

**The Study of Couple's Self-healing Factors in Islamic Anthropological Principles (based on the Views of Ayatollah Javadi Amoly)**

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**Abstract:** *In this study, attempts have been made to investigate the self-healing factors in marital conflicts, with an emphasis on the views of Ayatollah Javadi Amoly in anthropology. A holistic approach based on strong points of marriage is better suited to meet different needs of couples, contributing to the resolution of conflicts, as compared to an approach that deals with strengths and self-healing factors separately. The present study, using a hermeneutic research method, intends to shed some light on the subject of the study (self-healing factors) using the potentials of qualitative approaches. Hermeneutics, as the interpretation of religious and literary texts, is based on content analysis that seeks to unravel hidden meanings through interpretation (Hafez Nia, 2008). That is, the researcher as an interpreter should align his horizon with that of author so as to construe his true intention. Accordingly, based on the researchers' analysis, the self-healing beliefs were extracted from the anthropological texts of Ayatollah Javadi Amoly. In the next step, the extracted features were classified in four categories. After this stage, the extracted subjects were confirmed by three experts in this field. Thus, the intention of the author (Ayatollah Javadi Amoly) were identified and finalized through content analysis and the author's horizons were determined. The results of this study showed that religious beliefs strengthen the personal and interpersonal power of couples and thus facilitate the resolution of problems and conflicts. If the couples can employ the above-mentioned self-healing beliefs to resolve their problem or conflicts and adopt a positive view of the situation, it can increase the stability and durability of the family. A healthy marriage requires the concurrent presence of important intrapersonal (such as the ability to re-make decision, and being grateful to the divine blessings) and interpersonal (e.g., commitment and forgiveness) components as well as religious beliefs discussed in this study.*

**Keywords:** *Self-healing, marital conflicts, human relations.*

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## Introduction

Most marriages experience strong differences of opinion. Arguments are not uncommon. Spouses are occasionally grumpy and unkind to each other. Every marriage experiences some degree of conflict. Spouses lose their tempers and can sometimes blow up at each other. Everyone is capable of being hypercritical or falsely accusing his or her mate. Small skirmishes for control over a particular issue can break out from time to time. These are all a part of the normal tension and conflict that inevitably arise when an imperfect man and woman join their lives together in a marital relationship (Levinger, 2013). Marital conflict is not just a difference of opinion. Rather, it is a series of events that have been poorly handled so as to deeply damage the marriage relationship. Marriage issues have festered to the point that stubbornness, pride, anger, hurt and bitterness prevent effective marriage communication (Laurenceau, Barrett & Rovine, 2012). Much of the conflict in marriage derives from differing expectations about roles and responsibilities. Domains that predictably generate conflict include discrepant expectations concerning the role of husband/wife, parenting responsibilities, financial matters, and sexuality. ) Kaufman, and Taniguchi, 2014).

Interpersonal conflict is defined as a form of interaction in which the individual state conflicting desires and views, which is regarded as a normal occurrence in married life by some researchers (Curran, Ogolsky, Hazen and Bosch, 2011). One factor cannot be blamed for marital conflicts, but in these days, several factors are involved in creating marital conflicts. For a variety of reasons such as transition from the tradition to modernity, change of order in families, weakening of emotional relations, in efficiency of communication patterns and parental control, increased rate of divorce, immigration, employment and social pressures, family and marital problems and conflicts have

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increased significantly, despite the fact that a healthy society depends on healthy families (Allerey, Heyman and Arthur, translated by Kimiaye, 2005).

Marital conflicts can be about virtually anything. Couples complain about sources of conflict ranging from verbal and physical abusiveness to personal characteristics and behaviors. Perceived inequity in a couple's division of labor is associated with marital conflict and with a tendency for the male to withdraw in response to conflict. Conflict over power is also strongly related to marital dissatisfaction. Spouses' reports of conflict over extramarital sex, problematic drinking, or drug use predict divorce, as do wives' reports of husbands being jealous and spending money foolishly. Greater problem severity increases the likelihood of divorce. Even though it is often not reported to be a problem by couples, violence among newlyweds is a predictor of divorce, as is psychological aggression (verbal aggression and nonverbal aggressive behaviors that are not directed at the partner's body). (Lewis & Spanier, 2012) With the limitations of couple therapy, the increasing complexity of modern life, the appearance of marital conflicts, and consequently family conflicts, the need to provide short-term intervention methods that are simple to implement and direct individuals toward self-management with the aim of solving conflicts is urgently felt (Rezaei, 2010).

