

A Review of the Functions of Religion as a Component in Securing the Family Base**Ass. Prof. Dr. Ali Motahari**

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Humanities Science Department \ Farhangian University \ Tehran \ Iran**تحقيق في أهمية الدين كعنصر في تعزيز أساس الأسرة****أ.م.د. رسول بهنام****أ.م.د. علي مطهري****قسم العلوم الأساسية/ جامعة فرهنجيان/ طهران/ إيران****المخلص:**

يجب اعتبار قدرة الدين على الحد من الحزن الداخلي والخارجي أعلى نعمة إلهية للإنسان. واليوم، نشعر بأن الحياة في القرن الحادي والعشرين تصاحبها ضغوط وضيق. نفس الشيء تسبب في العديد من الأمراض وحتى الموت للبشر. وعلى النقيض من ذلك، فإن المواقف والمعتقدات الإنسانية المتعلقة بالحياة والبيئة، وكذلك التزامات القيم وخصائص الحياة الفردية والاجتماعية، مهمة للغاية في مساعدته على الصحة العقلية. ومن ثم، فإن التفكير في تأثير المعتقدات الدينية على الشؤون الإنسانية، لا سيما في المسائل العاطفية والروحية، أمر لا جدال فيه. وبناءً على ذلك، هدفت هذه الدراسة إلى دراسة دور الإيمان كواحد من العوامل التي تساهم في خلق الاسترخاء النفسي للعائلة، وبالتالي استرخاء المجتمع، من أجل دراسة هذه المسألة من وجهات نظر مختلفة من الدين وعلم النفس والعلوم الاجتماعية من خلال الفحص. المستندات وأدوات المكتبة. وأظهرت نتائج البيانات أن تأثير الإيمان على تأكيد الدين وشيوخ علم النفس على خلق الصحة العقلية لا يمكن إنكاره. وبالتأكيد في صحة ورفاهية الأسرة، وخاصة في العصر الحالي، والتي تواجه مجموعة متنوعة من الضغوط.

الكلمات الرئيسية: الدين، الإيمان، الصحة العقلية، الأسرة**Abstract**

The capability of religion to reduce sorrow and connect human beings to powerful spiritual sources should be considered as its greatest gift to human beings. Today, it is felt that life in the 21st century is accompanied with particular mental stress, causing many physical illnesses and even death. In spite of this, attitudes and beliefs of individuals regarding life and the surrounding environment, as well as commitments to values and characteristics of individual and social life are very influential on mental health. Hence, the impact of religious beliefs on human affairs, especially on emotional and spiritual affairs, is indisputable.

Accordingly, this study aimed to examine the role of "faith" as one of the main components affecting the mental peace of the family and, consequently, that of the society in order to study it in different religious, psychological and sociological aspects through documentation and library tools. The results showed that the influence of faith on mental health, as stated in religious texts and confirmed by elite psychologists, is undeniable and certainly it contributes to securing family base, especially in the present era that there are a variety of stressors.

Keywords: Religion, Faith, Mental Health, Family**Introduction**

In the teachings of the Holy Qur'an and its supportive methods, religion is considered as a tool for peace and comfort in life as well as an innate purpose for the exaltation and inner integrity of mankind. Believing in the power of God, praising Him and submitting to His divine will satisfies the spiritual needs of mankind and create moral wealth. Behaviors such as having faith, trusting in God, being patient, saying prayer, going on a pilgrimage, etc. can bring inner peace for the individuals through creating hope. Certainly, believing that there is a God who is in control of everything and is responsible for worshipers, will reduce the anxiety associated with the person's situation.

One of the most important issues in Islam is the attention to the physical and mental health of individuals. Almighty God emphasizes in the Qur'an that the only way of salvation is *tazkiah* (purification of the self) and says: "he indeed *truly* prospers who purifies himself" (Sura Al-Shams, Verse 9).

World Health Organization (WHO) defines mental health as the health of mind and thought, i.e. the ability to communicate in harmony with others, change the individual and social environment and resolve personal conflicts and inclinations in a rational, fair, and appropriate way. In other words, mental health is to have an inner feeling of peace and security and avoiding anxiety, depression and chronic mental conflicts.

