as a background and indication of the main subject and overall theme of the text. In the Supplication of ‘Arafah, this part helps in the reflection and deep understanding of the mysticism of the Master of the Martyrs (Sayyid al-Shuhada). This part begins with boundless praise and thanksgiving (hamd and thana) to God. Passages like ‘Praise be to God, whose decree none can avert, whose gift none can prevent, and whose work no worker’s work resembles...’ emphasise God’s unlimited power, endless forgiveness, and the uniqueness of His work. This praise and thanksgiving is not only a devotional courtesy, but also the key to entering the supplication and indicates the ultimate respect, humility and knowledge (ma‘rifat) of the servant towards the grandeur and majesty of the Lord. Following this, Imam Hussain (AS) recalls God’s countless blessings from the very beginning of human creation. This remembrance includes the precise stages of human creation, from dust to placement in loins and wombs, and then development in three veils of darkness (flesh, blood, skin). This precise description of human organs and limbs demonstrates the Imam’s divinely inspired knowledge (‘ilm laduni) and makes the human being aware of the Unique Creator and His unceasing favours. This remembrance of blessings not only leads to gratitude but also profoundly impacts the human psyche, increasing love for God, strengthening faith, and

bringing about heart-felt certainty in Him. This part of the supplication, by focusing on divine grandeur and the constitutive blessings that have included humanity since the beginning of creation, establishes a profound ‘theology’ (ma‘rifat Allah). This theology is the basis for ‘anthropology’ (ma‘rifat al-nafs) and the ‘ideal relationship of humanity with God’. This approach strengthens the feeling of existential security and secure attachment to the Creator in the individual, because the human being sees himself under the tutelage and unceasing care of an absolute and merciful Power. This preventive perspective eliminates the roots of anxiety caused by feelings of lack of control, helplessness or existential loneliness, and provides a strong foundation for mental health.

### **2.2.2. Second Part: The Main Pillar of the Supplication and Explanation of the Relational (Suluki) Relationship of Humanity with God**

The second part of the Supplication of ‘Arafah, considered the main pillar and heart of this great munajat, deals in detail with self-knowledge (ma‘rifat al-nafs) and the explanation of the relational (suluki) relationship of humanity with God. This part begins with a sincere and humble confession of sins and transgressions. Imam Hussain (AS) says with utmost humility: ‘I am the one who did evil, I am the one who erred, I am the one who intended, I am the one who was ignorant, I am the one who was heedless...’. This confession is a fundamental step in the process of self-knowledge and acceptance of human imperfections. The peak of this self-knowledge and confession of humanity’s inherent poverty and ignorance before God’s absolute wealth and knowledge is manifested in the profound passages: ‘My God, I am the poor one in my wealth, so how could I not be poor in my poverty?’ and ‘My God, I am the ignorant one in my knowledge, so how could I not be ignorant in my ignorance?’. This confession of inherent poverty not only indicates deep humility but is also a powerful psychological mechanism for liberation from narcissism and the reinforcement of realism. Accepting existential poverty before God’s infinite wealth helps the human being to free himself from unrealistic expectations of himself and others, and to dry up the roots of much psychological suffering caused by extreme perfectionism or unhealthy dependency. This concept, which Iqbal Lahori called ‘Qur’anic poverty’ (faqr-e Qur’ani), is not a weakness but a powerful source that makes the human being reliant on God’s absolute power. After confessing sins, Imam (AS) seeks forgiveness. This repentance and pleading (tadarru‘) to God is a process for psychological purification and the decision to abandon sin. This part also includes deep spiritual requests, the most important of which are spiritual and prerequisites for proximity to God (qurb-e ilahi). These requests include:

- **Self-sufficiency of the soul (ghina-ye nafs):** ‘O God, place my self-sufficiency in my soul’. This means inner, intrinsic needlessness from other than God and discovering the hidden treasures within the human being. Achieving this state frees the individual from unrealistic expectations of others and the conflicts arising from unhealthy attachments.
- **Heartfelt certainty (yaqin-e qalbi):** A request for the establishment of certainty in the heart. Certainty (yaqin) is presented as one of the main foundations of perfection and spiritual growth and reaching happiness (sa‘adat) through the path of piety (taqwa).
- **Sincerity in action (ikhlas dar ‘amal):** ‘O God, place my sincerity in my action’. Ikhlas means purifying actions from any pollution or motive other than seeking proximity to God, and it is considered the main criterion for the value of worship and actions.
- **Insight in religion (basirat dar din):** A request for insight in religious matters.

