



The Relationship Between Namaz Practice, Attachment to God, and Life Values: Exploring Anxious and Avoidant Dimensions

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Prayer, specifically *namaz* is a central tenet of Islamic faith, serving as a means for believers to connect with the Divine and cultivate a deeper spiritual relationship. This study aims to explore the intricate relationship between prayer practices, Attachment to God (Anxious & Avoidant), and Life Values within an Islamic context. This quantitative study used a cross-sectional survey design to examine the relationship between prayer practices and life values among Muslim individuals in Bahawalpur. The study used approved tools to measure research variables and asked questions about prayer routines. For the study, 200 female students selected as a sample. The study identified a significant negative correlation between life values and avoidant and anxious attachment to God, revealing that smaller adherence to life values is linked to higher degrees of these attachment styles. It was shown that avoidant attachment to God had greater impacts on life values than anxious attachment. Additionally, the findings showed no significant differences in life values or attachment to God based on the frequency of namaz, suggesting that regular religious activities have little bearing on these factors. This study has significant implications for the fields of academia and practice.

Key Words: Prayer, Namaz, Attachment to God, Avoidant Relationship with God, Anxious Relationship with God Life Values



Introduction

The intersection of prayers; particularly namaz, attachment to the God, and personal life values has garnered increasing attention in contemporary research, particularly within the context of Islamic practices. Namaz, as a fundamental aspect of Islamic worship, serves not only as a means of communication with God but also as a potential facilitator of personal and communal values. Beyond its ritualistic aspects, prayer can profoundly impact an individual's psychological and emotional well-being, shaping their attachment to God and guiding their life values (Shah, 2021, Winda, 2023).¹

This interplay of regularity in Namaz, attachment styles toward God, and life values is an area of great importance, especially within the Pakistani context, as religious practices are highly integrated into the fabric of the culture. Regular prayer is not only an important component of the Islamic practice but also may serve as a potential mediator between the attachment to God by an individual and his overarching life values. This study will try to understand how anxious and avoidant attachments to God influence life values among people who frequently practice Namaz, thus contributing to the greater understanding of spirituality and psychological well-being.

Attachment theory was initially developed to explain the bond between infants and caregivers. Attachment to God has been extended from this original scope. Individuals can have different attachment styles toward God, such as secure, anxious, or avoidant. The anxious attachment is characterised by obsession of relationship and fear of abandonment while being avoidant is a condition in which the individual avoids emotional engagement with God (Bock et al., 2023).² Past research have found out that insecure attachment with God can exacerbate anxiety and distress in worshipers, especially in prayerful individuals (Captari et al., 2021; Upenieks, 2022).³ In the context of

¹ Shah, S. (2022). Black and white or shades of grey: Religious approaches and Muslim marital conflict. *Social Compass*, 69(1), 113–132. <https://doi.org/10.1177/00377686211020567/>

Winda, W. (2023). Aktualisasi Rukun Iman dalam Pembentukan Kecerdasan Emosional. *Nathiqiyah*, 6(1), 34–45. <https://doi.org/10.46781/nathiqiyah.v6i1.605>

² Bock, N., Hall, M., Wang, D., & Hall, T. (2023). Spiritual self-awareness as a moderator between attachment to God and evangelical Christians' appraisals of suffering. *Spirituality in Clinical Practice*, 10(2), 131–149. <https://doi.org/10.1037/scp0000223>

³ Captari, L., Riggs, S., & Stephen, K. (2021). Attachment processes following traumatic loss: A mediation model examining identity distress, shattered assumptions, prolonged grief, and posttraumatic

Pakistan, where collectivistic values are prevalent, the attachment to God-life values relationship is likely to become even more complex due to cultural expectations and family influences (Zehra & Schwaiger, 2021).⁴

This research is important for several reasons. First of all, it fills a vacuum in the literature by precisely explaining the particular relationship between prayer and attachment to God and life values in a largely Muslim society. Knowing these associations could help us better understand how religious rituals like Namaz affect individual psychological health and level of happiness with life. Furthermore, the results may assist with mental health treatments, especially within culturally sensitive contexts where spirituality is important to people. This research would contribute to the development of broad mental health therapies that incorporate spiritual aspects (Salarhaji et al., 2019).⁵