A look at the teachings of divine prophets shows that their first and most basic mission was to invite mankind to believe in God and His monotheism, and the main pillar of the divine religions is faith in God, which causes the person not to worry, be in peace and to be strong against the unfortunate events of life in such a way that no incident can upset him.

Islamic insight points out that every human being has come to life with a divine nature, that is, with mental health, and the main goal of religion is to preserve and improve this mental health that has been with humans since the beginning.

Basically, faith has a significant impact on the human selfness because it enhances self-confidence and his patience and ability to endure the suffering of life; it establishes a sense of security and peace in human.

Karl Gustave Jung states that: "I can claim that each one of mental patients have been sacrificed because they did not have what the respective religions at any given time were offering to their followers, which is why they fully recover when they return to religion and religious views (Botorabi, p. 206)

Statement of the Problem and Goals

The fact is that the role of religion and spirituality in life has attracted the attention of many psychologists and researchers in the last few decades. The complexity of today's modern society, the growing problems and changing lifestyles have led the need for spirituality to be felt more than ever. It can be observed in materialistic societies that people have become more attracted to religion. Accordingly, experts acknowledge that therapies alone are not enough for improving mental and physical health, and tendency toward religion and religious beliefs have a dramatic effect on the health of individuals.

Therefore, the purpose of this study was to examine the effect of "faith" on the mental health of families as one of the most important social community of societies.

Research Questions

The main question of this study is:

- What impact does faith have on the mental health of families?

The subsidiary questions of this research are:

- How do stress and anxiety occur in the individual and the family?
- What is the role of religion and believing in God in relieving stress and anxiety?
- What are the obstacles to solve this problem?
- What is the approach of Islam to this issue?
- Where is the position of faith in God in this matter?

Background of the Study

The issue of religion and its impact on human health, especially mental health, is one of the subjects that dates back to the time of creation of human because human is innately created as a God-seeker. A review of the teachings of the divine religions confirms that their purpose was to purify humans and ultimately bring them to mental health.

It must be admitted that coherent and specialized publications on this matter do not date back to more than a century, and in this case, many books and articles have been written both inside and

outside the country (Iran), that some of them are cited in References, and some others are mentioned below, all of which are general focused only on the role of religion in mental health and do not specifically zoom into a specific component. Therefore, this study, while following those studies, deals only with the role of faith in mental health.

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Methodology, Tools and Research Community

This study was conducted using descriptive-analytical method and with library tools in the form of document mining and reviewing texts and articles. The statistical population consists of books and articles related to mental health, faith and piety and the sample population includes only those texts focusing on the impact of religion on mental health.

Findings

Health and mental health

The term "health" has always been at the center of attention for human being throughout the history. Developing health and education programs for maintaining health and also studying, preventing and treating diseases are examples of mankind actions in this regard. Health is generally divided into two types of physical health and mental health, which, of course, overlap in many cases and influence each other.

According to the WHO, mental health is included in the general concept of health, and health means the complete ability to play a social, mental and physical role, with the emphasis that health is not merely the absence of a disease (Ganji, p. 10); it is also beyond absence of a mental illness.

The positive aspect of mental health, which is also emphasized by the WHO, is embedded in the definition of health: "health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." Mental health means that humans always seek God due to their nature, and live in peace and harmony with people. Mental health is a state in which a person feels satisfied and peace, and interacts kindly with God, with himself and with people.

From another perspective, mental health is the ability of the individual to control himself (not following the whims) and to purify his serving bondage to God through love, friendship, obedience, prayers, hope and trust in God accompanied by tazkiah of the self through the practice of the duties that God has revealed and prescribed to His servants. It also means the ability of a person to interact with the environment in which he lives and to show a productive and constructive attitude towards himself

and the community where he lives in order to enable him to face with and respond to life's problems and crises in a positive and non-fearful way without any anxiety and accept himself and the reality of his life to be compatible with the society in which he lives.

The concept of mental health includes mental well-being, feelings of self-empowered, autonomy and competent, understanding of intergenerational solidarity and the ability to recognize potential intellectual and emotional ingenuity. Hence, mental health is relevant to all of us, not just those who suffer from mental illnesses. No one is immune to mental illnesses. Of course, it should be acknowledged that the risk is considerably higher for people who are homeless, poor, unemployed, those who were the victim of violence, immigrants and refugees, children, teenagers and women who are abused, and elderly people who are being neglected.