These spiritual requests encompass not only mystical goals but also important psychological goals. ‘Self-sufficiency of the soul’ (ghina-ye nafs) means psychological self-reliance and

reduction of unhealthy dependencies on external approval or resources. ‘Heartfelt certainty’ (yaqin-e qalbi) means emotional and cognitive stability in the face of life’s ambiguities and adversities. ‘Sincerity in action’ (ikhlas dar ‘amal) means inner coherence and harmony between the individual’s values, beliefs and behaviours. These are all main pillars of mental health and preventive factors for personality, anxiety and depressive disorders.

### **2.2.3. Third Part: Conclusion, Closing and Peak of the Munajat**

The third part of the Supplication of ‘Arafah is the peak of the munajat and the inner ‘explosion’ of Imam Hussain (AS), where he speaks with God in solitude with ultimate humility and submissiveness. This part is the manifestation of the peak of trust (tawakkul), hope (raja’) and absolute submission (taslim) before the Creator of the universe. Passages such as: ‘My God, how could You abandon me when You have Yourself undertaken to provide for me? How could I be oppressed when You are my Helper? Or how could I be disappointed when You are Kind to me?’ express the peak of tawakkul and absolute submission to God. This tawakkul means complete trust in God and entrusting the outcome of affairs to Him, knowing that nothing is outside God’s will. This peak of tawakkul and submission is a powerful and effective strategy for managing stress and anxiety. When an individual reaches the stage where ‘God suffices me, and He is the best trustee’ (hasbiya Allah wa ni‘ma al-wakil), the feeling of helplessness and powerlessness is greatly reduced, and the feeling of control and inner security increases. This process functions similarly to cognitive restructuring techniques in anxiety treatment. This submission grants the human being ‘spiritual self-sufficiency’ (istighna-ye ruhi) and makes him needless of attachment to other than God. This part also includes the expression of deep love and yearning for the vision of divine beauty, such as the passage: ‘O He who made His friends taste the sweetness of intimacy, so they stood before Him in supplication...’. This part indicates an unlimited yearning for the vision and intimacy with God. Finally, final requests and liberation from spiritual and psychological obstacles are presented, including the request for deliverance from the fire of hell, safety from divine stratagem (makr), and repelling the evil of the immoral among jinn and humanity. Also, a request for increased lawful sustenance (rizq-e halal) and well-being (‘afiyat) in body and religion is seen in this part. This part of the supplication, focusing on divine love and final requests, represents the peak of ‘secure attachment’ to God. This attachment is the main source of existential meaning and resilience in the face of life’s adversities. When a human being reaches the point where ‘What does the one who has You not have? And what does the one who has found You have?’, all worldly sufferings and losses become insignificant in the light of this ‘finding’, and deep peace and contentment replace them. This perspective allows the individual, by accepting divine destiny (qada wa qadr) and trusting in His wisdom, to be freed from the heavy burden of worries and fears and achieve sustainable existential well-being.

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## **3. Key Themes of Spiritual Psychology in the Supplication of ‘Arafah: Analysis and Connection with Contemporary Psychological Concepts**

The Supplication of ‘Arafah of Imam Hussain (AS) is replete with deep psychological themes that can be aligned with concepts and theories in contemporary psychology, offering a comprehensive framework for spiritual psychology.

