A Comparison between Islamic Ideology and other Schools Theories about Mental Health and the Impact of Religious and Spirituality on human Psychology and Drug Rejection

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Abstract

In order to compare Islam with other schools concerning Mental health and the impact of religion and spirituality on human mind refraining from drug a study was done based on library method. Mental health means being healthy in specific aspects of human such as intelligence, mind and thought. On the other hand mental health impacts Physical health. In this paper the viewpoint of different schools including Islam are studied. According to Islam growth is the main criteria of mental health which means; self-consistence, guidance, rescue, goodness and perfection. In reality according to Islam access to the minimum level of growth (equal to perfection) is the life of philosophy and outcome faith to God. In Islamic books exposure of mental disorder has been considered as disease, and when the symptom of cutting the connection with the reality was seen in an individual, the word insane is used. This person is excused of performing his/her religious duties, as well as, having no right to decide about his/her property. In other schools the theories of different scientists was studied. Therefore in psychoanalysis school the theories of Freud, Carl, Goustav, jung, Adler, Eric Ericson and Eric Fromm; in humanistic school the theories of carl Rogers, Abraham Mazlow; in behaviorist school the theories of B.F. Skinner; in cognitive school the theories of William Glasser and Albert Alice; and finally in Existentialism school the theories of victor Frank) were investigated and evaluated. Religious motivation is a psychological incentive rooted in human nature. Every human being feels a self-motivation inside him/her that persuade his owner to be away from wrong doing and stay under God’s protection while having problems and being in pressure. According to Quran concerning the ideology people is divided into 3 groups: believers, disbelievers and hypocrites. generalized values is one of the most effective mental support that is Religious as a set of beliefs, do and not do affairs, and specific and able to make every moment of life meaningful and save an individual from suspension and meaning lessens by providing determined supports. As Fraud says religious thought and behavior is basically related to thought – practical disorder and obsessive. Fraud believed that behavior seminaries between obsession rituals and religious return to a unique nature. Particularly quality complex because of carrying this action emphasizes on the need for insurance against outward, harassment, too much paying attention to details, desire for increasing complexity and mysterious importance of such rituals. Studying history of different religious such as Islam shows that faith in God has been quite successful in treatment of mental diseases, feeling security and peace; and prevention of anxiety. Moreover, it is noteworthy that if this faith flourishes in human soul from childhood, it gives a kind of immunity and prevention sense against mental disasters to the person. This peace and security in a faithful individual, as a result of faith, has been described in Quran in Anam soura (82), Ra’ed (28) and Taghabon (11).

Keywords: Islamic schools, Religious thought and behavior, mental health, psychoanalysis school, and humanistic school.
Introduction

Drug not only has been changed to one of the major social problems in all countries for a long time, but in recent years it became very fearful. Young people because of failure, identity crisis, adventurousness, fun, seeking diversity, unsafe life style and university students because of new stressful environment academic problems are the most vulnerable group to be hurt from drugs. Drug abuse and illicit drugs are one of the most complex and multi-factor phenomena that has affected more nations. It is clear that drug consumption is a predictable process. It usually begins with smoking and drinking alcoholic drinks just for fun, and goes on with consuming the drug hashish and other industrial drugs (winks, Noman, 2005). People usually voluntary use materials which are harmful for their health. According to UNODC (United Nation office of Drug and crime) report which was published in 2004, there are at least 185 million drug consumers around the globe (about %3 of entire population of the world). The studies show that marihuana is the most popular drug after cigarette and alcoholic drinks (SNDP, 2008).

Tobacco Emerging History

Christopher Columbus after discovering the western hemisphere wrote in his diary that natives use to roll up the leaves let its smoke enter into their mouth (Ashtoon and Estini, 1985). It is obvious that these leaves were tobacco. A number of early explorers tried smoking due to its pleasure, and took its leaves to Europe at the early years of 1500 A.D. Tobacco was used for medical affairs” in Europe at that period. Later smoking for pleasure was usual among emigrants in America and Europe. The prevalence of pipe smoking stated in about 1600 and the snuff became common by Frenchmen. Snuff is a kind of tobacco that was prepared as powder and used by putting it under the nose following a deep breath. At the early of 1600 a machine was invented to mass produce cigarette, however, the farmer raised tobacco with better qualities. As result smoking was increased rapidly in the next 50 years (Sarafino, 2002). In mid-1960 smoking prevalence reached to its peak. At that time about %53 of adult men and %40 of adult women used to smoke continuously. People have no knowledge about the serious harmful effects of smoking at that time. In 1964 public Health Director of the USA published a report about these effects. Later, some warnings were used via media and on cigarette packets. From now on the number of adults who smoke has decreased rapidly. Now days, about %28 men and %23 women used to smoking (Sarafino, 2002).

Addiction Background in Iran

There are many contradict ideas about opium arrival to Iran. Many researchers believe that opium is a reminder of Arabs invasion to Iran. They said that : opiate or opium poppy which was known as poppy and now is called opium entered Iran after Arabs attack from Egypt and Saudi Arabia to Iran; and its consumption as a tranquilizer, pain killer, invigorating material and insomnia treatment has been become prevalent. As Hafez says:

Our heart slept while dreaming your curly hair;
Heal with your antidote (opium) lip.

Others believe that Mongol invaders made opium popular in Iran. Obviously, Iranians were familiar with opiates consumption much earlier than Genghis attack, because two Iranian Physicians, Avencina and Razi, were the first scientists who had a role for using opiates in medicine (Agha bakhshi, 2000). Safavid dynasty rulership was with opium consumption especially as food stuff was usual. As Chardine writes : “Consumption of this drug is a result of general tendency and it is hard to find one out of ten people who is free from this vicious habit.” He also says: There are special places for bang consumption and people enter there at about 304 p.m and smoke bang (Vousoughi, 1997). Some people think that widespread use of drugs in Iran has Naseraddin shah Qajar rulership . A number of foreign colonizers along with their follower had a great role in prevalence and expansion of drug abuse in Iran particularly since 1851. In that period a group of foreign agents under the name of “Indian Dervish” and “Sufis” were scattered in Khorasan and Kerman and started to make it popular among people. Mean while, they attempted to cultivate opium in Mahan for themselves and speak about opiate consumption gatherings for the people (Vousoughi, 1997). Majerynomi, English historian, writes in his book called “Middle East” that opium is cultivated in 18 out of 26 provinces in Iran. It is obvious that all these scenarios were directed by British Colonial Government who had gained more profit from it. Buying opium with higher prices encouraged the farmers to allocate their fertile wheat farms to opium cultivation (Agha bakhshi, 2000).

Drug Addiction Phenomenon after the Islamic Revolution

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After February 1979, because providing some favorable conditions, as well as Iran-Iraq war, economic sanctions, increased unemployment, high prices, inflation and other social problems the number of addicts rose up rapidly (Vousoughi 1997). Two years after the Islamic Revolution i.e 1981, a bill containing 25 articles was passed in Majlis for adding up and tightening punishments and security and treatment operation and employment of addicts. One of the articles was related to building rehabilitation. Accordingly "yafta bad" and "Motadin Vanak" hospitals were closed, and Islamic Revolutionary committee forces have arrested drug addicts as criminals and delivered them to the courts in order to pass their conviction and rehabilitation period in those centers (Agha bakhsi, 2000).

**Definition of Addiction**

Addiction is a condition, initiated as a result of using a natural or artificial substance repeatedly, and being dependent to it. Physically dependence is a condition in which the body gets used to a material and lets it ente into body's natural performance (Sarafino, 2002).

**Life Style**

Now the world instead of entering into post modernism era goes toward a period in which the outcomes of modernity are more global and more rooty (Gidens, 1996). There is no doubt that current modernized world widely extends beyond the individual activities environment, and nobody is able to remain immune from the changes resulting from the novelty or to choose another thing. Modernity has impression on everybody even a person who lives in and a bandaged place for away from “developed” part of the world. In recent decades, some social constructions such as “production system” that find their meaning from identity has been reached to its end (chavoshian 2002). Every terms of social and behaviorist science like other branches of science- is understandable in its content field. Life style, as a social and behaviorist science, has a direct and deep connection with a set of concepts such as; objectivity, subjectivity, culture and society; behavior and; tradition and modernism; personality and identity (personal and collective); genetics and environment; individuality and publicness; creativity and reproduction, production, and consumption, class and social classification; aesthetics (style) and need; prestige and legitimacy, and without understanding these relationship, it would be difficult to understand life style and the related theories clearly and accuraty.

Life style application has often led it to generalization and used it for nothing and everything. Therefore, sometimes it is referred to as culture and social class. As a result it is important for every researcher working about this subject to give an exact and accurate definition of life style. This definition (meaning) should be able to show the relationship between life style and other phenomena (Hendri and ET at, 2002).Every Language has a unique world equal to “life style”. For example in Germany it is “Lebenstill”. This word is made of two smaller words: “Life” and “Style”. Everybody knows what “life” means; but for “Style” there is different definitions’ in different dictionaries according to its application in different branches of science. “Style” is from a Latin word “Stylus” and in old pointed objects such as spears and carving item (American Heritage,2004).

But now days in English it is used as

1. “Type, method, style furniture” (past), designing or shaping something (such as hair) or an object (such as a place of dress, furniture or clothes to make them seem interesting and attractive with superior quality in appearance behavior or designing” (Heritage Dictionary).Comparing with the known standards, as a suitable method particularly in social behavior, aesthetic elegance or ease, method or technique”.( Webster Dictionary,2009). Specific method for interpretation (in writing or speech)….. “special method or technique for making or running something (Webster,2009) . A method in which something is done or is said such as writing or speaking (American Heritage, 2004). “A method for writing or speaking (which stand against content); “A method for doing something especially it contains characteristics of an artist or artistic period (oxford, 2000).


4. Lars defines “stylus” as: style; set of methods and collections in which a writer uses from all the capitals of a Language to express his /her own thoughts and intension and makes them to work. Words selection and the way to utter them other than grammar rules are sometimes called style. There are some important points this definition: aspects of Firstly, the first category rely on the specificity of aesthetic aspect of style, the second categories rely on the diferieating aspects of style especially for priority and the third category for modern
imagination of style particularly shows the luxury aspect of life. Secondly, style usually relays on its formative, method and technical aspect. As it is seen these definitions mostly refer to the application of this word in literary and artistic methodology that little by little it has been used in other fields. His topical studies show that the foot step of rhetoric methodology has been seen in Greece works and Plato and Aristotle have extensively discussed about it. Plato be lived that style means a harmony between words and ideas, and Aristotle believed that there are various styles based various works. Later, he, also classifies about lo different styles (Mahboub, 1997). Wenzel (1982) defines life style as; total behaviorist patterns and normative tendencies that evolve through the social processes (quoted from Hendry and et al 2004). Leslie, Larson and Gorman (1994) believed that life style is the behaviors that refer to dignity and classification. Life style is not just the number of cases acquired by an individual, but it refers to this fact that how a person displays it. Life style includes both consumption patterns and the power acquired from this source. Style, etiquette, and fashion are known as recognized symptoms in social ladder. Anthony Gidnez in his discussion about life policy refers to life style and says that life policy is not the policy of life opportunities, but it is the same as life style. This policy has a connection with the conflicts a strife about this question: How we (as an individual or total humanistic society) have to live in a work that has been stabilized by the nature or tradition and now it is topic for a person’s decision making (Giddenz, 1996). Life style consist of ideas that everyone in his/her daily life follows a certain, well-known and repetitive, free time and social life). According Bernard Krapat (1994) quoted from pladino (1997), life style in clouds decisions that everyone follows freely in his/her daily life. This kind of decisions have an influence on increasing or decreasing the risk of health problems. Lalond (1994) quoted from Lyons and Longville (2000) defines life style as a set of individual decisions that impact on his/her health, and everyone more or less has a control on it. From health viewpoint bad habits and decisions are dangerous, and when this kind of decisions is followed by disease or death, it can be said that the victim’s life style had a role in his/her problem. “Healthy life style term is also developed according to this idea and that people’s daily behaviorist patterns can be considered as a healthy or un healthy life style. Generally a healthy life style is considered as a “balanced life”. In this kind of life everyone make his/her decision wisely (Lyons and Longville, 2000).

**Life Style Components**

One of the ways for better understanding the ideas of different scholars about life style is studying those elements and components that they considered for life style or in their research referred to them as a quid line. Here component means the matters which are identically reflecting life style. Therefore, those matters which are suggested by the scholars as the effective factors on life style (such as education and income) do not considered as components. The elements that Zimel,Wilman: Weber have brought in their words includes: feeding styles, preening (kind of dress and mode imitation),type of house (decoration, architecture and furniture) , type transporting system, how to pass free times and recreation, mimicry, (behaviors of a noble or open handed man, smoking in public places, number of servants and their makeup ).As a result Adler refers to life style as a total of personal behaviors, thoughts, feelings and his/her flow toward the target. Among the primary field researches about the life style the works of Chapin (1935) and swell (1940) are the most important, because they mainly emphasize don residential area, type of house, sitting room furniture and other objective as pacts of dignity (quoted from Mahdavikani, 2007).