Since mental health is directly related to individual-social function and psychopathology, it is important to develop and implement multiple mental health programs in three dimensions of prevention, treatment and rehabilitation, which include all goals and activities of mental health.

In fact, mental health can be regarded as one of the oldest scientific issues since mental illness has existed since ancient times; Hippocrates, about 400 BC, believed that mentally ill patients are to be treated like other physically ill persons. In Iran, mentally ill patients (in spite of being called "mad on insane" in those times) were recognized since the time of Muhammad ibn Zakariya al-Razi and Avicenna, and there have been various prescriptions using a variety of drugs and treatment methods such as suggestion (indoctrination).

Factors Affecting Mental Health

Mental health is affected by several factors. Although these factors are being studied individually, they are in fact influenced by each other; meaning that individuals undergo changes in their mental peace due to their environmental conditions and individual factors: the greater the severity of these factors, the greater their impact and consequences. The main factors affecting mental health include factors such as failure to meet basic needs, failure, stress, learning, social issues, and mass media.

Religion and mental health

Faith and belief in God, and the practice of religious rituals by individuals play an effective role in their mental and physical health and shaping their personality and healthy lifestyle.

Religion as a set of criticisms, dictates, norms, and generalized values is one of the most effective psychological support that can provide the meaning to life at each moment of life and, in certain circumstances, rescue the person from suspense and meaninglessness by providing explanatory supports (Bahrami, 1999)

Introducing the concept of faith in God, His unity and serving Him was the first and most basic teaching of divine prophets. The main pillar of religion, i.e. the belief in unity of God, will keep the individual from being disturbed and concerned, and also will lead him to be strong against the unfortunate events of life in such a way that no further incident can upset him.

It should be noted that the psychology of religion emphasizes more on traditional forms of religious experience such as prayer, conversion to religion, mystical experiences, worshipping and participation in religious associations and ceremonies. Historically, the psychology of religion began early in the 20th Century with much enthusiasm, and was almost abrogated over the course of 50 years after the birth of behaviorism; it has recently re-emerged as a respected and justified research field for psychologists.

In the studies conducted to determine the type of mental well-being, religion has been identified as an essential feature of optimal health. The realm of religion and its teachings embraces the entire individual, social, this worldly and the other world (hereafter) life of human.

On that account, factors such as recognizing God, believing in God, prayer (Namaz), fasting, zakat, trust in God, patience and avoiding jealousy and grudge, etc., which are among the religious teachings and the theoretical and practical aspects of the Imams' lifestyle, may have a significant effect

on the health of the body and the mind (psyche) and save individuals from illnesses such as depression, anxiety and distress.

The Qur'an considers a person healthy who relies on his monotheism nature to full-heartedly believe in God and seeks the best ways of achieving happiness in the pursuit of God and acting in accordance with a balance between inner contradictory forces and external and internal conflicts arising from instincts and the environment. According to the Qur'an, those who choose atheism as their belief and hypocrisy as their practice do not have mental health and suffer from mental illness; "In their hearts was a disease, and Allah has increased their disease to them" (Al-Bagarah, Verse 10)

There are many verses in the Qur'an that indicate the emphasis on the need for preserving mental health; these verses can be divided into several categories:

1. The Qur'an introduces the precondition of salvation to be the mental health:
 - "The day when wealth and sons shall not avail; but he alone will be saved who brings to Allah a sound heart" (Al-Shu'ara, Verses 89-90);
 - "And thou, O soul at peace! Return to thy Lord ell pleased *with Him* and He well pleased *with thee*. So enter thou among My chosen servants, and enter thou My Garden" (Al-Fajr, Verses 27-30);
 - "He indeed truly prospers who purifies it, and he who corrupts it is ruined" (Al-Shams, verses 9-10).
2. The Qur'an defines the philosophy of faith and its purpose to be emotional and intellectual development, and considered the opposite to be emotional and intellectual retardation:
 - "So My servants must should hearken to Me and believe in Me, that they may follow the right way" (Al-bagarah, verse 187);
 - "And who will turn away from the religion of Abraham but he who is foolish of mind? (Al-bagarah, verse 130).
3. In terms of the Qur'an, the nature of mankind is divine and his nature needs to worship God, and neglecting the natural needs is harmful to mental health:
 - "And follow the nature made by Allah- the nature in which He has created mankind. There is no altering the creation of Allah" (Al-Rum, verse 31).
4. From the Qur'an's point of view, even commands such as forgiving others also have a philosophy of mental health:
 - "And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their soul (Al-Bagarah, verse 265).
5. The Qur'an is a guide for living, for achieving health in general and mental health in particular:
 - "We have now sent down to you a Book wherein lies your *glory*¹ and eminence, will you not then understand?" (Al-Anbiya, verse 10)