### **3.1. Foundational Psychological Concepts**

#### **3.1.1. Behaviour and Personality: Servitude (‘Ubudiyyat) as the Peak of Spiritual Evolution and Proximity to God, Shaping Healthy Behaviour and Personality**

The Supplication of 'Arafah considers 'servitude' (*'Ubudiyyat*) as the ultimate peak of the human soul's evolution and its proximity to God. 'Ubudiyyat in this concept is absolute and unconditional submission to the Pure Essence of the Lord. This submission is not only a devotional act but also a deep psychological process leading to 'personality integration' and 'inner coherence'. The perfect human being (al-insan al-kamil), from the perspective of Islamic mysticism, is the complete manifestation of divine names and the all-encompassing mirror of God, having achieved absolute servitude ('Ubudiyyat). A personality formed based on 'Ubudiyyat is liberated from egocentrism and narcissism and moves towards spiritual and divine self-actualisation. This process forms the foundation of a 'healthy personality', as the individual, instead of focusing on selfish and limited desires, achieves integration with the divine will. This concept has significant overlap with modern psychological theories of personality that emphasise self-actualisation, meaning making and identity coherence. 'Ubudiyyat helps the individual manifest behaviours based on sublime values and good morals (akhlak-e hasana), which in turn leads to individual and social mental balance and health.

### **3.1.2. Norm and Abnormality: Deviation from the Divine Path as the Root of Psychological and Social Abnormalities**

The Supplication of 'Arafah invites the sinful and ungrateful human being to recognise the truth (huq-shanasi) and be grateful for blessings. Confession of sin and seeking forgiveness, in this framework, is not only a religious act but also a process for returning to the divine and innate (fitri) norm. Within the spiritual psychology framework of the Supplication of 'Arafah, 'abnormality' and mental disorders are not seen merely as behavioural or cognitive disorders but are rooted in 'deviation from the fitrah' and 'distance from God'. This perspective sees a comprehensive cure in returning to the divine path, strengthening the relationship with God, and correcting beliefs and behaviours contrary to the fitrah. This approach provides a comprehensive framework for understanding and treating mental abnormalities that goes beyond superficial symptoms to address the existential and spiritual roots of problems. This perspective aligns with existential and logotherapeutic approaches in psychology that seek the deeper roots of human suffering and meaning crises, offering strategies for recovering meaning and purpose in life.

## **3.2. Psychological Processes**

### **3.2.1. Motivation and Emotion: Remembrance of God, Divine Attributes and Blessings as a Source of Intrinsic Motivation and Creation of Positive Emotions**

Remembrance of God (dhikr) and His attributes of majesty (jalal) and beauty (jamal), as well as the remembrance of God's countless blessings, create an empowering and motivating force within the human being. A strong knowledge (ma'rifat) of God and religion strengthens motivation and leads to more positive behaviours. Positive emotions are also effective in increasing motivation and the persistence of religious behaviours, causing the human being to move faster along the spiritual path and elevate religious beliefs. The Supplication of 'Arafah, by continuously reminding of blessings and divine attributes, provides not only 'extrinsic motivation' (such as fear of punishment or hope for reward) but also activates 'intrinsic motivation' arising from love, gratitude and intimacy with the Creator. This type of motivation creates greater persistence in positive and constructive behaviours and leads to sustainable 'emotional well-being'. This approach aligns with self-determination theory in psychology, which emphasises the importance of intrinsic motivation and autonomy, and shows that deep connection with the transcendent is an unlimited source of energy and motivation for growth and transcendence.

### **3.2.2. Stress and Anxiety: Supplication, Trust (Tawakkul) and Remembrance of God as Strategies for Reducing Stress and Anxiety**

Supplication (du'a) and remembrance of God (dhikr) soothe the heart and distract the human being from disturbing thoughts and intrusive worries. Trust (tawakkul) in God, especially in difficult situations, reduces feelings of helplessness and increases feelings of control and psychological security. The Supplication of 'Arafah, by providing a 'semantic framework' for suffering and life's problems, helps individuals perform 'cognitive restructuring'. Instead of focusing on their own weaknesses and limitations, the individual trusts in God's infinite power and mercy and entrusts their affairs to Him. This itself is a powerful mechanism for reducing anxiety and stress. This approach, beyond mere symptom management, addresses the existential roots of stress and provides a way to achieve deep and lasting inner peace. This concept aligns with cognitive restructuring techniques in psychological therapies, but by adding a spiritual dimension, it helps the individual overcome feelings of helplessness by relying on a higher power.

