

Reincarnation And Its Effect On Death Anxiety A Comparative Study -

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Abstract

The current study aimed to identify the effect of reincarnation on death anxiety among the study sample of different religions and beliefs. Druze, Islam, Christianity, Judaism, and to achieve the objective of the study, the descriptive correlational approach was used, where the two study tools were developed, and distributed to the study sample, which amounted to (403) respondents, and the results showed that the belief in the doctrine of reincarnation came to a very high degree among the Druze class And to a medium degree for the other groups, as the results showed, the level of death anxiety among the study sample was moderate, as the Druze category had the lowest degree of death anxiety. The results also showed that belief in the doctrine of reincarnation reduces death anxiety .

Keywords : reincarnation, death anxiety, Druze, Islam, Christianity, Judaism .

Introduction:

Death is the greatest mystery and the biggest secret that a person faces and makes him anxious. Fear of death is found only in those who see death as a reality, or because he thinks that if his body dissolves and its structure becomes invalid, then his essence dissolves and invalidates itself, becoming non-existence, and that the world will remain present and is not present in it as those who think it. He is ignorant of the survival of the soul and the manner of the appointment, or because he thinks that death is a great pain other than the pain of diseases that may precede it, which led to it and was the cause of its occurrence, or because he believes that a punishment will befall him after death, or because he is biased and does not know anything that is presented after death. (Abdul Wahab, 2000).

The body that a person carries, or that a person carries, is a biologically mortal substance, but the soul in the beliefs

of reincarnation remains immortal. Hence, reincarnation means a departure by the soul from body to body after death. This matter has reasons as seen by those who believe in reincarnation. Among these reasons is the completion of the growth and development of the soul in order to reach perfection, or in order to correct mistakes that preceded it on this earth, and in order to achieve the justice of heaven as well. The meaning of reincarnation is to enter the body a second time, and the same beliefs have differed in this matter. There are Hindus who believe in reincarnation, and there are those who do not believe, and Buddhist beliefs believe in reincarnation, but they do not believe in describing the soul as a single, fixed entity in itself, and for this they use the expression of the new birth, Reincarnation was a basic belief in the Hindu religion, and whoever does not believe yet is considered outside of this religion, and the idea of reincarnation remained mongod with Buddhism, which was founded five

centuries before Christ and on the land of India, and their belief was based on the transfer of the soul from one body to a second earthly body, where the soul appears. It rises towards the degree of Nirvana, which means dissolving into the universal spirit (Al-Maaita, 2017).

The country of Greece presented ideas related to reincarnation in the sixth century BC, and it was advocated by Pythagoras, who saw that souls pass from man to man, from animal to animal, from plant to plant. As for the origins of the idea, it has mysterious origins, and there is no agreement about its beginning or its history, and there are those who trace it back to the beginning of human existence on this earth. (Talaat, 2001).

Reincarnation means a new birth for someone who died a long time ago. Reincarnation has a great presence in the Druze doctrinal thought and is one of the pillars of their faith. Their perspective lies in the fact that the Druze spirit is emitted after death in the soul of a Druze fetus present in a woman's womb. Therefore, they see that after birth, it remembers something from the life that preceded it. Reincarnation had a role in alleviating their death anxiety. Every nation, indeed every human being, has existential thinking. In this world, and after life, this thinking generates anxiety called (anxiety of death), but the idea of reincarnation among the Druze gives them reassurance for the transmission and continuity of the soul. Where he expresses a state of relief from grief due to the loss of life, and this belief in reincarnation works to consolidate relations of tolerance and solidarity among the members of the sect, who believe that one of them is born with another. And here, this belief in the transmigration of souls necessitates that they not cry over the dead, because the soul of this dead person has passed on to another child who will be born soon, and his birth will create joy and

happiness in himself, his family and their loved ones. (Hassan, 1962).