Factors of Mental Health from the Point of View of Islam

Internal Factors

There is a set of factors that are interconnected within an individual and have created a totality. The person who has these factors has good state of mental health. The most important of these are:

1. **Faith:** Faith is the first and most important pillar. It means having faith in Almighty God, the angels, the Holy Books, the prophets and the hereafter.
2. **Good Deeds:** Among the most important good deeds that have a significant impact on mental health is worshiping God, and the most important components of the act of worshiping God are *namaz* (*salah*), *zakat*, fasting and Hajj pilgrimage.
3. **The Good Ethics and Behaviors:** The most important examples of these include sincerity, trustworthiness, honesty, patience, modesty, self-control and forgiveness.

1 We have now sent down to you a Book wherein lies *all that you may need for your admonition*; will you not then understand

4. **Relationships:** This means the network of relationships and connections that a person establishes with God, himself and others.

Environmental Factors

It means a collection of factors that have surrounded the person, such as family, neighbors, friends, places for worshipping the Creator, education, workplace, job and the communication tools with which the individual interacts and which make the persons to better understand their environment.

Faith and hope significantly affect individual and social life of people; such effects include:

- Peace

Achieving peace is the hope of every human being. Peace (*toma'ninah*) means that the person should be settled and calm and not to be anxious and concerned. In the face of concerns and anxieties, the Holy Qur'an introduces hope in God and reciting *dhikr* (remembrance) as the best calming remedy and healer of the hearts, and the Lord has counted it as the properties of faith in Him and as one of His great gifts to human; "it is in the remembrance of Allah that hearts can find comfort" (Al-Ra'd, verse 28).

Human innately asks for his bliss. If two essential components can be considered for blissfulness, peace is the main one that emanates in two forms of mental peace and social security. In this way, man feels happy imagining the notion of achieving blissfulness and the thinks of an unfortunate future scares him and makes him anxious. Two things lead human to blissfulness: endeavor, hope and trust in the new conditions that are accompanied by presence, modesty and ultimate endeavor. In fact, the peace of mind is what today's mankind has lost and does his best to achieve it (Motahari, 1991).

In psychology and social sciences, a person is called healthy who is at peace in his course of behavior and is not disturbed. In the Qur'an's view, a believer (mo'men) is one who has a healthy, calm and secure personality, and does not grieve for the past.

A firm faith that roots in the study of the amazing mysteries of this vast world brings the heart an endless love, joy, peace and assurance. In the light of the servitude bondage to the Lord, the person will be freed from his bondage of servitude to others than Him; and when he becomes familiar with His infinite existence, everything but Him will be insignificant and unimportant in his view, and because of this, the loss of something does not disturbs his mind with anxiety and concerns.

Exhilaration and Happiness

Another sign of hope in the life is optimism towards the world and the creation of the universe because a faithful and hopeful person considers the creation of himself and of the world to be purposeful, and that purpose is goodness, perfection and blissfulness. Such a person paves the way for progress and excellence both for himself and for others (ibid).

Exhilaration is closely related to mental health. There are many factors involved in exhilaration, including education, money and income (Argyle, 2001), job satisfaction and satisfaction with life (Adler and Fagley, 2005), physical and mental health (Eddington and Schumann 2004) and having faith and religion (Schumacher, 2002).

Results of the studies indicate that considering happiness and designing programs for happiness with different motivations can increase exhilaration and increase life expectancy. In fact, happiness is a product of mental health, not its purpose.

- Enhancing Mental Energy and Adaptability to the Environment

Faith can increase the psychic energy of human and make him increase his efforts to achieve his purpose. In fact, faith is the manifestation of human abilities. Among personality and behavioral characteristics of healthy and hopeful people is a proper coping skill with problems. Nowadays, those people have the ability and capability to live a social and individual life in the society who, along with intelligence and abstract and mental abilities, have another capability called emotional and social intelligence. So, improving the emotional intelligence will make the person more adaptive to community, and therefore, he will have a better state of peace of mind.