**The Meaning of Mental Health in Different Ideologies**

**Islamic School**

According to Islam growth is the main criteria of mental health which means; self- consistence, guidance, rescue, goodness and perfection. In reality according to Islam access to the minimum level of growth (equal to perfection) is the life of philosophy and outcome faith to God. In Islamic books exposure of mental disorder has been considered as disease, and when the symptom of cutting the connection with the reality was seen in an individual, the word insane is used. This person is excused of performing his/her religious duties, as well as, having no right to decide about his/her property.

**Psychoanalysis school**

Fraud believed that self-aware ness is the most essential factor for psychological health. This means that whatever that may be make a problem in unconscious should be turned into conscious. Fraud said that a normal person is one who has passed his/her mental-physical growth stages successfully, and doesn’t standstill in none of the stages for a longtime. According to fraud there is no normal and ordinary person and each person has a kind of in normality. Fraud unmoral persons from the view point of psychology into two groups: mental
dejected and mental Aphasia, and selectees anxiety as the millstone of mental disease. As Fraud says defensive mechanism is not the same among healthy, mental dejected and mental aphasia. Healthy individuals usually use from altruism, humor, piety, mortification, and tainting.

Carl, Gustav, Jung

Individuality or ego is a process that guarantees the integration of human personality. This process is a natural one. In fact, this quality is so strong tendency that is called “distinct” by Jung. There is no dominant personality in an individualized person; not conscious and not unconscious; not a particular action or disposition; and not any kind of ancient words. On the contrary they are all balanced harmoniously. Individualized persons should be aware of shadow forces either destructive or constructive. They should find out and accept the dark aspect of nature, their own animalist and primitive desires such as tendency to destruction or selfishness. This doesn’t mean to be capitulated before them, but it is just refers to their acceptance.

The second step for individuality process is the necessity of accepting and coming along with mentally sexuality. A man should be disguised as “Anima” (female characteristics) and a woman should be disguised as “animus” (male characteristics). Another feature of integration is called ego. The whole aspects of human characteristic should be integrated coordinated in such as way that could be expressed. Acceptance of unknown and mysterious is the feature of these people. Healthy people have a personality that is called common personality by Jung. Since none of personality aspect is dominant alone, therefore individual’s loneliness disappears. It would be difficult to classify them in a single psychological category.

Adler

Adler believes that life does not mean be but become. He emphasizes on selecting responsibility and meaningfulness of concepts in life style. Adler says that individuals acquire different life style. The main motivation of human behavior is his/her expectation and targets in future. Human’s purpose is adaptation with the environment and response to it. Adler believes that a healthy person is aware of his/her concepts and purposes and vibrant and a have a positive and constructive relation with others. A mental healthy person, Adler says, has an intimate and desirable family relationship, and knows his/her situation in family and social groups. In addition a healthy person is purposeful and purpose-oriented and he tries to pursue these purposes. The ultimate goal of healthy person in his/her life is to reach fulfillment of self – reliability. Another system of psychological health is that a healthy person used to review the nature of his/he purposes and understandings and resolve the problems. This person creates his/her affection are the other characteristic of a healthy person. A healthy person avoids acting basic and major mistakes such as; absolute generalization; false impossible goals; miss understanding and having amiss expectations of life; reduction or rejection of value and false values and beliefs.

Eric Ericsson

According to Ericsson psychological health is mainly the result of strong and powerful performance of ego. Ego refers to a topic and concept that shows the ability to integrate personal performances and experiences either via adaptation or compromise. “Ego” adjusts internal part of human mind, where organizes the experiences and as a result supports of a person against the pressure of “Id” and “superego”. When human growth and social organization development are coordinated, in every stage of mental- social development a certain kind of ability and talents emerge. Ericsson believes that psychological health of each person is equal with those proportional abilities which were acquired in stages of life.

Eric Fromm

Fromm shows a clear image of healthy personality such a person is; deeply in love, creator, fully developed his/her intellectual power; objectively perception the world and lime or herself, has a everlasting identity sense, in connection with world, responsible for his/ her own actions and future, and is free to full fill his sexual desire and incest. Fromm believes that a healthy personality has productive orientation. Orientation, Fromm says is a general tendency and attitude containing all aspects of life such as: intellectual, emotional and sensory responses to people events and subjects either inside him/herself or around the world. Healthy personality plays a great in clarifying Fromm’s idea about productive orientation. These four aspects are productive love, happiness, and moral conscious.

Productive love requires having a free and equal humanistic relationship. Two sides of the connection can keep their personality. Productive love contains four important feature including sense, responsibility. Happiness is the integral part and outcome of living in a condition agreed with productive orientation and in companion with all
productive activities. Fromm differentiates between supremacy behavior conscious and humanistic behavior conscious. The former refers to internalized exterior power that controls one's behavior, while the latter is association of self and free from outside factors.

**Humanistic school**

**Carl Rogers**

Roger believes that creativity is the most important innate desire of a healthy man. In addition the specific ways that have a role in person's health and development dependents on the amount of love a baby receives in fancy period.

Unconditional positive regard and receiving it unconditionally, as well as, other’s agreement is necessary for individuals mental health development. Such a person has no cover and mask, but he/she is frank with him/her self. They are flexible and have no defensive manner, and they are more emotional than other people, because they experienced vast positive and negative emotions than the defensive people. Roger believes that the most fundamental feature of healthy personality is having existential life. This means that s/he ready to find out a feature out of every experience and accordingly manipulate the next time and further experiences elements. Healthy people are truthful with their own organism. Other characteristics of a healthy person includes: readiness to experience, and existential life.

**Abraham Maslow**

Maslow Calles a healthy person self- dehiscent, and explains that ones who want to full fill the self, in reality just met his/her lower level needs such as: physical needs, safety, dependence, love and respect. They are not psychotic and neurotic and have no symptoms of other pathological disorders. These are symptoms of experience and health, with his/her maxi mom ability and capability fulfills him/her self. They know themselves and where they are head on. Their special characteristics are: true perception of reality, acceptance the naturalness, acceptance the nature of on self and others, self- motivation, simplicity and natural, paying attention to outside problems, need for privacy and independence, continuous freshness of life experiences, humanism, independent action, mystical experiences with prime experiences, integration with others, distinction between goal and means and good and evil, kindly jerking sense, creativity, resistance against acculturation.

**Behaviorist School**

**B.P Skinner**

Skinner believes that psychological health and healthy man is the same as the behavior coinciding with rules and standards of the society. When this kind of person encounters a problem knowing normal in that society; s/he tries to use from modification behavior method and keep his/her behavior as well as relatives’ behavior normal. In addition a healthy person should consider his/her freedom as kind of illusion and knows that his/her behavior is a sub function of environment, however, each behavior is determined by a few number of environmental factors. Healthy person would receive more environmental factors. Healthy person would receive more encouragement from the environment and the relatives just because of those exposed appropriate behaviors. The other possible implicit criteria about the characteristics of a healthy person, according to skinner may be refer to this fact that a person should utilize from science to dominate the environment and not for prediction. In this definition, a healthy person is one who follows scientific principles in every method to achieve more beneficial results while puts aside conceptual results such as : desires, intentionality, extremism, and soon.

**Cognitive School**

**William Glasser**

According to Glasser a healthy person should have the following characteristics:

1. Do not deny the reality and do not ignore sufferings of the situation by denying the reality, but s/he should encounter the problem realistically.

2. Have a success identity, means and be loved. Either have a precious sense or others confirm his/her precious sense.

3. Undertaking the responsibility of his/her life and behavior. Being responsible is the most complete factor of psychological health.

4. Considering long term, logical pleasures in accordance with reality.

5. Focusing on present and future, and not on past times. Mean while focusing on future should be inner-directed and not imaginative. Glasser’s reality therapy is based on these triple principles means: accepting reality; judging about behavior correctness; accepting behavior and deeds responsibility.
Alber Ellis
Ellis has considered 13 principles for psychological health measurement including: self-interest, social-interest, self-control, tolerance, flexibility, acceptance of uncertainty, commitment and dedication to something outside of him/herself, scientific thought, self-acceptance, risk, desiring long term pleasure and satisfaction.

Existentialism School

Victor Frankl
Frankl's attitude toward psychological health is widely emphasized of meaningful will. Meaning research requires personal responsibility acceptance. Noon and nothing is able to make human's life meaningful except oneself. A man should have a sense of duty and face freely with life and living condition, to find a meaning out of it. Frankl believes that human's nature is made of 3 elements including: spirituality, freedom and responsibility, and psychological health depend on experiencing them personality. Life quality (not quantity) guarantees its meaningfulness. On the other hand spirituality acquisition and performance depends the man himself. As a result, Frankl believes that being a perfect man means joining to somebody or some things beyond oneself. He also says that searching for an end in oneself is the same as- self-humiliation, there he doesn’t believe that the end of creation. Would be just for one's existence, but there is something beyond this imagination. Psychological health means passing through the border of paying attention to oneself and going beyond to find out the meaning. In this way "self" happens automatically. As a whole it can be said that a healthy person, as Frankl says, has the following characteristics:

1. Free to choose an action
2. Accepting his responsibility for leadership of life and his/her destiny
3. Is not the result of outside forces?
4. S/he had found a suitable meaning from life
5. Has a conscious dominance on life
6. Reveals creative, empirical, and tendency of him/her self.
7. Goes beyond just paying attention to oneself.
8. is prospective
9. Has professional and occupation obligation
10. Has an ability to sacrifice and love
11. Love is the ultimate goal of psychologically health person Frankl believes that an individual who possess these traits and characteristics are called "self-transcendental person."

Spirituality and Practicable Obligation

Islamic Beliefs
Religious is one of the most important and the most fundamental institutions that human society has ever seen. It seems that human had never lived out of this phenomenon and always seek shelter to it. Quran says in Albaqara (132) religious "God has chosen for you this religion, do not die except being submissive (Muslim) Plutarch believes that if you have a glance around the globe, you can see many places without any signs of habitation, science and government, but you cannot find a place without God (Quoted from Navabakhsh, Poryousufi, 2006). In reality among the previous cultures no one can find without the traces of religious and nobody would think about the existence of such a culture in future either. Humanistic studies make it possible to think and understand that all human beings deeply need to have a common ideological system and a unique source for faith. Religiosity motivation is a kind of psychological incentives that roots back to human nature, because all human being feel a sense inside themselves and makes them to think about his/her creator and the universe, as well as, to seek a remedy from him and shelter to him. This man wants to ask God's help while he has a problem or is in danger. Basically, human beings find his security and peace in the support and supervision of God. If we have a look back to human's behavior in all historic periods and various humanistic society, we can easily and clearly understand this fact. Although, in different societies, people’s imagination about the Eternal Being of God and how to worship was different though the history concerning the level of thought and degree of development, but all these differences refer to the ways of explaining and commenting about the abovementioned religiosity motivation. According to the interpretation of verse 30 in Chapter Rome; there is a kind of innate nature in human’s nature (creation and essence) in order to understand the creatures surprise in order to prove the existence and uniqueness of God. In addition; the commentary of verse 172 in chapter A'eraf says that there is a sense for monotheism in human's nature. Therefore faith and trust to God has it's rood in human nature and it has been existed in deeper layers of his soul. When human soul engages with the physical figure and busy with fulfillment of worldly needs and desire, then the innate talent for monotheism and knowledge about God would be ignored easily. If this condition goes on for a long time, faith to God will be forgotten little by little and would be put aside by human unconscious
sense. (Nejati, 2008). Therefore every individual need a power to wake up this innate talent, remove the dust of forgetting and unconsciously incite and understand and feel it clearly and obviously. All these would be applicable through human’s attitude about the amazing senses that God has created inside him and other creatures and the entire universe (ibid). People are divided in to 3 types in (believers, disbelievers, and hypocrites) accordance with their beliefs, each of. These 3 types have got some particular features that clarify their borders and differences. Since Quran is a book of opinion and guidance, this kind of division is consistent with its objectives. According to Quran, belief is the main factor for human characteristic evaluation. Islam says that: in a normal characteristic either soul or body are in balance or their needs are satisfied. A normal person takes care of his body, its health and power and tries to meet their needs in the framework of the divine rule. S/he also believes God and always do something for God's satisfaction. This triple characteristic (believers, disbelievers and hypocrites) are explained as follows: Albaqara (205), hypocrites (697) and hypocrites in 13 chapters (8-20).

Believers: God in a number of Chapters and verses of Quran speaks about the believers’ behavior in different aspects of life such as: beliefs, worship, and ethics relationship with the others, family relationship, love, found of understanding, practical life, work to earn daily bread, and physical properties. If we want to collect what Quran says about the believer’s characteristics, we can classify them in 9 main and general fields of behavioral science:

1. Ideological characteristics: faith to God, the prophets, scriptures, angles, the day of resurrection, hell and heaven, invisible world, and destiny.
2. Devotional characteristics: worship God, performing religious duties including: saying the prayers, fasting, Hajj (Visiting Mecca), charity, jihad (fighting in God's way will all possessions, constantly mentioning God, asking forgiveness from God, trust to God and reciting Quran.
3. Social relationship characteristics: Having good relation with people, lode, cooperation, unity and solidarity, enjoining not to commit what is unlawful (or wicked) and recommending to do good, forgiveness, sacrifice, avoiding useless works.
4. Family relationship characteristics: Do good to parents and relatives, sociability among the spouses, family custody and paying money to them.
5. Behaviorist characteristics: Patience, tolerances, honesty, justice, trust, chastity, humility, and ……
6. Passive and emotional characteristics: theism, God-fearing, feeling of regret while committing guilt, and …..
7. Intellectual-cognitive characteristics: thinking about the entire universe and God's creation, seeing knowledge and understanding, freedom of thought and opinion, and….
8. Characteristics related to professional and practical life: devotion and good working, actively strive for earning money and day bread.
9. Physical characteristics: strength, health, cleanliness and purity. The image that Quran offers of a believer are picture of a perfect man confined in human facilities, and what God expects us is to attempt seriously and access to this perfection. It is obvious that ideological characteristic, plays a main role in determining human behavior in all aspects of life.

Religious as a set of beliefs, do and not do affairs, and specific and generalized values is one of the most effective mental support that is able to make every moment of life meaningful and save an individual from suspension and meaning lesses by providing determined supports( Bahrami Ehsan,1999).

Religious tents are set of beliefs that are expected to be accepted by the followers of that religious (Serajzadeh and Tavakkoli , 2001). Religious affects thought and evaluation processes of individual’s daily life events as a mediator. Therefore, even more apparently negative events are considered positive and as a result some feelings such as nullity, aimless and despair against adversity, deprivation and psychological pressures fade out (Zohour and Tavakkoli, 2002).Religious is a supplier for a set of social cognitions, that in reality interpretation and definition seems as a source for taking position for behavior. In this framework, it is possible to express that religious offer meaningful thought needed for facing despairs and suffering difficulties and hardships (Bahrami Ehsan, 2001).

Psychologists’ Viewpoint about Religion

A) William James (1842-1910)

William James explicitly stated himself a faithful and religious man. He knew faith as a crucial and basic element in life. James, also, believed that providing the critical and expediential test for measuring religiosity and religious experience was the most important fruition in his life time. James was always busy, thinking about
God’s nature and his existence. James in this book, kinds of Religious Experiences shows his fundamental ideas about religious as follow (Quoted from Azerbaijan, Mousavi Asl, 2006).

Religious is a public process for mankind, therefore it cannot be the out com of mental disorder. Mean while, symptoms of abnormality can be seen in some religious leaders and their followers.

Religious life and its trends, but they are various and sometimes change able. Religious emotions such as: intense sentiments of moral behavior and other shapes of faith, sense of quill and survivor, conversion holiness, piety, intimacy or mystical unity with God are visible manifestation of God.

All forms of religious, other than determining the ways of worship and guidance, lead us to ward global transcendence different from what is understandable through the out ward form of sense.

James expresses the features religious life in 5 parts. As a whole, the most widespread features of religious life are

1. A tangible and visible world is a part of superior spiritual world that is invisible world, is a part of superior spiritual world that is invisible. In addition this tangible world receives its meaning and value from the other world.

2. Unity with that superior world and connecting to it is our true grace.

3. Praying or in other words connecting to the soul of created world- God or order of the universe- is an effective task; and its result is the flow of a power with tangible material and spiritual out comes.

4. Life (religious life) has a taste, as a mere blessing and reveals as a life full of poetical enjoyment or pleasure and bravely cheerfulness.

5. Creates a sense of explicit peace with a result of benevolence and endless affection for others. In religious life the graces emerge from our uncurious world play important role. Therefore, the superior fact that we connect with it in religious experience is out of our personal existence, but it has connection with out unconscious sense. According to James, the reason for the existence of beyond nature world is influenced by God and unconscious incentive. As a result the invisible world is not an imaginative and illusionary one, because it has an influence on this tangible world. Connection with that world changes us and transforms us to a novice person, as if a fresh soul has been blown to us and has made us to change our behavior. Here, human’s innate and heartfelt belief is expressed as: God is existed because it has an in flounce on our life Zigmond Fraud (1856-1935).

Fraud’s position toward Religious is one of the most famous psychological theories and it is impossible to ignore it while commenting about religious tenets. Its importance refers to the impacts it had on subsequent psychologists, as well as, in an extent on art and to fraud religious thought and behavior and thought- practical disorder and obsession are basically from the same origin, so feeling guilt complex after committing such an action emphasizes on being insure against external inconveniences, engaging the mind with details, tendency toward excessive complexity, mystery importance hidden behind such a rituals. Fraud believed that religious is a childish superstition and a passive sense. Religious, Fraud said flourishes from human are weakness and basic dependence to father and our unfulfilled desire to meet the childish needs; that manifests under the name of God. We got used to love along with dependence and supplication before the God father and other powerful and affectionate Gods of economic system, and save ours elves from the horror of the fearful world. Gods has dominance over the world and its rules, but they left the human alone against the powers determining their destiny. The responsibility for cooling down the gods and finding a way for prosperity results in divine behavior and a set of divine rules. The rules that require human’s obedience and compatibility. Therefore childish conflict and dependence and fear of punishment and powerful father’s dissatisfy faction being transferred to adulthood and replaces by the relationship between God and they believed individual. Duration of helplessness sense and vulnerability during the life time makes us resort to our childish God and his successor’s i.e. the powerful, alive and supporter God who lives in heaven. Finally, belief in God’s benevolence dominance guarantees us against the disagreeable in this world. Fraud says that these needs and desires are all childish adaptation reflecting our basic desires and not more. Fraud called these desires ultra thought and as a kind of collective delirum that all believers are partakers in this regard.

Carl Gustav Jung (1875-1961)

Jung pays a real worth for all religious, and refers to the religious as therapeutic process. He agrees with collective unconscious theory and believes that religious experience is belonging to both mere wits and empirical science. At First Jung’s theory was the same as Fraud’s ideas and opinions. He believed that religious beliefs are oblivion parents pictures, but after discovering collective unconscious be changed all his previous ideas and perception. Jung believed that religion is not just for sexual problems, but a libido is broader than this imagination. He also believed that a human image of God is not based on personal father, but it is in accordance
with eternal father. Jung supports religion and thinks that religious experiences are real in one aspect and it is necessary for the society. Jung discovered that it is possible to find out some common subjects in patients dreams, a number of religions global my theologies and alchemy. Jung says that dreams, mostly, have a divine moment in order to incite individuals’ holiness sense. Jung refers to eternal figures as the religious domain and says that they are sensible just via dream; lion, gold and the king are symbols of the sun and the sun represents the power of life and health. On the other hand the sun was worship among some primitive tribes and we can see that why the sun is an eternal subject. According to Jung God prepares the meaning of life in human psyche and hindrances life wreath, for this reason it is equal to disease. Meaning makes something tolerable. None of science branches can be replaced by my theology and it is impossible to be produced from the science, because God is not myth, whereas myth is an inspiration from life to human, myth is not invented by us, but myth speaks to us as God’s words. Quran’s view about the Impact of Religion on psyche studying religions history particularly Islam shows that faith to God has been very successful in healing psychiatric diseases and giving security and comfort feeling, as well as, preventing distress. It is important to say that if this faith settles inside the human nature from the childhood, it will grant a kind of immunity and prevention from psychological damages to the people. Quran describes the security and comfort that is the result of faith in Sauras (chapters) Anam (82); Ra ed (28), and Taghabon (11). A real believer never afraid of the disaster such as: death, poverty, disease and daily problem. Since this man calls these disasters God’s test, therefore he believes that patience is the most effective and important take before these hardships. He never suppresses his guilty, but on the contrary he confesses and ask forgiveness from God. Therefore it is not surprising that a believer person always feels security and heartfelt peace and tranquility, Lake of faith to God voids life from humanistic noble values and excellent meanings; and makes the man to lose and forget his/her great duty as God’s successor on the earth. In addition this kind of never has a clear insight about the higher targets of his life in clouding worshiping God; his closeness; jihad with himself in order to develop humanistic ally and be prospers both in this and that world. Faith to God, following the ways and methods that were described in Quran and imitating holy prophet’s (PBUH) tradition and rules is the only way for being free from distress and troublesome and ends to human security and prosperity. On the contrary lack of faith to God and not following God’s way has no result except distress, misery, and sorrow

References

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