The Druze believe in the doctrine of monotheism, and they call themselves (the monotheists) or (the people of monotheism), and they consider the Prophet Shuaib, may God's prayers and peace be upon him, to be a spiritual prophet. It is related to the body, the soul, and the self, and the Druze, on the one hand, are spontaneously closed in themselves, and they are coherent socially, culturally, and politically, and they differentiate between the spiritual person and the physical person, and they believe in a life that will come after death (resurrection), and they believe that the transfer of the soul from body to body is based on justice. And they believe that man remembers what was from his previous life before reincarnation, and from here the soul, according to them, is immortal and not mortal, and the body is the opposite of that. The Druze believe that we need to reincarnate a philosophical idea, and the Druze were not the first to come up with it, and the Druze infer the idea of reincarnation from Quranic texts, and from Quranic and biblical verses, and from the Bible. They also see that God Almighty knows the fate of the soul, and it is in the command of God and not in the matter of man. The Druze differentiate between reincarnation and speech, as reincarnation is the transfer of the soul from one body to another, but speech is a person telling people what he was like in his previous life before reincarnation, and they do not encourage speech until a person lives his present as it is, because speech has nothing to do with the essence of religion, and they are moving away from Pronunciation so that a person does not tend to claim that he knows the unseen, and whoever utters, speaks, or remembers something from a previous life may reach the point of disbelief. They believe that reincarnation is the hidden focus of the martial doctrine,

and whoever believes that he will die and then live will reduce the anxiety of death. They also believe that the soul is a divine matter, meaning that a person will be unable to reach its essence and reality, and reincarnation, as they see, is based on jurisprudence, which states that the number of people does not change, as the soul circulates in different bodies, decreasing here and multiplying there. (Al Maaita, 2017).

In Islamic thought, a lengthy hadith about the soul is believed. Ibn al-Qayyim al-Jawzi devoted an entire book to the issue of the soul, and he mentioned that the souls of the dead converge and visit each other. From the people of the world, so every soul is with its companion who is in the form of its work, and the Prophet Muhammad, peace be upon him, is in the upper team, and Ibn al-Qayyim al-Jawziyyah believes that the souls of the dead meet with the souls of the living in a dream, so the souls pass between them, so God catches the souls of the dead, and anchors Souls of the living, and he says that sleep is a temporary arrest of the soul that is caught and then sent, as for the soul of the dead, it is caught and not sent to its body before the Day of Resurrection. And it indicates the convergence of the souls of the living and the dead that the living sees the dead in a dream, so he inquires of him and informs the dead of what the living does not know, so he encounters his news as he was told in the past and not in the future, and perhaps he told him about the money of the dead burial in a place that only he knew about, and perhaps he told him of a debt he owed, and mentioned his witnesses and evidence to him (Dana, 1980).

The follower of the concept of death anxiety in terms of it being an unpleasant emotional state in which the individual contemplates a reality that is inevitably imposed on him (Bufara, 2017), to realize the importance of revealing the images that worry him, and from this

anxiety, death anxiety, and why reincarnation has in terms of the concept, truth, and effects for his beliefs A role in reducing this anxiety This study came to show the condition of those who believe in this belief and its impact on reducing the anxiety of death. When we return to the philosophical dictionary, we see that reincarnation means the transfer of the rational soul from one body to another without a time interspersed between its attachment to the first and its attachment to the second for the love between the soul And the body, and if we trace the purpose of reincarnation on the authority of the Hindus, that if a person errs in the goal of his life, which is the servitude of God, then his soul chooses seventy-four and a hundred thousand souls from the bodies of livestock, animals, and insects, and then transfers it to the human being, so the meaning for them is to fulfill the reward, and this happens after death (Al-Maaita, 2017) and if we link This is in the sense of death anxiety, for the beholder of this meaning according to their theories is to know that the non-fulfillment of the reward in this world and its fulfillment in this way for them will enhance their believer's diminishing anxiety about death, while the meaning is different for the Nusayris, as this belief came based on Their denial of the doctrine of the Last Day, so it was necessary to explain the departure of souls from bodies, so the believer's souls moved according to their belief, as the believer turns seven times before taking his place among the stars, then evil spirits dissolve in unclean animals and inanimate objects. However, the researcher believes that this meaning is harsh, and that it does not reduce the anxiety of death, but rather increases it, and here is the decisive point for the Druze, as they prevent deformation in reincarnation, and they see that punishment and reward are based on the principle of divine justice after passing through the long eternity, not in one life or

stillness. Whoever believes him reduces death anxiety.

Death as an exclusive subject causes anxiety in a person, and is related to his negative fate. Death anxiety is a reaction to a dangerous situation that he cannot prevent, and anxiety here comes from the individual's realization that his end is near, for his sake, and his certainty that there is another life after death, from another point of view. Thus, he tries through that to hide the inevitability of this end of existence and hides his fear of death itself. The latter leads to a desperate wait for death and increases when the individual sees the death of others (Swyed, 2005).