In this context, given the importance of familiarity with the latest scientific findings in the field of family therapy in prevention and treatment of marital conflicts, family therapists sought to evaluate and change the initial sequence of behavioral interactions in existing problems, concluding that those sequences are manifestations of the underlying structure of the family. Thus, the structure became an objective. It turned out that this structure was the result of a prolonged and multi-generational process that controlled belief systems, thus directing the attention of therapists to these underlying beliefs (Nichols & Schwartz, translated by Dehghan et al., 2008). Such underlying beliefs are the basis of the self-healing power that is studied in this paper.

Rautenbach (2008) describes the self-healing power in terms of the strength and impact of beliefs, saying that self-healing is the possession of healing power or ability realized by utilization of inherent healing through faith. Louer and Louer (1986) define the concept self-healing as a process that arises naturally from within the family and restores balance to the system. It is an individual and unique experience as well as an active process in which the patients assume the responsibility for their own health, implementing self-healing without conscious effort. The studies undertaken in other cultures reveal some self-healing factors that can help conflicting couples such as love, the nature of communication, mutual understanding, religious orientation, patience, commitment, intimacy, shared responsibility, individual identity, persistence, hope, flexible boundaries and sincerity in perceptions of each couple (McCullough, Exline & Baumeister, 1998).

The concept of self-healing and its underlying factors has been proposed by experts in social, economic, political and cultural conditions that are distinct from Iranian country. However, since these self-healing factors are influenced by the dominant patterns in each society, to take advantage of these factors in resolving conflicts, it is necessary to identify its related factors in Islamic-Iranian culture. In this context, the texts written by Javadi Amoly were selected for their particular attention to their inner capacities of human being. In each religious and cultural system, a discussion of the four principles of human relations is pivotal. Man shapes four types of relationships in the world: 1) relationship with the self, 2) relationship with God, 3) relationship with the universe, and 4) relationship with others. (Javadi Amoly, 2010a)

In relationship with the self, one needs to recognize and construct oneself. In the relationship with God, one must first know Him, and through this wisdom, appreciates His superb attributes and Divine names with the aim of dedicating oneself to His worship and obedience. (Javadi Amoly, 2009 a) As to the universe and nature, one needs to ascertain the relationship of the universe with God, as well as his relationship with the universe and nature to achieve mutual benefits. In connection with other human beings, one should also know that humans are social beings and social life is the source of certain rights and duties that should be observed by man within the realm of dignity and responsibility to achieve social justice (Javadi Amoly, 2008 a).

It lays the foundation of the servitude. Each of these four principles is based on pillars that are outlined below:

1. The pillar of the relation with God: paying Divine rights, respecting divine restrictions, appreciating the endowments of the God, satisfaction with divine fate, patience in the face of natural disasters, reverence to divine figures, excitement to meet the God.
2. The pillar of relation with the self: Fighting (Jihad) with self, the fear of the God; endurance of the austerity, honesty, sincerity of the intention, dismissing anything but the love of the God, knowledge of the relevance and poverty.

3. The pillar of interaction with people: forgiveness and kindness, humility and modesty, generosity and magnanimity, mercy and compassion, benevolence, fairness and justice seeking.
4. The pillar of the relation with the world and the worldly life: being satisfied with the least resources, refusing to demand the lost things, lack of interest in excessive properties; following the path of piety, appreciation of the calamities and natural disasters; rejecting worldly lusts and abandoning perfunctory positions.