- Reducing Fear and Anxiety

If a person loses hope for the improvement of affairs, he will become fearful and anxious regarding the future. Hope is what can reduce his fear and anxiety. A godly person knows that all matters are at the hands of God, and He is the one who saves man from sin through repentance and raise him to glory; so there is no reason for the godly person to be desperate and hopeless. We must also adjust our expectation from ourselves and the people around to our endeavors and efforts so that we will not face failure and, consequently, desperation (Asgari, 2007).

- Enhancing Decision-Making Ability and Social Participation

Empowering social interactions, social participation and decision-making ability can increase morale, capabilities and hope. From the cognitive-social point of view, faith is closely related to cognitive decision-making because it can persuade a person to make decisions in critical situations (i.e. risk taking in real situations). In actual circumstances, human decisions depend on his perceived understanding of the risk (the extent of risk-taking) and the hope index; this leads the person to make a decision considering the situation and the expectations of its consequences and benefits (Godomski, 1998).

Human is a social being and his healthy life depends on the latent social relationships. The social instincts and needs exist as a series of manifold demands within the mankind, which must be trained. In this regard, it is faith and hope that respects the right the most, holds justice holy, makes the hearts kind to each other, establishes mutual trust between individuals, makes virtue and chastity to penetrate to the depths of human conscience and gives credence to moral values.

- Raising Human Capacity for Death

Human life has many ups and downs, many of which can be prevented and repelled through much effort. Hope creates a resistance force within the human, makes sweet bitterness and makes hardship, and even death, unimportant to him.

Psychologists stated that most of the mental illnesses that are caused by the bitterness of life are found in disbelievers and desperate people; the more hopeful and believing (faithful) a person is, the more secure he will be against such illnesses. The prevalence of mental and neuropsychiatric illnesses in this era is due to the disbelief and lack of hope. The feeling of mortality and lack of evolution is the underlying cause of existential fears and feelings of absurdity and vanity.

The religion, giving the promise of eternity in the other world, can fight these negative feelings, make life meaningful, provide stability for the world in the minds of its audience and give hope. Various studies have shown that what contemporary human suffers more are the existential emptiness and the feelings of hopelessness and disappointment in life. The same sense of frustration and vanity that comes from neglecting God as the origin and destination of life has caused the modern man to see the future dark and vague and fear that when he thinks about the end of life; while religion, through creating a coherent intellectual and ideological system within the framework of origin and resurrection day, makes it possible for humans to understand the realities of life and makes the world a purposeful and meaningful one for individuals.

Religious Conflicts and Mental Health

Coping strategies are cognitive and behavioral abilities that are used by the individual under stress to control internal and external specific needs that put pressure on the individuals and go beyond personal resources (Heins et al., 1991).

In this regard, religious coping is defined as a way of using religious sources such as prayer, orison, and trusting in and resorting to God, etc. to deal with difficulties in life. The recent findings have shown that since religious coping is both a source of emotional support and a tool for positive interpretation of life events and can facilitate the use of other coping strategies, therefore, it is beneficial for most people to use it (Carver et al., 1989 as cited in Dadfar, 2004).

Religion in general, as the relationship between human and the Creator of the universe and his belief in His permanent presence, can have a significant impact on mental health and treatment of

mental illnesses (Jung, as cited in Karami et al.). Perceiving life as meaningful, having a purpose in life, feeling of belonging to a divine source, the hope for God's help in difficult situations, and enjoying social support, are all examples of the tools that religious individuals can use in dealing with unfortunate events of life to suffer less.

The feelings of helplessness, emptiness and vanity that are manifested in most psychiatric disorders disappear when the patient believes that there is an almighty protector who provides for goodness; this is considerably effective in improving the patient's mental health (Ghoreyshi Rad, 2003, p. 85)

When a lonely person with problems has no hope for others to reduce his physical or mental pain, or in the case where hope for recovery is lost to a patient suffering from a mental or physical disorder with a chronic progressive process, for whom classical treatments cannot be of any help, the only way to survive from anxiety, depression and pain is to seek out the help of religious beliefs and having faith (Calabress 1987, as cited in Dadfar, 2004). Regarding the importance of religion in mental health, Benjamin Rush, the father of psychiatry, believed that the role of religion in human mental health is the same as the role of oxygen in breathing (Karami et al., 2006, p. 34).