### **3.3. Growth and Development**

#### **3.3.1. Stages of Psychosocial Development: The Path from Self-Knowledge (Ma'rifat al-Nafs) to Knowledge of God (Ma'rifat Allah) and Servitude ('Ubdiyyat) as the Path of Evolution**

The Supplication of 'Arafah emphasises self-knowledge (ma'rifat al-nafs) as a way to know God (ma'rifat Allah). This epistemological journey leads the human being to perfection and spiritual growth, guiding him from the initial stages of self-knowledge to higher levels of divine knowledge (ma'rifat). The Supplication of 'Arafah presents a 'developmental model' that begins with initial self-awareness (knowledge of the body and material needs), moves to deeper self-awareness (acceptance of inherent poverty and dependence on the Creator), and then leads to knowledge of God (ma'rifat Allah) and complete servitude ('Ubdiyyat). This model aligns with developmental theories in psychology (such as Erikson's theory emphasising the stages of identity development and social relationships, or Maslow's theory dealing with the hierarchy of needs and self-actualisation). However, the Supplication of 'Arafah, by adding a divine and mystical dimension, achieves a 'comprehensive spiritual growth' that encompasses all existential dimensions of the human being, with the ultimate goal of divine proximity (qurb-e ilahi) and sustainable contentment (rida). This developmental process helps the individual define their identity in relation to the transcendent and achieve personality integration.

#### **3.3.2. Attachment: Secure Attachment to God as a Source of Security and Existential Meaning**

Supplication (du'a), as a bidirectional conversation between humanity and God, not only creates intimacy and familiarity (uns) but also leads to deeper knowledge (ma'rifat); it purifies the soul and strengthens faith. This intimate and continuous relationship with God greatly contributes to strengthening the human spirit and psyche. The teachings of the Supplication of 'Arafah implicitly reinforce the theory of 'spiritual attachment'. Just as secure attachment to a primary caregiver in childhood lays the foundation for an individual's psychological and social security, secure attachment to God in adulthood acts as the ultimate source of security, peace and existential meaning. This attachment makes the individual more resilient against life's adversities and challenges, and eliminates feelings of helplessness and loneliness. In this state, the individual learns that in any situation, they have a safe and reliable refuge to lean on, and this itself leads to increased resilience and overall well-being.

**Table 2: Connection of Concepts in the Supplication of ‘Arafah with Contemporary Psychological Theories**

Concept in Supplication of ‘Arafah	Corresponding Concept in Contemporary Psychology	Related Psychological Theory/Approach	Psychological Function
Self-sufficiency of the soul (ghina-ye nafs)	Psychological self-reliance, autonomy, self-esteem	Positive psychology, Self-determination theory	Reduction of unhealthy dependence, increased well-being
Heartfelt certainty (yaqin-e qalbi)	Emotional/cognitive stability, confidence, uncertainty reduction	CBT, Existential psychology	Reduction of anxiety, increased peace
Sincerity in action (ikhlas dar ‘amal)	Inner coherence, value-behaviour harmony, authenticity	Positive psychology, Personality theories	Strengthened identity, increased life satisfaction
Trust (tawakkul)	Resilience, self-efficacy, perceived control	Positive psychology, social learning theory	Stress management, increased resistance to challenges
Remembrance of blessings (dhikr-e ne‘mat-ha)	Cognitive restructuring, focusing on positives, gratitude	CBT, Positive psychology	Changing negative thought patterns, increased optimism
Servitude (‘Ubudiyyat)	Self-actualisation, meaning-making, existential integration	Existential psychology, Positive psychology	Achieving ultimate goal, comprehensive health
Confession of sin/imperfection	Acceptance of imperfection, awareness, self-responsibility	Psychoanalysis, Humanistic therapies	Unconscious purification, liberation from toxic guilt

## **4. Prevention and Treatment of Mental Illness from the Perspective of the Supplication of ‘Arafah**

The Supplication of ‘Arafah of Imam Hussain (AS), with its profound teachings, offers a comprehensive framework for the prevention and treatment of mental illness. This framework is based on spiritual foundations and attends to the existential dimensions of the human being.