If these features are realized in an individual, he is likely to become one of the favored servants of the God. Man, as one of the chains of existence, has managed to form relationships with all creatures in the universe. That is, he has managed to establish relations with his self, God, nature and other peoples. Thus, one can assume both a unilateral and bilateral Velayat for him. (Javadi Amoly, 2010b). It is not difficult to prove the existence of unilateral Velayat for all people as every man has an inherent Velayat over his self. For example, man is free to do anything like moving his body going to bed or sinking into the vegetation of animals. On the other hand, he can progress to the world of dreams, and depending on his level of ability and competence, reap benefits of this world of dreams in form of either honest dreams or nightmares and disturbing visions. The way man uses his body is a manifestation of developmental Velayat of the soul. That is, this is the power of mind and willpower that stimulates the organs of body to work. The supervision of the self over internal affairs and the power of the man are indicative of the Velayat of the self over the body. So, the self is the ruler and the power and forces of soul are its subordinates. The relation with God and the universe, including human beings, also confirms the Velayat and authority of God over humans and the world. It is due to the fact that man perceives his incapability in many matters and as such seeks the Velayat and protection of the True Guardian. They accept His guardianship, seeing it as the Velayat of soul over human dignities and strengths. As man comes to understand his Velayat over the soul and God's Velayat over the world, he bears witness to the Velayat of nature and other people, observing how man exploits the nature or take the matters in his hands. Similar to unilateral Velayat, bilateral Velayat exists in the outside world too. Humans in their social interaction come to witness the compassion and kindness that is rampant in the relationships of people such that people benefit from their mutual interactions and assistances (Javadi Amoly, 2008b).

Among these interactions, relationship with the soul is distinctive. If man supposedly manages to avoid any relationship, he is obliged to forge a link with his identity. Consciously or unconsciously, man has a broad network of relationships in his realm of existence, which are linked to his scientific and practical values. He has thoughts and ideas rooted in his scientific doctrines as well as motivation and determination originated in this practical determination. Self-relationship, which is realized based on such things, is highly essential to the extent that it is impossible to imagine life in its absence (Javadi Amoly, 2008a). Self-relationship should be determined relative to the recognition of real position of an individual, who needs to appreciate his role as the representative of God on the earth as well as his enormous scientific capacity which is blessed with the divine nature (Javadi Amoly, 2010b).

All the vices and dignities of the human have their origin in the nature. When man comes to recognize his position in the universe and realizes his own nature, he will understand his role as the servant and trustee of the God, knowing that his body organs are the army of God. Generally speaking, the members and organs of the man are the soldiers of God, and no one should imagine that they are free to do whatever they desire. Everyone should know that if they deviate from the righteous path, their tongue, eyes, hands and feet would attest against them. In short, man's relationship with self should be based on the recognition of the truth as well as his talents and needs in accordance with the goal of creation and eternity (Javadi Amoly, 2010a).

Because the knowledge of God originates from self-knowledge, it is apparent that forgetfulness of God is the result of forgetting the self and failure to recognize God. It is taken over by another entity that imposes all of its carnal instincts and evil intentions under the veil of civilization, prosperity and development on him (Javadi Amoly, 2009b). According to strong rational and philosophical arguments, probable beings, since their existence is dependent upon "relevance", are unable to emerge, live and persist without the incessant grace of God. They are by no means independent, relying heavily upon God. Such dependency that is the result of causality and their creation by God leads to the absolute divine ownership. Given the absolute dependence of creatures upon the Most Sacred Essence of God, He is solely responsible for wisdom and destiny of the universe, which is nothing but the absolute ownership of the God (Javadi Amoly, 2008a).

Man has forged a genuine human relationship with the world the core principles of which are invariable in different times and places. The natural and intrinsic rights of humans are based on their sustainable development not the agreements that are set by the humans and may vary from one community to another (Javadi Amoly, 2009c).

A review of the literature shows a paucity of studies regarding the role of self-healing beliefs in solving marital conflicts. The same was true about the role of principles of Islamic anthropology and family management. Accordingly, the relevant researches are discussed here.

Studies on the effect of religion on the family function suggest the contributory role of religion in mitigating family conflicts. Kiani (2010) investigated the link between religious beliefs with the type of communication boundaries in families, concluding that religious beliefs are related to the compatible functioning of the family. Safooraii (2011) in a study on the role of ideas, insights and religious beliefs in the efficacy of family found that religious sources, belief in God, belief in the prophets and life after death are the most important religious beliefs with a significant effect on resolving marital conflicts. Another study by Seydi (2011) suggested that spiritual atmosphere in the family helped resolve conflict and manage problems in the family. This research, drawing on the four principles of human relations in the view of Javadi Amoly, seeks to answer this basic question: In the opinion of Javadi Amoly, what self-healing factors associated with the four principles of human relationships (relationship with God, self, universe and others) can contribute to the resolution of marital conflicts?

### **Research Method**

The present study, using a hermeneutic research method, intends to shed some light on the subject of the study (self-healing factors) using the potentials of qualitative approaches. Hermeneutics, as the interpretation of religious and literary texts, is based on content analysis that seeks to unravel hidden meanings through interpretation (Hafez Nia, 2008). This study adopts the classic methods of hermeneutics. The proponents of this approach believe in the hidden and definitive meaning of the text, which is supposed to be the same as the intention of the author, and their focus is on the link between the meaning of a text and the intention of the author following the works of Schleiermacher.

The followers of classic hermeneutics assert that understanding a text requires empathy with author and sharing his intentions, emotions and beliefs. It is only rational because harmony and empathy with the author facilitates the understanding of the true meaning of the text by the reader, or as they say, their horizon is synchronized (Khamenei, 2006). The principles set by this group of hermeneutic scholars lay the foundation for the work of other researchers. That is, the researcher as an interpreter should align his horizon with that of author so as to construe his true intention. It means that researcher (as stated by Gadamer) does not align his horizon with the text solely on the spirit of the time and status quo so as to reach an interpretation, but he seeks to figure out the intent of the author through text by reference to its linguistic structure and purposes.

The study population consisted of all books written by Ayatollah Javadi Amoly (54 volumes) in the period between 1997 and 2014. A common theme in all the works of Ayatollah Javadi Amoly human knowledge (anthropology). In this study, the study population was in fact the sample population. The keywords adopted in the data gathering process were: self-healing, healthy functioning, conflict, health, couples and marriage. Given the emphasis on self-healing beliefs in marital conflicts, the key words were selected based on the description of a healthy man in the anthropological works of ayatollah Javadi Amoly.

Accordingly, based on the researchers' analysis, the self-healing beliefs were extracted from the anthropological texts of Ayatollah Javadi Amoly. In the next step, the extracted features were classified in four categories. After this stage, the extracted subjects were confirmed by three experts in this field. Thus, the intention of the author (Javadi Amoly) were identified and finalized through content analysis and the author's horizons were determined.

### **Results**

In the present study, researcher identified the self-healing factors involved in the resolution of marital conflicts in the works of Javadi Amoly, which are demonstrated in the following table.

**Table (1): Self-healing factors arising from the relationship with God and the universe based on Islamic anthropology in the views of Javadi Amoly**

<b>selective coding</b>	<b>axial coding</b>	<b>open coding</b>	<b>Content and key phrases</b>
Religious beliefs strengthen the personal and interpersonal power of couples so that they can overcome their conjugal problems and conflicts.	Self-healing belief have their origin in the relationship with God and the universe	Belief in God	<ul style="list-style-type: none"> <li>▪ Belief in God is a source of comfort and commitment of man to life.</li> <li>▪ Remembrance of the death and the Day of Resurrection is useful to many people as it both motivates dynamism and positive activities and is pivotal to guiding the direction of movement</li> <li>▪ Belief in God makes man more hopeful, patient and forgiving, which is one of the underlying principles of life.</li> </ul>
		Trusting in God and believing in His wisdom	<ul style="list-style-type: none"> <li>▪ We should do our duties in life and seek the good will from God.</li> <li>▪ God monitors each and every of our actions and He is our assistance at the time of difficulties.</li> <li>▪ God rewards the believers and His blessings embrace them.</li> <li>▪ One who prays to God for something should be aware that God is not far from him/her.</li> <li>▪ The remembrance of God is both a reminiscence of man’s identity and divine sublimation whilst forgetting God leads to the disregard for one’s identity and a plethora of problems which is culminated in the loss of identity and dignity.</li> </ul>
		Law-abidance	<ul style="list-style-type: none"> <li>▪ We are all affected by acts of God and we will bear witness to the outcomes of our actions.</li> <li>▪ As God monitors our actions, we will be finally rewarded or punished for our actions</li> <li>▪ The true peace and balance is only achievable through compliance and harmony of man’s acquired life with his divine life</li> <li>▪ Worship is nothing but the obedience of God and obedience means doing things in accordance with divine guidelines</li> </ul>
		Trust in God and patience	<ul style="list-style-type: none"> <li>▪ Adverse events are divine trials rooted in the gratitude and wisdom of God</li> </ul>
		Belief in the divine decree and destiny	<ul style="list-style-type: none"> <li>▪ Being grateful for the blessing of the Lord, consent to the divine fate, forbearance in the face of hardships and natural disasters, reverence to the man of God and aspiration to meet the Lord are the chief components of self-healing</li> <li>▪ He is the one who foster the love and affection between human beings</li> <li>▪ The marriage is the result of divine fate and God’s will</li> </ul>