For instance, interventions that encourage a stronger attachment to God, like spiritual support or guided prayer, may be suitable for those with anxious or avoidant attachment patterns (Zarzycka et al., 2019).⁶ Furthermore, spiritual figures and community groups can use these findings in creating settings that foster sense of attachment to God, thereby improving both individual fulfillment and social wellness. Finally, to support adolescents in their spiritual and emotional existences, educational initiatives can be designed around regular prayer, its benefits, and its positive psychological effects (Salmanian et al., 2020).⁷

growth. *Psychological Trauma: Theory, Research, Practice, and Policy*, 13(1), 94–103.
<https://doi.org/10.1037/tra0000555>

Upenieks, L. (2022). Unpacking the relationship between prayer and anxiety: A consideration of prayer types and expectations in the United States. *Journal of Religion and Health*, 62(3), 1810–1831.
<https://doi.org/10.1007/s10943-022-01708-0>

⁴ Zehra, S., & Schwaiger, E. (2021). Attachment to God in a collectivistic context and its impact on perceived stress. *Christian Journal for Global Health*, 8(2), 24–35.
<https://doi.org/10.15566/cjgh.v8i2.531>

⁵ Salarhaji, N., Pour, S., & Tahmasebi, S. (2019). Moderating role of self-compassion in relation to psychopathological symptoms and God attachment in women with breast cancer. *Archives of Breast Cancer*, 6(1), 21–28. <https://doi.org/10.32768/abc.20196121-28>

⁶ Zarzycka, B., Liszewski, T., & Marzel, M. (2019). Religion and behavioral procrastination: Mediating effects of locus of control and content of prayer. *Current Psychology*, 40(7), 3216–3225.
<https://doi.org/10.1007/s12144-019-00251-8>

⁷ Salmanian, M., Ghobari-Bonab, B., Hooshyari, Z., & Mohammadi, M. (2020). Effectiveness of spiritual psychotherapy on attachment to God among adolescents with conduct disorder: A randomized con-

According to past studies, prayer has a substantial effect on social cohesiveness and mental well-being, especially in communities with limited resources (Balboni et al., 2011; Roh et al., 2018).⁸ Additionally, the idea of God attachment—how people relate to the divine—has been linked with a number of life outcomes, such as coping mechanisms and resilience in challenging situations (Wu & Cutright, 2018).⁹

Prayer is frequently seen in Islamic teachings as a means of developing a close relationship with God, which can then influence an individual's morality and values (Froese & Uecker, 2022).¹⁰ Given the rapidly increasing incorporation of technology and artificial intelligence (AI) into religious rituals, which offers both possibilities and challenges for improving spiritual engagement, this relationship is especially essential (Umbrello, 2023).¹¹

This study has significance because it explores the intricate relationship between prayer, attachment to God, and life values in the Islamic world. This study may broaden our knowledge of Islamic spirituality and how it influences people's lives. It might additionally direct the creation of Islamic education, initiatives for community enhancement, and programs for spiritual support and guidance.

Research Objectives

1. To assess the correlation between Life values, Anxiety in relationship with God, Avoiding relationship with God, and Overall attachment to God

trolled trial. *Psychology of Religion and Spirituality*, 12(3), 269–275. <https://doi.org/10.1037/rel0000241>

⁸ Balboni, M., Babar, A., Dillinger, J., Phelps, A., George, E., Block, S., ... & Balboni, T. (2011). "It depends": Viewpoints of patients, physicians, and nurses on patient-practitioner prayer in the setting of advanced cancer. *Journal of Pain and Symptom Management*, 41(5), 836–847. <https://doi.org/10.1016/j.jpainsymman.2010.07.008>

Roh, S., Burnette, C., & Lee, Y. (2018). Prayer and faith: Spiritual coping among American Indian women cancer survivors. *Health & Social Work*, 43(3), 185–192. <https://doi.org/10.1093/hsw/hly015>

⁹ Wu, E., & Cutright, K. (2018). In God's hands: How reminders of God dampen the effectiveness of fear appeals. *Journal of Marketing Research*, 55(1), 119–131. <https://doi.org/10.1509/jmr.15.0246>

¹⁰ Froese, P., & Uecker, J. (2022). Prayer in America: A detailed analysis of the various dimensions of prayer. *Journal for the Scientific Study of Religion*, 61(3–4), 663–689. <https://doi.org/10.1111/jssr.12810>

¹¹ Umbrello, S. (2023). The intersection of Bernard Lonergan's critical realism, the common good, and artificial intelligence in modern religious practices. *Religions*, 14(12), 1536. <https://doi.org/10.3390/rel14121536>

2. *To investigate the impact of Anxiety in relationship with God and Avoiding relationship with God on life values among Muslim individuals.*
3. *To examine the differences of Life values, Anxiety in relationship with God, Avoiding relationship with God, Overall relationship with God in terms of regularity in prayer*

Hypotheses

1. Life values have significant correlation with Anxiety in relationship with God, Avoiding relationship with God, and Overall attachment to God
2. Life Values Predict Anxiety in relationship with God, Avoiding relationship with God
3. There are significant differences of Life values, Anxiety in relationship with God, Avoiding relationship with God, Overall attachment to God in terms of regularity in prayer

Method

Participants

Female Muslim volunteers from the Bahawalpur area were the study's primary focus. A thorough examination of the connection between prayer habits and life values was made possible by the target population's inclusion of people from a variety of demographic backgrounds.

Sample Size

A sample of 200 students were taken, taking into account the requirements of statistical operations to be employed.

Research Design

A cross-sectional survey design was utilized to capture the data at a single point in time.

Instruments

Attachment to God Inventory (Beck & McDonald, 2004)¹²

The Attachment to God Inventory (AGI) is a psychometric tool designed to measure an individual's attachment to God based on attachment theory. It includes two subscales; Anxiety in relationship with God – Measures the extent to which individuals

¹² Beck, R., & McDonald, A. (2004). Attachment to God: The attachment to God inventory, tests of working model correspondence, and an exploration of faith group differences. *Journal of Psychology and Theology*, 32(2), 92–103. <https://doi.org/10.1177/009164710403200202>

feel anxious about their relationship with God, such as fear of abandonment or feeling unloved by God and Avoidance in relationship with God – Measures the degree to which people avoid intimacy, dependence, or emotional closeness with God.

The questionnaire has 28 items. The response options are scored on a 7-point Likert scale from strongly disagree to strongly agree. The higher the score for each subscale, the more anxiety or avoidance is experienced. The AGI has been found to have adequate internal consistency and construct validity.

Life Values Inventory (Duane & Crace, 1996)¹³

LVI (Life Values Inventory) was aimed at determining and evaluating the kind of influence people's values were having on personal choices, prioritization, and satisfaction. LVI comprises 14 core life values: achievement, financial prosperity, helping others, health, independence, and spirituality among others. Each value is rated by participants on a 5-point Likert scale for its importance and consistency in guiding decisions and behavior. LVI is thus an instrument to understand the extent to which one's values guide the lived experiences. The instrument has proven reliability and validity with populations.

Procedure

Data collection was facilitated through an online platform. Participants were recruited through convenient sampling, using Google Forms and sharing the survey across community organizations, academic groups, and social groups. This approach ensured a wide reach and representation of different Islamic traditions. Ethical considerations were paramount in the study. Informed consent was obtained from all participants prior to their involvement. Participants were assured of the confidentiality of their responses and the voluntary nature of their participation.

¹³ Duane, W., & Crace, R. K. (1996). Life values inventory: A new approach to assessing the values construct. *Journal of Counseling and Development*, 74(2), 178–185. <https://doi.org/10.1002/j.1556-6676.1996.tb01848.x>

Results

Table 1

Correlation of Anxiety in relationship with God, 2. Avoiding relationship with God, Attachment to God, and Life Values (n=196)

Measures	1	2	3	4
1. Anxiety in relationship with God	-	0.35**	-	
2. Avoiding relationship with God	0.84**	0.80**	-	
3. Attachment to God	-0.06	-0.35**	-0.23**	-
4. Life Values				

** Correlation is significant at the 0.01 level. Results indicate that there is a negative significant correlation between life values and Anxious and Avoidant Attachment to God

Table 2

Summary of Multiple Regression Analysis with Life Values as Dependent Variable

Predictor Variables	B	B	t	R ²	F
Constant	184.5		19.34***	0.41	12.78***
Anxiety in relationship with God	0.22	0.22	0.97		
Avoiding relationship with God	-1.20	0.24	-4.99***		

Note. The two predictor model was able to account for 41% of the variance in Life Values. Avoidant attachment to God has more significant impact on life values as compared to anxious attachment to God.

***p < .001

Table 3

One-Way ANOVA for Comparison of Study Variables across Groups (n = 196)

Variables	Group 1 (n = 74)	Group 2 (n = 58)	Group 3 (n = 64)	F (2, 179)	η^2
	M (SD)	M (SD)	M (SD)		
Anxiety in relationship with God	39.39 (8.84)	41.88 (8.77)	40.86 (7.55)	1.37	0.02

Avoiding relation-ship with God	29.84 (7.91)	30.96 (7.95)	31.21 (7.39)	0.59	0.01
Attachment to God	69.23 (13.95)	72.84 (13.66)	71.98 (12.07)	1.29	0.01
Life Values	160.04 (24.61)	156.42 (26.83)	151.98 (23.39)	1.69	0.02

Note. Group 1 = Offer namaz 5 times a day; Group 2 = offer namaz but not 5 times a day; Group 3 = offer namaz but not daily.

Discussion

This is one of the important studies between life values, attachment to God, and the regularity of prayer both in Pakistani and international contexts. It is evident that attachment to God increases due to regular practices of prayer and that may also affect the life values that have a positive or negative effect on psychological well-being.

The first hypothesis of the research is accepted that Life values have a significant correlation with anxiety in the relationship with God, avoidance of the relationship with God, and general attachment to God. Table 1 shows that there are significant negative correlations between life values and both anxiety in the relation with God ($r = -0.06$, $p < 0.01$) and avoidance of the relationship with God ($r = -0.23$, $p < 0.01$). This indicates that the higher the life values, the lower the levels of anxious and avoidant attachment to God. Moreover, life values have a very strong positive correlation with the overall attachment to God ($r = 0.84$, $p < 0.01$), meaning that higher life values are related to a secure attachment to God and lower levels of anxious or avoidant attachment. This finding affirms the significance of life values in establishing a stable, positive relationship with God. Individuals with higher life values are bound to have a more secure attachment to God.

Research by Ellison et al. (2014)¹⁴ indicates that an inverse correlation exists where secure attachment to God would be negatively correlated with anxiety symptoms, whereas an anxious attachment would be positively linked with such symptoms. Thus, the research attributes an important role to regular praying as a practice that may establish a secure attachment to God, thus enabling people to mitigate anxiety and achieve mental health. However, the study did not find a meaningful association be-

¹⁴ Ellison, C., Bradshaw, M., Flannelly, K., & Galek, K. (2014). Prayer, attachment to God, and symptoms of anxiety-related disorders among U.S. adults. *Sociology of Religion*, 75(2), 208–233. <https://doi.org/10.1093/socrel/srt079>

tween the frequency of prayer and psychiatric symptoms, indicating that the relationship may be complex and influenced by other factors.

In the Pakistani context, research done on elderly Muslim subjects by Ahmad and Ghufuran (2018)¹⁵ found that religious individuals who did Salah prayer very often demonstrated an enormous degree of hardiness than others who didn't practice this way of life at all. In this case, regular Salah might not only consolidate attachment to God but also a form of increasing resilience and capability for better ways of coping to achieve healthy minds in such instances.

The second hypothesis of the study is also supported that Life values predict anxiety in relationship with God and avoiding relationship with God. Table 2 shows that two-predictor model (anxiety in relationship with God and avoiding relationship with God) explain 41% of the variation in life values ($F = 12.78$, $p < 0.001$). Among these predictors, avoidant attachment to God ($\beta = 0.24$, $t = -4.99$, $p < 0.001$) has a more significant and inversely related influence to life values compared to the anxious attachment of $\beta = 0.22$, $t = 0.97$, which is not statistically significant. The findings of the study indicated that avoidant attachment is a greater predictor of life values because people who are afraid to close up to God tend to view life as not being central or less effective. Avoidant attachment has a very negative impact on life values and the most critical factor affecting meaning and purpose in life is the psychological distancing from God.

In addition, researchers discussed the relational processes of family prayer and found that praying families have a stronger relational bond and shared values (Chelladurai et al., 2018).¹⁶ The communal nature of prayer supports the notion that regular prayer can promote attachment to God and create a supportive family environment, which is essential for psychological well-being.

Furthermore, the study points out that the perceived relationship with God, which is a result of prayer practices, is related to social trust and other psychosocial

¹⁵ Ahmad, W., & Ghufuran, M. (2018). Impact of religious practices on hardiness and mental health of elderly Muslim subjects. *International Journal of Indian Psychology*, 6(3). <https://doi.org/10.25215/0603.88>

¹⁶ Chelladurai, J., Dollahite, D., & Marks, L. (2018). "The family that prays together . . .": Relational processes associated with regular family prayer. *Journal of Family Psychology*, 32(7), 849–859. <https://doi.org/10.1037/fam0000432>

outcomes (Bradshaw et al., 2019).¹⁷ This means that regular prayer not only strengthens individual attachment to God but also enhances community ties, which can further enrich life values.

Third hypothesis of the study is rejected that there exist significant differences in life values, anxiety in relation with God, avoiding relationship with God, and overall attachment with God in light of the frequency of praying. Table 3 (One-Way ANOVA) clearly presents that all of the variables did not produce a statistically significant difference between three groups ($p > 0.05$). This suggests that consistency in praying has no statistically significant effect on levels of anxiety towards God or on avoiding intimacy with God or the values related to life. However, since the means in all groups show small differences among groups, differences were not quite great enough to substantiate this hypothesis. Here also, a prediction was wrongly given that how much one is prayerful that group will differentiate through life value and attachment. This indicates that perhaps factors other than regularity in religious practice, like the quality or the intention behind prayer, are a bigger factor.

International studies reveal that there is a higher level of personal happiness and life satisfaction in the people who regularly pray. For instance, Francis and Fisher (2014)¹⁸ found that secondary school students who engaged in higher levels of prayer reported greater personal happiness, which aligns with broader empirical research linking religiosity with positive psychological outcomes. This suggests that regular prayer may foster a deeper attachment to God, thereby enhancing one's overall life values and emotional well-being.

Conclusion

The main objective of the research is to shed light on the complex relationships between regularity in Namaz, attachment styles towards God, and life values in Pakistan. While methods might only stress frequency regarding spiritual practices, meeting depth may prove more helpful for improving attachment to God and other related psychological outcomes. Interventions designed to prevent avoidant attachment or other-

¹⁷ Bradshaw, M., Kent, B., Henderson, W., & Setar, A. (2019). Attachment to God and social trust. *Sociological Perspectives*, 62(6), 1001–1021. <https://doi.org/10.1177/0731121419870775>

¹⁸ Francis, L., & Fisher, J. (2014). Prayer and personal happiness: A study among secondary school students in Australia. *Journal of Religious Education*, 62(2), 79–86. <https://doi.org/10.1007/s40839-014-0010-5>

wise improve secure attachment to God would be helpful for reinforcing life values and emotional well-being.

Implications at the practical level

The practical implications of the research are therefore multifaceted. For religious scholars and mental health professionals, the interplay between prayer, attachment to God, and life values can inform therapeutic practices that are integrative, spiritual. Religious interventions that reduce avoidant attachment to God and strengthen secure attachment to God may enhance life values and emotional well-being. It seeks, in this respect, to contribute both to academic discourse and practical application in the domains of psychology and spirituality.

Further Research

Future studies may investigate mediating factors, including spirituality quality, personal beliefs, or cultural contexts, to further understand the role of prayer in shaping life values and attachment.