Faith and Mental Health

The new approach of a group of psychologists to the effect of religion and faith on mental health is remarkable in this regard. From their point of view, faith in the Lord opens up the vastness of spiritual peace that strengthens him against the inner and outer pressures. Great psychologists like William James, Carl Jung and Henry C. Link have explicitly pointed out the wonderful influence of faith in creating the mental peace, self-confidence and spiritual power (Nejati, 2002, p. 394).

The spiritual, psychological and mental effects of faith are among the most important and most practical issues of psychological discussions about the Qur'an and hadith. Human is a complex, strange and unknown. In the present world, the main problems of human are mental and psychic problems that emerge from time to time, and he is unable to resolve them. The safest way to resolve these problems seems to be turning to religious beliefs and faith in God.

Faith in the Lord is one of the most solid foundations of human prosperity and the source of mental strength and power. Faith in the Lord is a source of mental peace and confidence. Faith gives human hope, and assures him of God and His mercy. The law of life is the law of trust and faith. Peace in life is not possible except in the light of faith. Faithful people will never be desperate in face of disasters, difficulties and unfortunate events of life. The key to salvation from mental suffering and anxiety is having faith. Faith provides peace of mind and mental power; it is the best shelter for mankind.

Disbelief and lack of faith in God is the basis of stress and psychological pressure. Faithlessness is the cause of the distress; and distress leads to misbehavior. Psychologists have studied this issue and, based on research and experience, stated that strong faith in religion eliminates concerns, anxiety, fear and those factors that cause ill health.

Etymology of *Iman* (Faith)

In lexical sources, the Arabic term "iman" (إيمان) literally means "faith". It is the derivative of and the verbal noun of Aman (أَمَنَ, to believe in something). Iman has been used in the following meanings: safeness, peace, trusting, overcoming fear. In Islamic theology, it denotes a believer's faith in the metaphysical aspects of Islam.

The term iman, which is a verbal noun, has various lexicon meanings such as affirmation, firm belief, anti-disbelief, and so on. Khalil writes in Al-Ain: "Aman means anti-fear, and iman means affirmation, which is used in the same meaning in the words of God: you are not Our confirmer" (Farahidi, Al-Ain, 1993: 108/1)

Raghib wrote in Al-Mufradat: “Aman essentially means peace of mind and overcoming fear, and iman means accepting and subjugating to the Al-Haqq1” (Raghib Isfahani, Al-Mufradat fi Gharib al-Qur’an, 1921: 21)

For iman, different definitions have been proposed; some consider it as inner affirmation, and others interpret it as intrinsic belief, confession, and obligation. Fakhr al-Din al-Razi writes that: “what we believe is that iman is a confirmation by the heart, not linguistic or practical affirmation” (Fakhr al-Din al-Razi in Mafatih al-Ghayb, 1999: 227/2).

Allameh Tabatabaie writes: “iman is an intrinsic belief, so that the effects of that belief manifest in extrinsic and physical actions” (Tabatabaie, al-Mizan, 1996: 314/16). He also writes: “iman means confessing to and affirmation of something and committing to it; therefore, merely believing is not considered as iman (faith) unless we commit to what we have believed in and accept the consequences of that.”

Sakinah and Peace as One of the Effects of Faith on Individual

Since human beings have many problems and difficulties in their lives, many psychologists have come to the conclusion that the only thing that can reduce and relieve his sufferings is faith in God and believing in a supernatural origin and power (Sanei, 1971, p. 6)

One of the basic needs of man is having a sense of security, that is, a feeling of freedom and a relative relief of danger. Such a feeling creates a pleasant situation where the person feels a physical and spiritual peace (Shamloo, 1999, p. 91) and it is not achieved except in the light of faith in God. Therefore, it can be claimed that among the most prominent and most important effects of faith in God is the feeling of security, peace and *sakinah* (tranquility), which are the basis of mental health. Human needs a shelter during the struggle of the sufferings and disasters of life to take refuge and avoid disturbances and depressions, and reach peace. This shelter cannot be anything other than God, as the Holy Qur’an has said: “those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! It is in the remembrance of Allah that hearts can find comfort” (Al-Ra’d, verse 28).