**Table (2): Self-healing factors arising from the relationship with the self in the Islamic anthropology**

<b>selective coding</b>	<b>axial coding</b>	<b>open coding</b>	<b>Contents and key phrases</b>
The intra personal factors such as attention to the natural desires are among the factors contributing to	Self-healing factors arising from relationship with Self	Ability to re-make your decisions	<ul style="list-style-type: none"> <li>▪ The leadership of practical wisdom (logical thinking) rather than emotional thinking: The science of logic is a gauge of human’s thought and to avoid fallacies in emotions and behaviors, the intellectual guidance will ensure that the best and the most cogent alternative is selected and accepted. Conscious thinking, conclusive decision-makings and perseverance along with emotional restraint by reason</li> <li>▪ Decision-making based on the insights rather than preferences</li> <li>▪ Forbearance and patience in making decisions that reflect one’s healthy relationship with self can lead to the establishment of healthy relationships with others</li> </ul>

		<p>Taking natural desires into account</p> <ul style="list-style-type: none"> <li>▪ The desire of honesty is innate</li> <li>▪ Sincerity of the intentions is one of the factors that can significantly affect interpersonal relations</li> <li>▪ Heart is the criterion of correct perception</li> <li>▪ A good spouse is the source of peace and comfort</li> </ul>
		<p>Remembering divine blessings</p> <ul style="list-style-type: none"> <li>▪ With a sense of humor, faith and hope for the future, a healthy life will be achieved.</li> <li>▪ Adopting a positive attitude towards the problems and conflicts can help the durability of marital life.</li> <li>▪ In a family, a large share of man's needs is fulfilled.</li> <li>▪ Controlling one's memories, beliefs, intentions, and ethics</li> </ul>

*Table (3): Self-healing factors arising from the relationship with others and spouse in the Islamic Anthropology*

<b>selective coding</b>	<b>axial coding</b>	<b>Open coding</b>	<b>Content and key phrases</b>
<p>The relationship between the couples and emotional support is an important source of resolving conflicts. The effective relationships between couples allow them to make better decisions.</p>	<p>Self-healing factors are rooted in the proper relationship with spouse and other people</p>	<p>commitment and loyalty</p>	<ul style="list-style-type: none"> <li>▪ Muslims treats other Muslims and believers with justice and compliance with the Islamic law. This is the minimum standard of behavior. To foster the relationship, self-sacrifice and mercy, love and compassion, commitment and loyalty are required.</li> <li>▪ Expression of emotions and positive feelings along with ethical advice</li> </ul>
		<p>Patience and compatibility</p>	<ul style="list-style-type: none"> <li>▪ The emphasis on visiting one's relatives and its persistence over time is an important principle that contributes to the reform and growth of small community and prepares the ground for the development of interpersonal communication.</li> </ul>
		<p>Flexibility</p>	<ul style="list-style-type: none"> <li>▪ Rational friendship and emotional forgiveness can strengthen the family ties.</li> <li>▪ Self-transformation: unless man changes himself, his personal and social life will not change.</li> </ul>
		<p>Sense of responsibility</p>	<ul style="list-style-type: none"> <li>▪ Accepting the responsibility for mistakes and help resolve problems.</li> <li>▪ Cooperation, understanding, assistance, coordination, compassion, selflessness and sacrifice are social manifestation of human nature.</li> <li>▪ Man is a social and responsible creature whose character is shaped in the society</li> </ul>
		<p>Putting yourself in the position of others</p>	<ul style="list-style-type: none"> <li>▪ An important problem solving strategy is to address each other's needs.</li> <li>▪ Dialogue is the best conflict solution. To consolidate a belief, sometimes you have to capture the mind of your audience with rational arguments and reasoning and sometimes resort to advices and emotions to stir up emotions and comfort the heart of your audience.</li> <li>▪ In the resolution of problems, the conditions and interests of both parties should be considered. The best strategy of fostering relationship between people is the freedom of thought and the most authentic vehicle of communication is intellectual connection.</li> <li>▪ -Understanding people is a perquisite of mutual relationship which is obtained via reflection and thinking in the beliefs and worldview of others.</li> </ul>