That death as the end of life, as it plays a major role in the emergence and strengthening of anxiety in man, the perception is vague and ambiguous in addition to considering it an absolute partial, that is, it is an individual personality. Some of the manifestations that a person impersonates clearly express this anxiety and the defenses that he uses, such as eternal return, suicide, and pathological refusal to die.).

Philosopher Jacques Choron identified three components of fear of death, including fear of dying, fear of what will happen after death, and fear of life stopping. Kavanaugh also mentioned in his book *Facing Death*, clearly the components of his personal fears regarding death, and these fears included a process Dying, Personal Death, and the Idea of an Afterlife (Bawfra, 2017).

The idea of anxiety of all kinds, whether this anxiety is material or moral, and whether different types of social, economic, and political anxiety branch out from it, and the examiner of these types sees that they are worldly types related to the concerns of life as a result of the tremendous changes that occurred in life, but the detail of the talk about anxiety towards the after life of this world It is of great importance, especially when it is

studied on different segments of belief, as there is no doubt that this enriches the topic of diversity and acceptance of the other, if it enriches humanity in identifying a conviction or belief that differs from what others possess. Hence this study came to shed light on death anxiety in terms of the impact of an idea Reincarnation on it.

The research carried out previous studies related to reincarnation and death anxiety, as the researcher did not find any study that had looked at this topic in the Arabic language. Religiosity and self-well-being with death anxiety. The descriptive correlational approach was used, through the participation of (700) respondents. The results of the study revealed a positive correlation between self-well-being and religiosity, and a negative relationship between religiosity and death anxiety. The study also found that paying attention to religiosity in life and applying strategies that reduce death anxiety can raise the level of psychological well-being in the elderly. As for the study of Hamdouni (2015), which aimed at the relationship between religious commitment and death anxiety among the students of the College of Education at Al-Azhar University, where the sample included (394), the results showed that there was a negative correlation between religious commitment and death anxiety, and the results also showed that there were differences in the measure of death anxiety. between males and females and in favor of females. As for the study of Nishtha (2022), which aimed to identify the factors affecting death anxiety, the aim of the study was to examine the effect of religion on death anxiety among elderly people (n = 105) who practice Hinduism and pilgrimage. Standardized questionnaires and brief interviews were conducted in the participants' native language. The more religious pilgrims had less death anxiety than the less religious pilgrims. Greater faith in the cycle of rebirth, increased

presence of meaning in life, and less constant search for meaning in life were all associated with significantly lower death anxiety. The findings provide support for integrating older adults' religious and spiritual awareness into community health settings. Hui & Coleman (2012) The aim of this exploratory survey was to develop and validate a Buddhist reincarnation beliefs scale and explore the relationship between Buddhist reincarnation beliefs and personal death anxiety in 141 adult Chinese Buddhists in Hong Kong. Buddhist beliefs about reincarnation were unrelated to personal death anxiety. This suggests that not all religious beliefs in the afterlife have the buffering power of death anxiety as Terror Management Theory has suggested, possibly because Buddhists do not view reincarnation as consolation but rather as renewal of suffering due to unhealthy karma. Future cross-religious comparative studies could investigate the efficacy of reincarnation beliefs as a defense mechanism for personal death anxiety in a Hindu sample. As for the Flannelly study (2005), which aimed to reveal the effect of religion on anxiety about death, the sample was conducted on (130) churchgoers in New York, where the results showed that those who believe in the existence of life after death have less anxiety about death than Church goers, as the results showed that females have more anxiety about death than others.

Study problem:

The concept of death is associated with many violent emotions, feelings and negative attitudes that combine together to form the so-called "death anxiety". The difficulty in defining the nature of death lies in the fact that its meaning lies in the context of life, so there is no definitive and definitive answer about the nature of death, but it seems that at least some psychological problems resulting from the

fear of death can be answered (Abdul-Wahhab, 2000).

A person suffers from many thoughts and obsessions, including thoughts of death, and this feeling a person has always tried to escape from, or not to think because it contains hateful feelings that make a person feel weak and helpless, which is death anxiety, which occupies a space in a person's thinking. Death anxiety is a phenomenon found in many individuals in a way that leads to psychological disorders, and here the importance of religious beliefs appears, which can do in the soul what the scruples of strength do not do. Hence, the importance of believing in the doctrine of reincarnation appears, as it can affect human life. Therefore, the problem of the study was identified in the following questions:

1. What is the degree of belief in reincarnation among Sunni Muslims, Druze, Jews, and Christians in Israel?
2. What is the level of death anxiety among the study sample of Muslims, Druze, Jews, and Christians in Israel?
3. Are there statistically significant differences at the level of statistical significance ($\alpha = 0.05$) in the responses of the study sample on the scale of empathy and death anxiety according to the variable of religion?
4. Is there a statistically significant relationship between death anxiety and belief in reincarnation?
5. There is no statistically significant effect at the level of significance ($\alpha = 0.05$) of believing in the doctrine of reincarnation on anxiety about death.

Objectives of the study:

The study aimed to achieve the following objectives:

- Identifying the effectual relationship between death anxiety and the belief in reincarnation.

- To identify the statistical differences between the arithmetic means of the responses of the study sample on the empathy scale and the death anxiety scale.

The significance of the study:

The importance of the study lies in the theoretical and practical importance that it deals with, where the theoretical importance lies in benefiting from the results of the research in developing recommendations that contribute to reducing the spread of death anxiety, and in contributing to enriching theoretical perceptions that explain death anxiety in the context of weak belief in reincarnation. The practical importance also lies in defining the doctrine of reincarnation.

The limits of the study:

This study was conducted on a selected random sample of respondents in Israel during the year 2022. The sample included individuals of all religions and orientations. The study is also determined by the psychometric characteristics of the two study scales.

Study concepts:

Death anxiety: It is an uncomfortable or unpleasant emotional experience about death and related issues, and this experience may lead to hastening the death of the individual himself (Maamaria, 2007). As for procedurally, it is the degree obtained by the subject on the death anxiety scale used in the study.

Reincarnation: Reincarnation can be defined procedurally as the immortality of the soul, and its transfer from one body to another according to the Druze faith (Philip, 1966).

Study Approach:

The researcher used the descriptive correlative approach because it is appropriate to the nature of the study.

The study population and its sample:

The study population consists of all individuals in Israel during the year 2020, and of all religions and religious orientations. The sample of the study was selected using the simple random method of individuals, which consisted of (403) respondents. Table (1) shows the distribution of the study sample according to the independent variables.

Table No. (1) The distribution of the study sample according to the levels of its variables

variable	level/ category	the number	%
sex	Male	189	46.9%
	Female	214	53.1%
	total	403	%100
Qualification	1 st title	235	58.3%
	2 nd title	131	32.5%
	Ph.D	37	9.2%
	total	1209	%100
qualification	Less From25 years old	84	20.8%
	From25 to less From45 years old	140	34.7%
	from45 to Less From55 years old	110	27.3%
	55 years old and more	69	17.1%
	total	2821	%100

Religion	druze	112	27.8%
	Islam	92	22.8%
	Christianity	100	24.8%
	Judaism	97	24.1%
	other	2	.5%
	total	6045	%100

Study tool:

For the purposes of applying the tool, reference was made to literature and previous studies related to death anxiety and the doctrine of reincarnation. As the respondent puts a sign in front of each paragraph of the domains, on a scale of five degrees (very large, large, medium, low, very low) and the tool was corrected by giving the following weights (5, 4, 3, 2, 1) for the aforementioned grades, The validity and reliability of the tool were also verified.

The validity of the construction (content) of the study tool

The questionnaire was applied to a survey sample of (30) respondents from the study community, and they were excluded from the study sample. Correlation coefficients were calculated between the score of each paragraph with the total score of the field to which the paragraph belongs. Correlation coefficients were also calculated between the score of each domain of the questionnaire and the total score of the questionnaire. Table (2) shows that.

Table No. (2) Pearson correlation coefficients between the paragraphs of the empathy tool and the tool as a whole

Item	Pearson cor.	Item	Pearson cor.	Item	Pearson cor.
1	.744 **	6	.766 **	11	.877 **
2	.925 **	7	.699 **	12	.827 **
3	.915 **	8	.843 **	13	.831 **
4	.872 **	9	.866 **	14	.868 **
5	.885 **	10	.920 **	15th	.794 **
-	-	-	-	16	.714 **

It is noted from the data in Table (2) that the correlation coefficient of the paragraphs ranged between (.31-96), and they were of acceptable and statistically significant degrees; Garcia (2011) stated that the correlation coefficient value that is less than (30.) is considered weak, and the values that fall within the range (30- less than or equal to 70) are considered medium, and the value that exceeds (70.) is considered strong. Where the scale included (16) items.

Reability of the reincarnation tool:

Two methods were used to verify the reability of the study tool, the first method

is the test and re-test, and the second method is calculating the Cronbach coefficient for the questionnaire items. In the first, the questionnaire was applied to the survey sample (30 respondents) twice, with a time difference of two weeks, and the Pearson correlation coefficient (reability coefficient) was calculated between the two applications. In the second method, the internal consistency reability coefficient was calculated through the Cronbach alpha coefficient. The results showed that the Pearson correlation coefficient between the scores of the respondents on the tool in the two

application times reached the total reliability coefficient of the tool (0.932). As for the internal consistency reliability coefficient (Cronbach's Alpha) for the tool as a whole, it was (0.921). It is noted that it has a high reliability coefficient. Accordingly, these values were considered appropriate for the purposes of this study, achieving its purpose, and trusting its results.

The second tool: death anxiety scale:

The questionnaire was applied to a survey sample of (30) respondents from the study community, and they were excluded from the study sample. Correlation coefficients were calculated between the score of each paragraph with the total score of the field to which the paragraph belongs. Correlation coefficients were also calculated between the score of each domain of the questionnaire and the total score of the questionnaire. Table (3) shows that.

Table No. (3) Pearson correlation coefficients between the domains of the death anxiety scale and the tool as a whole

domains	Fear of deadly diseases	Fear of moments of death	Fear of the after life	Preoccupation with thoughts of death	Worry about death
Fear of deadly diseases	1	.777 **	.789 **	.716 **	.913 **
Fear of moments of death		1	.791 **	.757 **	.913 **
Fear of the after life			1	.778 **	.924 **
Preoccupation with thoughts of death				1	.884 **
Worry about death					1

Table (5) shows that the values of the correlation coefficients of the fields of the study tool with the tool as a whole were greater than (0.20), and the values of the inter-correlation coefficients of the fields of the study tool were greater than (0.20), which is appropriate to achieve the purposes of the study.

The indicators of the validity of the construction were also verified, by

applying the study tool to a survey sample consisting of (30) respondents from outside the targeted study sample, in order to calculate the values of the Pearson correlation coefficients between the items of the tool and the domains to which they belong. And between the paragraphs and the tool as a whole, as shown in Table (4):

Table No. (4) Correlation coefficient values between the vertebrae of each domain with the domain and death anxiety tool

Item	R with the	R with the	Item	R with the	R with the	Item	R with the	R the total	Item	R with the	R the total
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	domai n	total scor e		domai n	total scor e		domai n	scor e		domai n	scor e
Fear of deadly diseases			Fear of moments of death			Fear of the after life			Preoccupation with thoughts of death		
1	.871 **	.810 **	9	.671 **	.679 **	15th	.795 **	.748 **	20	.795 **	.791 **
2	.826 **	.716 **	10	.727 **	.699 **	16	.650 **	.656 **	21	.832 **	.714 **
3	.871 **	.787 **	11	.793 **	.713 **	17	.872 **	.815 **	22	.767 **	.715 **
4	.765 **	.749 **	12	.764 **	.722 **	18	.836 **	.739 **	23	.714 **	.606 **
5	.814 **	.685 **	13	.826 **	.709 **	19	.660 **	.582 **	24	.666 **	.531 **
6	.812 **	.705 **	14	.813 **	.665 **				25	.763 **	.623 **
7	.827 **	.793 **	15th	.721 **	.672 **				26	.749 **	.711 **
8	.823 **	.789 **	16	.773 **	.709 **				27	.759 **	.636 **
									28	.759 **	.633 **
									29	.777 **	.705 **

It is noted from the data in Table (4) that the correlation coefficient of the paragraphs ranged between (.31-96), and they were of acceptable and statistically significant degrees; Garcia (2011) stated that the correlation coefficient value that is less than (30.) is considered weak, and the values that fall within the range (30- less than or equal to 70) are considered medium, and the value that exceeds (70.) is considered strong. The scale included (29) items divided into four domains.

Reability of the study tool:

Two methods were used to verify the reability of the study tool, the first method is the test and re-test, and the second method is calculating the Cronbach coefficient for the questionnaire items. In the first, the questionnaire was applied to the survey sample (30 respondents) twice, with a time difference of two weeks, and the Pearson correlation coefficient (reability coefficient) was calculated between the two applications. In the second method, the internal consistency reability coefficient was calculated using the Cronbach alpha coefficient. Table No. (4) shows that.

Table No. (5) Test retest coefficient and Cronbach's internal consistency for the death anxiety tool as a whole and its domains

scale and its domains	Thereability of the internal consistency	Recurring stability
Fear of deadly diseases	0.901	0.890
Fear of moments of death	0.900	0.891
Fear of the after life	0.923	0.912
Preoccupation with thoughts of death	0.912	0.901
total	0.921	0.932

The results showed in Table (5) that the Pearson correlation coefficient between the scores of the subjects on the tool in the two application times reached the overall reability coefficient of the tool (0.932). As for the internal consistency reability coefficient (Cronbach's Alpha) for the tool as a whole, it was (0.921). It is noted that it has a high reability coefficient. Accordingly, these values were considered appropriate for the purposes of this study, achieving its purpose, and trusting its results.

Correction of the study tool

In order to calculate the total score of the tool, five alternatives were developed, and the respondent chooses one

of these alternatives that express his opinion, and scores (5, 4, 3, 2, 1) were given for the five alternatives, respectively, for the paragraphs, as the score (5) was given for the alternative is very large, The score (4) for the alternative is high, the score (3) for the alternative is medium, the score (2) for the alternative is low, and the score (1) for the alternative is very low. In order to judge the level of the arithmetic averages of the items, domains, and the tool as a whole, the statistical standard was adopted using the following equation:

Category range = (highest value - lowest value) divided by the number of options

Category range = $5 - 1 = 4 \div 5 = 0.8$ Thus, the judgment criterion becomes as follows:

Table No. (6) The statistical standard for determining the degree of arithmetic mean

Degree	Rate
very low	From 1.00 to less than 1.80
Low	From 1.80 to less than 2.60
Medium	From 2.60 to less than 3.40
High	From 3.40 to less than 4.20
Very High	From 5.00 - 4.20

Study variables:

The study includes the following variables:

First: the intermediate variable:

Religion (Druze, Islam, Judaism, Christianity).

Second: the independent variable: reincarnation.

Second: the dependent variable: death anxiety

Statistical processing methods:

To answer the first and second questions of the study, the arithmetic means and standard deviations were used, and to answer the third question, the binary

analysis of variance was used. As for the fourth question, the Pearson correlation coefficient was extracted, and for the fifth question, the simple regression analysis test was conducted.

Results

This study aimed to reveal the relationship between death anxiety and the belief in reincarnation. To achieve this, its questions were answered according to their sequence, and the following is a presentation:

The results of the first question, which states: "What is the degree of belief in reincarnation among Sunni Muslims, Druze, Jews, and Christians in Israel?"

To answer this question; Arithmetic means and standard deviations were calculated for the estimates of the study sample on the items of the degree of belief in reincarnation among Sunni Muslims, Druze, Jews, and Christians in Israel from their point of view, and Table (7) shows that.

Table No. (7)

The arithmetic means and standard deviations of the estimates of the study sample on the items of the level of death anxiety among Sunni Muslims, Druze, Jews, and Christians, and each of its fields arranged in descending order according to the arithmetic means.

Religion	statistic	reincarnation	Degree
Druze	Means	4.41	Very high
	total	112	
	standard deviation	.678	
Islam	Means	2.76	Medium
	total	92	
	standard deviation	.950	
Christianity	Means	2.81	Medium
	total	100	
	standard deviation	.817	
Judaism	Means	2.77	Medium
	total	97	
	standard deviation	.755	
other	Means	2.63	Medium
	total	2	
	standard deviation	.795	
the total	Means	3.23	
	total	403	
	standard deviation	1,082	

It is noted from Table (7) that the degree of belief in reincarnation among the respondents of Muslims, Druze, Jews, and Christians in Israel came in a (medium) degree with an arithmetic mean of (3.23).), followed by Christianity with an arithmetic average of (2.81) and with a medium degree, while in the third rank it came to Muslims with an arithmetic mean of (2.76),

while in the last rank it came to Judaism with an arithmetic mean of (2.77), and in the last rank another category with an arithmetic mean of (2.63) and with a moderate degree as well .

The results of the second question, which states: "What is the level of death anxiety among the study sample of Muslims, Druze, Jews, and Christians in Israel?"

To answer this question; Arithmetic means and standard deviations of the estimates of the study sample were calculated on the

items of the level of death anxiety among the study sample, and each of its domains, and Table (8) shows that.

Table No. (8) Arithmetic means and standard deviations of the estimates of the study sample on the domains of the level of death anxiety among the study sample, arranged in descending order according to the arithmetic means.

number the field	the field	average *arithmetic	deviation normative	Rank	Degree
2	the fear From moments occurrence the death	2.92	.812	1	Medium
1	the fear From diseases deadly	2.90	.946	2	Medium
3	the fear From death time	2.77	.842	3	Medium
4	busyness thinking in the death	2.10	.7291	4	Medium
	death anxiety	2.67	.757		Medium

The previous table shows that the arithmetic means of the domains of death anxiety were different for different religions, where the domain of fear of deadly diseases got the highest mean (2.92), and to a medium degree, followed by the fear of moments of death with a mean of (2.90). The preoccupation with thinking about death occurred with the lowest arithmetic mean, with a small degree, with an average of (2.10).

The results of the third question, which states: "Are there any statistically

significant differences at the level of statistical significance ($\alpha = 0.05$) in the responses of the study sample on the measure of empathy and death anxiety according to the variable of religion?

To answer this question; Arithmetic means and standard deviations were calculated for the study sample's estimates of the study sample's responses on the empathy and death anxiety scale, according to the religion variable, and Table (9) shows that.

Table No. (9) Arithmetic means and standard deviations of the study sample's estimates on the scale of empathy and death anxiety as a whole, according to the religion variable

Religion	Statistics	Faith by reincarnation	Death worry
suture	Means	4.41	2.44
	total	112	112
	standard deviation	.678	.749
Islam	Means	2.76	2.76
	total	92	92
	standard deviation	.950	.834
Christianity	Means	2.81	2.76
	total	100	100
	standard deviation	.817	.713
Judaism	Means	2.77	2.77

	total	97	97
	standard deviation	.755	.687
other	Means	2.63	2.60
	total	2	2
	standard deviation	.795	.778
the total	Means	3.23	2.67
	total	403	403
	standard deviation	1,082	.757

It is noted from Table (9) that there are apparent differences between the arithmetic means of the estimates of the study sample on the scale of empathy and death anxiety, according to the religion variable, and to

determine the statistical significance of these apparent differences, quadruple analysis of variance was applied, and Table (10) shows that.

Table No. (10) A two-way analysis of variance for the arithmetic means of the study sample's estimates of the measure of empathy and death anxiety according to the variable of religion

variable	domains	sum Squares	degrees of freedom	mean of squares	f value	Statistical significance
Religion	Faith by reincarnation	199,534	4	49,883	78,231	.000
	death anxiety	9,281	4	2,320	4,234	.002
error	Faith by reincarnation	249,956	392	.638		
	death anxiety	214,808	392	.548		
Total	Faith by reincarnation	4,683,020	403			
	death anxiety	3,108,525	403			

*** Statistically significant at the level of statistical significance ($\alpha = 0.05$)**

It is noted from Table (10) that there is a statistically significant difference at the level of statistical significance ($\alpha = 0.05$) for the measure of empathy and death

anxiety according to the religion variable, and to find out the significance of the differences, dimensional comparisons were made using the Schaffe method, as shown in Table (11).

Table No. (11) Dimensional comparisons using the Shafia method according to the variable of

the scale	(I) Religion	(J) Religion	The difference between the two averages	Statistical significance
reincarnation	Druze	Islam	1.65 *	.000
		Christianity	1.60 *	.000
		Judaism	1.64 *	.000
		other	1.79 *	.045

death anxiety	Druze	Islam	-.32 *	.050
		Christianity	-.32 *	.043
		Judaism	-.34 *	.032
	Islam	suture	.32 *	.050
	Christianity	suture	.32 *	.043
	Judaism	suture	.34 *	.032

It is clear from the table of dimensional comparisons, using the Shaffee method, that there are statistically significant differences on the measure of empathy between the Druze religion on the one hand, and the rest of the religions on the other hand, and the differences were in favor of the Druze. As for the death anxiety scale, the dimensional comparisons showed that there were statistically significant differences between the Druze category on the one hand, and each of the Muslims, Christians, and Jews on the other hand, and in favor of Muslims, Christianity, and Judaism, as their death anxiety was higher than that of the Druze.

The results of the fifth question, which stated: "Is there a statistically significant

correlation at the level of significance ($\alpha = 0.05$) between death anxiety and belief in the doctrine of reincarnation?"

To answer this question; Pearson's correlation coefficient was calculated between the estimates of the study sample between death anxiety and belief in the doctrine of reincarnation. Table (12) shows that.

the fear From moments occurrence the death

the fear From deadly diseases

the fear From death time

busyness thinking in the death

Worry the death

Table No. (12) Pearson's correlation coefficient between the estimates of the study sample between death anxiety and belief in the doctrine of reincarnation

domains	R	reincarnation
the fear From moments occurrence the death	Pearson R.	**-.517
	Sig.	.000
	Total	403
the fear From deadly diseases	Pearson R.	**-.461
	Sig.	.000
	Total	403
the fear From death time	Pearson R.	**-.501
	Sig.	.000
	Total	403
busyness thinking in the death	Pearson R.	**-.417
	Sig.	.000
	Total	403
Deth anxiety	Pearson R.	**-.525
	Sig.	.000
	Total	403

The results of the Pearson correlation coefficient test between the estimates of the study sample between death anxiety and the belief in the belief in reincarnation showed that there was an inverse relationship between the belief in the belief in reincarnation and the anxiety of death, as those who had a belief in the belief in reincarnation had less death anxiety.

The answer to the fifth question: There is no statistically significant effect at

the significance level ($\alpha = 0.05$) of the belief in the doctrine of reincarnation on the anxiety of death among the study sample.

To validate this hypothesis, regression analysis was used to show the effect of belief in the doctrine of reincarnation on anxiety about death, as shown in Table No. (30) that follows.

Table No. (13) Regression analysis of the effect of belief in reincarnation on death anxiety

the independent variable	beta	T	Sig.	R	R2	F	Sig.
belief in reincarnation	.525	-12,345	.000	.525(a)	.275	152,400	.000(a)

Dependent variable: death anxiety

Table No. (13) above shows that there is a significant statistically significant effect at the level of significance ($\alpha = 0.05$) of the impact of the belief in the doctrine of reincarnation on death anxiety from the point of view of the study sample, as the correlation coefficient (R) reached (.525), while the coefficient of determination (R²) indicates that belief in the doctrine of reincarnation (as an independent variable) explains 27.5% of the variation in the variable (death anxiety) (as a dependent variable), while the rest of the percentage means that there are other independent variables that were not included in the study model - or You may return to the random error - and this result indicates that there is an inverse effect of the belief in reincarnation on the anxiety of death, that is, the greater the belief in reincarnation, the anxiety of death will decrease.

Discussion:

The results showed that the Druze group of the study sample had a very high degree of belief in the doctrine of reincarnation. Rather, it is the volatility of the soul in various conditions, so that it can experience these conditions, so whoever does not accept the call of truth cannot reap the result of his deeds in his next life, and the same is the case for those who accept this call and know the truth, as their belief also includes The doctrine of solutions, as it is a kind of reincarnation, but it differs from it in the soul that moves from one body to another, sometimes transferring with it all its attributes, or some of its prominent characteristics, so they believe that the souls of the prophets and messengers move from one role to another, completing their most wonderful qualities.

The results also showed that the degree of death anxiety among the study sample of Muslims, Jews and Muslims was medium, and it was low among the Druze. From others, he urges, this result can be attributed to the fact that the Druze believe

in reincarnation, and therefore the current life is only a short journey, ending in death, and then being born again, to experience other experiences and conditions. While the rest of the religions showed a higher degree of death anxiety, as a result of the beliefs they adopt. Which can increase their level of death anxiety.

The results also showed the existence of an inverse correlation between the belief in the belief in reincarnation and the anxiety of death, as whenever there is a belief in the belief in reincarnation, the anxiety of death will decrease, and this is indicated by the simple regression analysis of the effectual relationship between the belief in the belief in reincarnation and the anxiety of death, as the The greater the belief in the doctrine of reincarnation, the less death, as this result can also be attributed to the doctrine of reincarnation itself, which believes that a person will be born again and will dissolve in another body.

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