### **4.1. Preventive Strategies**

#### **4.1.1. Strengthening Faith (Iman) and Piety (Taqwa): The Foundation of Spiritual Mental Health**

Faith (iman) and piety (taqwa), as the main and fundamental pillars of life, greatly contribute to strengthening mental health. Taqwa, meaning piety and observance of divine limits, is the key to achieving servitude (‘Ubudiyyat) to God and smoothing life’s difficult paths. Iman and taqwa play a very important preventive role not only from an ethical and religious perspective but also from a psychological perspective. By creating a ‘stable value system’ and ‘meaning in life’ in the individual, they prevent the emptiness, aimlessness and meaninglessness that are the roots of many mental disorders such as depression and anxiety. This concept aligns with ‘spiritual health’ in spiritual psychology, which acts as a protective factor against psychological harm. A person with strong faith, when facing challenges and adversities, has a solid frame of reference that helps them understand the meaning of suffering and navigate crises with greater resilience.

#### **4.1.2. Return to the Fitrah and Self-Knowledge (Ma‘rifat al-Nafs): Discovering Inner Treasures (Continued)**

The process of returning to the **fitrah** brings the individual to a state of 'deep self-knowledge' (Ma‘rifat al-nafs ‘amiq), which leads to the discovery of human potentials and inner treasures. This process brings the individual to 'needlessness' from external, worldly attachments and directs them towards internal, spiritual riches. By identifying their true self as a reflection of the Divine, the individual gains a sense of dignity and worth that is independent of social status or material wealth. This acts as a powerful preventive measure against the 'existential vacuum' and the subsequent development of depressive symptoms.

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### **4.2. Therapeutic Strategies**

The Supplication of ‘Arafah provides a multi-dimensional therapeutic approach that can be integrated with contemporary clinical practices.

#### **4.2.1. Spiritual Psychoanalysis and Unconscious Purification**

From the perspective of spiritual psychology, the confession of sins and shortcomings in the second part of the supplication serves as a form of **spiritual psychoanalysis**. Unlike secular psychoanalysis, which may focus on repressed traumas, this approach focuses on the 'spiritual unconscious'—the innate yearning for God that has been obscured by negligence (ghafah) or transgression.

- **Catharsis:** Speaking these admissions out loud in the presence of the Merciful Creator provides a profound emotional release.
- **Purification:** It allows the individual to confront their shadow self without falling into despair, as the admission is immediately followed by a plea for Divine mercy, thus preventing the accumulation of toxic guilt.

#### **4.2.2. Cognitive-Behavioural Approach with Divine Criteria**

The supplication facilitates a shift in the individual's **cognitive schema**. By focusing on the attributes of God (such as *Al-Rahman, Al-Karim*) and the history of Divine blessings, the individual replaces 'cognitive distortions' (such as catastrophising or overgeneralising failure) with a framework of **hope and gratitude**.

- **Reframing:** Difficulties are reframed as trials for growth rather than punishments or random misfortunes.
- **Behavioural Activation:** The spiritual requests (*\$ghina-ye \ nafs\$, \$yaqin\$*) act as new goals that motivate the individual to change their behavioural patterns from self-centredness to God-centredness.

#### 4.2.3. Prayer Therapy and Secure Attachment Repair

Prayer therapy (*\$Du'a \ Therapy\$*) in the Supplication of 'Arafah functions by establishing a **secure attachment** with the 'Ultimate Attachment Figure' (God). For individuals who have experienced 'anxious' or 'avoidant' attachments in human relationships, the consistent, loving, and responsive nature of the Divine—as described in the conclusion of the supplication—provides a corrective emotional experience.

- **Intimacy:** The 'sweetness of intimacy' mentioned in the third part helps heal wounds of loneliness and abandonment.
- **Stability:** This secure base allows the individual to explore the world and face challenges with increased resilience, knowing they have a 'Safe Haven' to return to.

#### 4.2.4. Servitude ('Ubudiyyat) and Bondage: Absolute Submission to Absolute Perfection as the Ultimate Strategy for Comprehensive Health

Servitude ('Ubudiyyat), meaning unconditional submission to divine absolute perfection, is beyond a therapeutic method; it is a comprehensive lifestyle that leads to the individual's comprehensive health. In this state, the individual achieves inner and outer integration, because all existential dimensions of his being (cognitive, emotional, behavioural) are coordinated and organised towards a single sublime goal (divine proximity, *qurb-e ilahi*). This is a model of primary prevention that fundamentally eliminates the ground for many mental disorders. A person who attains the station of 'Ubudiyyat is liberated from egocentrism and selfishness, achieves inner peace, and their behaviour is based on divine and ethical values. This state enables the individual, through complete acceptance of themselves and divine destiny, to experience well-being and sustainable contentment (*rida*) in any situation. 'Ubudiyyat gives the individual a profound meaning for life and protects them from the emptiness and existential crises that are often the root of many psychological problems.