Selective coding	Axial coding	open coding	Content and key phrases
The couple's relationship and emotional support is an important source for conflict resolution. This allows effective communication between couples to make better decisions	Self-healing belief originated from the relationship communication with the spouse and others	Forgiveness	<ul style="list-style-type: none"> <li>▪ Forgiveness and generosity helps foster a healthy relationship with others.</li> <li>▪ It is a principle to treat and address issues arisen in life with forgiveness.</li> <li>▪ One way to cope with the flaws of each other is to ignore it and express positive feelings toward your spouse.</li> </ul>
		Taking the purpose of creation into account	<ul style="list-style-type: none"> <li>▪ In the event of problems, you should not lose sight of the divine purpose of marriage. The part concerning the human spirit is equal for men and women, without any difference with respect to acquiring virtues and reaching human perfection. Physical tasks have been assigned in proportion to their body structure.</li> </ul>
		Respecting rights	<ul style="list-style-type: none"> <li>▪ The social right has precedence over individual rights. The supremacy of social life promotes sacrifice, justice and mercy as well as the support of the oppressed and the enmity with the oppressor.</li> <li>▪ Freedom is to protect the rights and offer freedoms to others while ensuring the human dignity.</li> </ul>
		Having a common goal	<ul style="list-style-type: none"> <li>▪ The common core of all mankind is human nature, which is not compatible with violating the rights of others to achieve personal interests. It is against violating the interests of others to help cater ones needs and favors forgiving one's rights for the interest of others.</li> </ul>

Selective coding	axial coding	Open coding	Content and key phrases
The interactions between couples and emotional support are important resources of	Self-healing belief originated from the relationship	Mutual respect	<ul style="list-style-type: none"> <li>▪ The requirement of a healthy marital life is the respect of couples for each other.</li> <li>▪ The faithful couple asks for each other's advice, which goes a long way contributing to the development of good relations between them.</li> </ul>

		<p>Getting to know each other</p>	<ul style="list-style-type: none"> <li>▪ Over time, the couple comes to know each other better and learn to respect each other's boundaries, which helps mitigate the marital conflicts.</li> <li>▪ The recognition gained over years helps expedite the resolution of conflicts and problems.</li> </ul>
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**Discussion and Conclusion**

In this study, the justifications of self-healing for the resolution of marital conflicts based on four principles of human relationships (relationship with God, self, universe and others) in the views of Javadi Amoli were demonstrated. The results of this study showed that one of the chief sources of self-healing beliefs is the factors associated with a relationship with God and the universe. As shown in the table of findings, different aspects of religion such belief in God, trust in God, belief in divine decree, regularity of the world, trust in God and patience can be seen as self-healing beliefs in resolving marital conflicts. The results of the present study consistent with the findings of Kiani (2010), Safooraii (2011), Hussein (2012), Seydi (2011) and Faghihi (2011) showed that religion played an important role in promoting family health. Similarly, the findings of studies in other countries have shown that religion and spirituality can foster the close relationships of family members (Mahoney, Paragmnt, 2001). In line with the findings of the current study, Blank (2001) interviewed religious families concluding that religion served as a source of guidance in the family life which formed the foundation of family structures. Religion can affect the choices and decision-makings of the couples.

The stability of healthy marriage is due to the fact that both parties believe in the existence of a superior being, which is the reason they feel accountable and responsible for the family. The results of these studies showed that belief in God was the most important self-healing factor in resolving marital conflicts. It is due to the special emphasis placed on the intimacy and forgiveness in the Lord's commands, which help the healing of wounds and strengthening of emotional bonds. As shown in the tables of findings, the self-healing beliefs originated from the relationship with oneself included intra-personal factors such as the ability to re-make decisions, focusing on natural desires and remembering divine blessings. In this regard, the following studies can be mentioned: The results of studies by a number of psychologists suggest that people with problem-focused coping skills are better at re-making decisions compared to the people with emotion-focused coping skills, with more positive results achieved by the former group. That is, instead of denying problems, they make use of problem solving skills (Davis, 2003). Also, Danner (2002) found that problem-focused coping skills play an important role in resolving conflicts in couples. It can be said that the ability to re-make decisions can mitigate marital conflicts, and ultimately promote the family function.