The Qur’an has used various interpretations to state that faith brings peace and, as interpreted in some *revayats*, it is the peace (*sakinah*) itself:

- “Behold! The friends of Allah shall certainly have no fear, nor shall they grieve – those who believed and kept to righteousness²” (Yunus, verses 62-63);
- “Those who believe in Allah and the Last Day and does good deeds, on them shall come no fear, nor shall they grieve” (Al-Ma’idah, verse 69);
- “He is Who sent down *sakinah* (tranquility) into the hearts of believers that they might add faith to their faith” (Al-Fath, verse 4).

Tolstoy, the famous contemporary thinker and writer, stated that “faith is the strength of life, what man lives for” (Motahari, 1991, p. 187), Motahari, in the explanation of this, writes that: “The point is that faith is the best of all, if a person loses it, in fact, he has lost the most important capital of life.”

The Holy Qur’an also considers faith as a capital:

“O ye who believe! Shall I point out to you a bargain that will save you from a painful punishment? That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did but know” (Al-Saff, verses 10-11).

The Social Effects of Faith

1. Social Health

Since human have been created as a social being, his comfort, peace and health has a significant effect on the development of society, and a believer who is devout and adherent to religious and divine

1 One of the names of God in Islamic glossary

2 Those who believed and acted ever righteously

values naturally plays an important role in a faithful and religious society where people show sensitivity and attention to the fate and position of each other.

Some verses of the Holy Qur'an refer to this influence of a believer on society and other believers, "And the believers, men and women, are friends one of another. They enjoin good and forbid evil ..." (Al-Taubah, verse 71) and also "O ye who believe! Devour not your property among yourselves by unlawful means, except that you earn by trade with mutual consent. And kill not yourselves..." (Al-Nisa, verse 29).

2. Confronting Corruption and Deviation

Social diversion appears in different practical or attitudinal forms in a community. Believers, according to the rule of enjoining good and forbidding evil, should fend off both forms of diversion because they are responsible for the community and will be held accountable at the Day of Judgment in the Court of Divine Justice.

One of the examples of deviation is the emergence of bid'ah in a community. According to the sayings of the Infallible Imams, if a faithful alim (Islamic scholar) is aware of a bid'ah, then he is obliged to react and fight against it. It is narrated by the Imams that "when bid'ah appears in a community, it is the duty of alim to reveal his knowledge and fight against the bid'ah; if he does not do so, the light of faith will be taken from him" (Majlesi, Bihar al-Anwar, 1404:253/48)

3. Coherence and Integrity of Different Groups of the Society

Most sociologists believe that human is a social being and there is a strong tendency within him towards social life. The question is that what causes the realization of social life of human? Some suggest that factors such as language, race, common geographical borders, etc., cause the union and unity of man; however, one thing is ignored here: the fact that different people of a society have different ideas, desires and demands. So how can they have a solid union?

Although, from the perspective of humanistic school of thought, these factors could, to some extent, bring unity to the people of a society, the Holy Qur'an holds faith and belief as the strongest and most fundamental cause of unity. The Holy Qur'an introduces faith as the base of solidarity among different groups of Muslims and the assurance for their mental safety and health, and recommends that: "Then, after them, We sent Moses with Our Signs to Pharaoh and his chiefs, but they unjustly rejected them. Behold, then, what was the end of those who created disorder!" (Al-A'raf, verse 103), and also "surely all believers are brothers" (Al-Hujurat, verse 10).

Conclusion

The study emphasized that the role of religion in relation to the health has long been recognized, and over the centuries, religion and medicine have been partners in treating and reducing the suffering of humans. Faith in God is the source of the mental strength and power. With the power of faith, man never surrenders himself to the difficulties of life and overcomes them. It should be noted that finding faith needs carefulness. A mentor in the path of finding faith must first have faith himself and achieve peace in its light. The mentor should have a good character and his expectations from a child and an adult should be in line with their capabilities and mental state; he should know that success is in the "abilities", not in the "inabilities".

Satisfaction of the biological needs and ensuring the psychological safety of children and students at home and at school is of paramount importance because it makes children happy. The child should be happy, hopeful and confident and not be defeated by failures. Child should realize that failure is an step towards their next successes. Thus:

1. