

Predicting the Severity of Obsessive-compulsive Disorder Symptoms Based on Corona Anxiety and Islamic Lifestyle in Women

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Abstract

Background and Objective: Obsessive-compulsive disorder and its socio-health consequences are one of the most costly issues in today's society. Therefore, the present study was conducted to predict the symptoms of obsessive-compulsive disorder based on corona anxiety and Islamic lifestyle in women.

Methods: The method used in this study was descriptive correlational. Out of the women with obsessive-compulsive disorder referring to the psychiatric ward of Farabi Educational and Medical Center in Kermanshah in 2020, 200 couples were selected by available sampling method and completed Alipour et al.'s Corona Anxiety Scale, Hudgson and Rachman's Obsessive-Compulsive Scale, and Kaviani's Islamic Lifestyle Scale. Data analysis was performed using descriptive statistics, correlation matrix and hierarchical regression. In this study, all ethical considerations were observed and the authors reported no conflict of interests.

Results: The results showed that the severity of obsessive-compulsive disorder symptoms was inversely related to Islamic lifestyle ($r=-0.61$, $P=0.004$) and its dimensions ($P<0.05$). The psychological factor of corona anxiety ($r=0.42$, $P=0.001$) and the physical factor of corona anxiety ($r=0.27$, $P=0.015$) showed a positive and significant relationship with the severity of obsessive-compulsive symptoms at the level of 0.05. Regression analysis showed that corona anxiety predicts 20% of the variance in obsessive severity. The Islamic lifestyle, independent of the corona anxiety, was able to predict 6% of the variance in the severity of the obsession.

Conclusion: In general, the results showed that the Islamic lifestyle and control of coronary anxiety can be used to reduce severity of the symptoms in obsessive patients.

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Summary

Background and Objective

Obsessive-compulsive disorder is characterized by intense disturbing thoughts, images, and desires (1). The lifetime prevalence of obsessive-compulsive disorder is 2% or more (2), but there are no accurate statistics on the prevalence of this disorder in Iran (3). Research shows that the onset

of symptoms in obsessive-compulsive disorder is usually gradual, but in some people the onset of the disease is sudden and associated with health-related anxiety (2). A look at the studies shows that few studies have been conducted on the psychological effects of infectious diseases. One of these diseases is coronavirus, which is common in various populations (4). However, the symptoms of obsessive-compulsive patients have increased under stressful conditions and these

patients show higher anxiety sensitivity compared to other patients (5).

Corona anxiety in obsessive-compulsive disorder patients can increase rumination and perceptual errors and increase the symptoms of obsessive-compulsive disorder (6). On the other hand, corona anxiety leads to exacerbation of the symptoms of various psychiatric diseases and increases family and work adjustment problems and lifestyle changes (7). The results of a systematic review study showed that in recent decades, attention to lifestyle variables and their role in the field of mental health has increased. However, there are still ambiguities about how lifestyle is related to mental health (8). However, several studies have shown that lifestyle has positive effects on the mental and behavioral status of chronic medical patients (9-11). In this regard, there are several verses from the Holy Quran that show the positive effects of lifestyle on health (12). Due to the high prevalence of this disease in women and its financial and health consequences, the present study was conducted to predict the severity of obsessive-compulsive disorder symptoms based on corona anxiety and Islamic lifestyle in women.

Methods

Compliance with ethical guidelines: All ethical considerations were observed in the present study including preserving the dignity of individuals, clearly stating the purpose of the research, the right of the participants to withdraw from the study at the sampling stage, presenting the results to the stakeholders in order to make appropriate decisions, assuring the participants that their information will be kept confidential and protected without including their name and details.

This study was a correlational study. The statistical population included all women with obsessive-compulsive disorder referring to Farabi Hospital in Kermanshah. 200 women were selected by available sampling method according to the formula $8M+50 \leq N$ (13). In addition to demographic information checklists, Obsessive-Compulsive Scale (14), Islamic Lifestyle Scale (15) and Corona Anxiety Scale (16) were used to collect data, all of which enjoyed a good level of validity and reliability. Data analysis was performed using descriptive statistics, correlation coefficient and hierarchical regression.

Results

Demographic data showed that the mean age of the participants was 39.66 (12.76.). Also, the

results showed that 63% were married and the rest were single. Most participants had lower education than university and more than 50% were poor. The results showed that the severity of obsessive-compulsive disorder symptoms was inversely related to Islamic lifestyle ($r=-0.61$, $P=0.004$) and its dimensions ($P<0.05$). The psychological factor of corona anxiety ($r=0.42$, $P=0.001$) and the physical factor of corona anxiety ($r=0.27$, $P=0.015$) showed a positive and significant relationship with the severity of obsessive-compulsive disorder symptoms at the level of 0.05. Regression analysis showed that corona anxiety predicts 20% of the variance in obsessive severity. An Islamic lifestyle independent of the corona anxiety factor predicted 6% of the variance in the severity of the obsession.

Conclusion

The first finding of the present study, in line with the previous studies (17-19), showed that there is a positive and significant relationship between corona anxiety and the severity of obsessive-compulsive disorder symptoms. In explanation, it can be stated that the fear that is not appropriate for the current situation may lead to various psychological problems. In this way, it leads to higher risk perception and more rumination and the person is forced to repeat more obsessive behaviors (19). Another finding of the study in line with the results of previous studies (20-23) showed that the Islamic lifestyle has a negative and significant relationship with the severity of the symptoms of obsessive-compulsive disorder. In explaining this finding, we can state that religious behaviors and beliefs have a positive effect on making life meaningful. These behaviors increase a person's hope and, as a result, help individuals to calm down reducing their fear. Also, religious beliefs can play an effective role in relieving stress in all situations (24-26).

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Ethical considerations

According to the authors, this article was obtained from second author's master's thesis in general psychology with the tracking code of 2675775.

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Conflict of interest

The authors declared no conflict of interests in this study.

Authors' contribution

Data collection and writing the article draft: first author; writing the article, summarizing the findings, and writing the conclusion section of the article: second author.

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توقع شدة أعراض الوسواس القهري بالنظر إلى أعراض اضطرابات بعد الإصابة بكورونا ونمط الحياة الإسلامي لدى النساء

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الملخص

خلفية البحث وأهدافه: يعد الوسواس القهري وعواقبه الصحية-الإجتماعية من أكثر الأمراض تكلفة ومن أهم التحديات الصحية التي تواجهها المجتمعات في العصر الراهن. تسعى هذه الدراسة التنبؤ بأعراض الوسواس القهري واضطراب ما بعد الإصابة بكورونا ونمط الحياة الإسلامي لدى النساء بغية إيجاد علاج مناسب لها.

منهجية البحث: أجريت الدراسة على أساس المنهجية الوصفية/الإرتباطية. وتم اختيار ٢٠٠ امرأة ممن زرن المراكز العلاجية ومراكز الطب النفسي التابعة لمركز فارابي التعليمي/ الطبي في مدينة كرمانشاه في عام ٢٠١٩، عبر منهجية أخذ العينات المتاحة. كما ملأت المشاركات إستمارات واستبيانات قَدّمت لهن بشكل منفصل. والإستبيانات هي: إستبيان مقياس غليبور لقياس اضطراب كورونا، واستبيان الوسواس القهري لها دجسون وراثشمن، ومقياس نمط الحياة الإسلامي لكافياني. أما تحليل المعطيات فقد كان عبر منهجية مصفوفة الإرتباط والإنحدار الهرمي لجرسيون. وقد تمت مراعاة جميع الموارد الأخلاقية في هذا البحث وإضافة إلى ذلك فإنّ مؤلفي البحث لم يشيروا إلى أيّ تضارب في المصالح.

المعطيات: أظهرت النتائج أنّ علاقة الوسواس القهري بنمط الحياة الإسلامي ($r = -0.61$) و ($P = 0.004$)، أما أبعاد هذا الوسواس فقد كانت تتبع إرتباطاً معكوساً يمكن الإشارة إلى ب ($P < 0.05$). كما أنّ علائم اضطراب ما بعد الإصابة بكورونا كان ($r = 0.42$) و ($P = 0.001$)، والعلائم الجسدية لهذه الاضطراب فقد كانت ($r = 0.27$) و ($P = 0.015$)؛ وكلها ذات وصلة مباشرة بشدة علائم اضطراب ما بعد الإصابة بكورونا. كما أظهر تحليل الإنحدار أنّ اضطراب ما بعد الإصابة يتنبأ بنسبة ٢٠ بالمئة من تباين شدة القلق. كما أظهرت النتائج أنّ نمط الحياة الإسلامي المستقل عن مؤثرات اضطراب ما بعد الإصابة بكورونا يمكنه أن يتنبأ ب٦ بالمئة من شدة الوسواس المطلوب رصده.

الاستنتاج: بشكل عام أظهرت النتائج أنّ نمط الحياة الإسلامي والإمتثال لتعاليم الإسلام في الحياة يمكن أن يساعد على تقليل تأثير قلق ما بعد الإصابة بكورونا وتخفيف آثار هذا الوسواس لدى المصابين.

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