**Table 3: Preventive and Therapeutic Strategies for Mental Disorders in the Spiritual Psychology Framework of the Supplication of 'Arafah**

Type of Strategy	Strategy Derived from Supplication of 'Arafah	Psychological Mechanism	Targeted Mental Disorders
Prevention	Strengthening faith (iman) and piety (taqwa)	Creating stable value system, meaning in life, protective factor	Emptiness, aimlessness, depression, anxiety

Type of Strategy	Strategy Derived from Supplication of 'Arafah	Psychological Mechanism	Targeted Mental Disorders
	Return to fitrah and self-knowledge (ma'rifat al-nafs)	Discovering inner potentials, needlessness from other than God, self-sufficiency	Personality disorders, unhealthy dependency, anxiety
	Gratitude (shukr) and remembrance of blessings (dhikr-e ne'mat-ha)	Changing negative thought patterns, positive thinking, optimism	Depression, anxiety, rumination
	Trust (tawakkul) and submission (taslim) to divine destiny (qada wa qadr)	Entrusting control to higher power, reducing excessive worry, increasing resilience	Stress, anxiety, learned helplessness
<b>Treatment</b>	Spiritual psychoanalysis (confession of sin)	Inner exploration, purification of spiritual unconscious, liberation from toxic guilt	Depression, anxiety, personality disorders, guilt
	Cognitive-behavioural with divine criteria	Challenging unhealthy thoughts with Tawhid and divine attributes, divine cognitive restructuring	Obsessive-compulsive disorder, depression, anxiety, perfectionism
	Prayer therapy (du'a therapy) and faith therapy (iman therapy)	Activating peace centres in the brain, strengthening sense of security and meaning	Anxiety, depression, insomnia, stress
	Servitude ('Ubdiyyat) and bondage	Inner and outer integration, coordination of existential dimensions, comprehensive health	Wide range of disorders, existential crises, emptiness

## **5. Practical Applications of the Framework in Healthy Individual and Social Life**

The spiritual psychology framework derived from the Supplication of ‘Arafah of Imam Hussain (AS) has wide-ranging practical applications in promoting health and well-being in individual and social life. This supplication is not only a devotional text but also a comprehensive guide for a healthy and meaningful life.

### **5.1. Promoting a Believing and Meaningful Lifestyle**

The Supplication of ‘Arafah has important effects on individuals’ believing lifestyle and clearly shows the path to achieving growth and perfection. By calling for a return to the divine fitrah and monotheistic upbringing, this supplication helps the individual build their life on the solid foundations of faith (iman) and knowledge (ma‘rifat). By providing a spiritual roadmap and explaining the purposefulness of creation, the Supplication of ‘Arafah helps individuals make their lives meaningful and free themselves from emptiness and aimlessness. This meaning-making not only contributes to individual well-being and inner peace, but also, by promoting good morals (akhlaq-e hasana) and righteous action (‘amal-e saleh), assists social health and improves interpersonal relationships. A person who finds their life meaningful shows greater resilience when facing problems and is less affected by existential crises.

### **5.2. Managing Emotions and Daily Stress Based on Spiritual Principles**

Supplication (du‘a) and remembrance of God (dhikr) bring deep spiritual and psychological peace and help reduce anxiety and stress. The teachings of the Supplication of ‘Arafah offer emotion regulation techniques in a spiritual manner. Instead of suppressing or fleeing from negative emotions, the individual reprocesses them by trusting (tawakkul) in God and remembering Him, achieving peace. This approach strengthens emotional self-regulation within a spiritual framework. The individual learns to manage negative emotions like fear, anger or sadness by remembering God’s power, mercy and wisdom, rather than letting them escalate. This process helps them act with greater calm and insight in critical moments, instead of reacting impulsively. This approach, especially in today’s stressful world, provides a powerful tool for maintaining psychological and emotional balance.