The results of study showed that natural desire were another strong protective factor against marital conflicts. Biorez and Hamton (2010) in a longitudinal survey concluded that the lack of intimacy and closeness in the young couple was a strong predictor of divorce in adulthood. Stanley (2006) also found that a couple's relations and the number of hours they spent together determined the stability of the family, which had a significant effect on the family health. Being grateful for divine blessings is also another factor contributing to the greater commitment of couples in the process of growth and learning and adoption of more flexible behavioral styles in life. Pirls (1991) in a study on 200 couples, who had spent thirty years of married life, found that emphasis on the positive points of life led to greater intimacy and continuation of family.

Finally, as shown in findings of this study, the third set of self-healing beliefs included the interpersonal factors such as commitment and loyalty, forbearance and compatibility, flexibility, a sense of responsibility, putting yourself in the position of others, forgiveness, remembering the purpose of creation, respecting rights, mutual respect, getting to know each other and having a shared goal. Forgiveness with an emphasis on the Islamic perspective is integral to the improvement of interpersonal relationships and the way people use this method to solve conflicts, internal problems and disorders, particularly resentments from others. These findings are consistent with the studies of Najafi (2009), Ghafuri (2009) and Afshari (2009) that showed forgiveness can promote marital satisfaction, reduce family conflicts and promote the function of a healthy family.

There have been a large number of studies on the role of commitment as a catalyst to solve marital conflicts with the majority of them confirming such an impact. Many studies have shown that in the absence of commitment, the continuity of family life is hardly possible (Abbott et al., 1990, Aris and O'Leary, 1985, Berger and Kellner, 1977). Another self-healing belief achieved in this study was a sense of responsibility and flexibility. The studies on the effect of qualities such as responsibility and flexibility on marital satisfaction have indicated their effect on the family stability and marital satisfaction (Botwin, Bussand Shackelford, 1997; Carney and Brabi, 1995; Kosek, 1996; quoted in Shiota and Levenson, 2007).

In conclusion, the investigation of self-healing beliefs in the content analysis suggested that the outcome of studies on the interaction of these factors suffer from a lack of consensus on this issue. In general, the results show the overlap and interaction of these factors. However, the only obvious connection in this regard is the direct or indirect relationship of these factors with religious beliefs. The mutual relationship of these factors has been shown in the following studies. Ascham (1985) in a study on the self-healing factors promoting the strength and stability of families found that religious orientation was the "primary drive" influencing other self-healing factors. The religious orientation is directly correlated with mutual understanding, commitment and family crisis/conflict resolution skills and indirectly related to the amount of time spent together as well as mutual interactions. Lambert and Dohalit (2008) in a study on marital commitment of religious couples reported that religious beliefs and practices of couples helped them consider God as the safeguard of their marriage. They treated marriage as a stable religious institution that is only realized in the commitment to the marriage. Rezai (2010) in a study on the effectiveness of Islamic-oriented life style with an emphasis on family structure, marital commitment and intimacy concluded that the teaching Islamic-oriented life style fostered commitment and intimacy of marriage.

In general, it can be said that religious belief strengthen the personal and interpersonal power of couples and thus facilitate the resolution of problems and conflicts. If the couples can employ the above-mentioned self-healing beliefs to resolve their problem or conflicts and adopt a positive view of the situation, it can increase the stability and durability of the family. A healthy marriage requires the concurrent presence of important intrapersonal (such as the ability to re-make decision, and being grateful to the divine blessings) and interpersonal (e.g., commitment and forgiveness) components as well as religious beliefs discussed in this study. In conclusion, since the results of the study indicate that potentials and capabilities of couples in resolving marital conflicts, it is suggested that consultants, having these points in mind, help families in attaining these abilities. Future researchers can evaluate the impact of self-healing beliefs in couples based on the Javadi Amelie's views in a separate study.

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