### **5.3. Strengthening Individual and Social Relationships through the Ethical Teachings of the Supplication**

Although the Supplication of ‘Arafah is primarily an individual munajat and a direct connection with God, its themes and teachings indirectly have profound effects on social relationships. A person who has achieved self-sufficiency of the soul (ghina-ye nafs) through supplication and is freed from unrealistic expectations of others establishes healthier and more mature relationships. This inner needlessness allows the individual to connect with others without unhealthy attachments and enjoy their relationships. Also, the supplication’s emphasis on gratitude (shukr) and remembrance of blessings (dhikr-e ne‘mat-ha) leads to positivity and altruism in the individual. A grateful person not only pays attention to divine favours but also extends this goodness to others. This positive and generous spirit strengthens the foundation of healthy social relationships, empathy and cooperation, and helps the individual play a more constructive role in society.

### **5.4. Building Meaning and Ultimate Purpose in Life**

Finding deep and divine meaning in life makes the individual more resilient against adversities and existential challenges. By explaining the purposefulness of creation and the journey towards God as the goal of existence, the Supplication of ‘Arafah helps the human

being find an ultimate purpose and sublime goal for their life. This goal, beyond material and transient worldly aims, gives the individual's life coherence and stability and prevents emptiness, existential crises and meaning-centred depressions. When the individual finds the meaning of their life in connection with God and achieving proximity (qurb) to Him, they are able to find meaning and lessons even in the face of suffering and hardship. This perspective gives the individual a long-term and hopeful vision that keeps them steadfast on the path of spiritual growth and transcendence and leads to a fruitful and satisfying life.

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## **6. Anxiety Therapy in the Supplication of 'Arafah**

From a psychological perspective, the Supplication of 'Arafah of Imam Hussain (AS) is a powerful tool for treating anxiety and achieving inner peace. This effectiveness is achieved through several key mechanisms:

### **6.1. Trust (Tawakkul) and Submission (Taslim) to Divine Decree and Destiny (Qada wa Qadr)**

One of the main roots of anxiety is the feeling of helplessness and lack of control over life events. The Supplication of 'Arafah eliminates this feeling by emphasising God's infinite power and wisdom. Passages like 'Praise be to God, whose decree none can avert, whose gift none can prevent...' and 'My God, how could You abandon me when You have Yourself undertaken to provide for me? How could I be oppressed when You are my Helper?' teach the individual to relinquish their worries by trusting (tawakkul) in God. This tawakkul reduces the feeling of helplessness and increases the feeling of control and psychological security.

### **6.2. Remembrance of Blessings (Dhikr-e Ne'mat-ha) and Changing Thought Patterns**

Anxiety and depression are often accompanied by negative thought patterns and mental rumination. The Supplication of 'Arafah, by reminding of God's countless blessings, helps the individual shift their focus from what they lack to what they have. This gratitude is a powerful cognitive-behavioural intervention that leads to challenging negative thoughts and creating optimism. This process is similar to cognitive restructuring techniques in psychological therapies, where the individual learns to replace their faulty thoughts with more realistic ones.

### **6.3. Strengthening the Relationship and Secure Attachment to God**

Many psychologists believe the root of anxiety and depression lies in distance from the source of power and light (God) and feelings of loneliness. Supplication (du'a), as a two-way conversation between humanity and God, helps strengthen this connection, purifying the soul and reinforcing faith. This close and intimate relationship creates a kind of secure attachment to God, giving the individual a deep sense of security. The Supplication of 'Arafah teaches the individual that even in the worst conditions, they have a safe and reliable refuge to lean on.

### **6.4. Which Part of the Supplication of 'Arafah is Useful for Treating Anxiety?**

Given the tripartite structure of the Supplication of 'Arafah, all three parts are effective in reducing anxiety:

- **First Part (Artistic Exordium):** This part begins with praise and glorification of God and the remembrance of His attributes of power and mercy. These passages help the individual comprehend the greatness and power of the Creator and find existential

security. This knowledge (ma‘rifat) is the basis of tawakkul, which is one of the most important spiritual strategies for coping with stress and anxiety.

- **Second Part (Main Pillar):** This part includes the confession of inherent poverty and requests for spiritual qualities like heartfelt certainty (yaqin-e qalbi) and self-sufficiency of the soul (ghina-ye nafs). The request for heartfelt certainty means seeking inner stability and peace in the face of life’s ambiguities. Self-sufficiency of the soul also frees the individual from dependency on others’ approval and the conflicts arising from it, which in turn helps reduce social and personality anxieties.
  - **Third Part (Conclusion):** This part is the peak of the munajat, including final requests for the removal of distress and liberation from obstacles. Passages like ‘O God, remove my distress’ give the individual hope and assurance that they are not alone in difficult situations and can overcome obstacles. This part also, with passages like ‘My God, what has brought You so close to me and distanced me so far from You?’, helps the individual find the inner roots of their anxiety and seek God’s help to remove them. This part acts as a coping mechanism that increases hope and resilience.
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## 7. Conclusion and Suggestions for Future Research

### 7.1. Summary of Findings and Emphasis on the Comprehensiveness and Depth of the Spiritual Psychology Framework of the Supplication of ‘Arafah

The present analysis shows that the Supplication of ‘Arafah of Imam Hussain (AS), with its tripartite structure and profound themes, offers a comprehensive and practical framework for spiritual psychology. This framework begins with theology (ma‘rifat Allah) and anthropology (ma‘rifat al-nafs) and leads to the relational (suluki) relationship and comprehensive individual and social health. Using a structural and semantic approach, it reveals the hidden psychological layers of this supplication and transforms it into a foundational text for the prevention and treatment of certain mental disorders. This supplication offers strategies for strengthening faith (iman), self-knowledge (ma‘rifat al-nafs), gratitude (shukr), trust (tawakkul), and servitude (‘Ubudiyyat), all of which align with contemporary psychological concepts (such as cognitive-behavioural therapy, secure attachment theory, emotion regulation, and resilience) and, in some cases, demonstrate greater depth and effectiveness. This framework defines mental health not merely as the absence of illness, but as existential integration and a deep connection with the transcendent. The Supplication of ‘Arafah, as an educational class, guides the individual from egocentrism to God-centredness (khuda-madari) and assists them on the path of spiritual self-actualisation and achieving a healthy and meaningful life.

### 7.2. Suggestions for Further Empirical and Theoretical Research

Given the unique richness of the Supplication of ‘Arafah and its potential in the field of spiritual psychology, future research can expand in two main directions: empirical and theoretical.

#### Empirical Research:

- **Randomised Controlled Clinical Trial (RCT) Studies:** Conducting precise and systematic studies to compare the effectiveness of prayer therapy based on the Supplication of ‘Arafah with other established therapeutic methods for specific psychological disorders in different populations.
- **Qualitative Studies:** Investigating the lived experiences of individuals reciting the Supplication of ‘Arafah and its profound effects on their mental health, meaning in life, resilience and interpersonal relationships.

- **Investigating the Effect of Specific Themes:** Conducting empirical research to examine the effect of specific passages (e.g., gratitude, confession of inherent poverty, tawakkul) on psychological variables such as resilience, hope, self-efficacy, and emotion regulation.
- **Neuroscience Studies:** Investigating the brain and physiological changes resulting from participating in prayer therapy programmes based on the Supplication of 'Arafah, using brain imaging techniques.

#### Theoretical Research:

- **Alignment with Developmental Theories:** A more precise examination of the overlaps and distinctions between the developmental model of the Supplication of 'Arafah and psychological developmental theories (e.g., those of Erikson, Piaget, or Maslow).
- **Positive Psychology and Subjective Well-Being:** Analysing how human virtues, character strengths and the achievement of sustainable well-being are fostered from the perspective of the supplication's teachings.
- **Semiotic and Hermeneutic Analysis:** Conducting analyses on specific passages of the supplication to uncover hidden layers of meaning and their psychological applications.
- **Social Psychology Dimensions:** Analysing how the supplication's teachings affect the strengthening of social solidarity, responsibility and altruism in society.
- **Developing Theoretical Models:** Developing more comprehensive theoretical models for spiritual psychology based on the Supplication of 'Arafah that can serve as a framework for future research and clinical interventions.

This research can contribute to the richness of knowledge in spiritual psychology and provide new strategies for promoting mental health in Islamic societies and beyond.

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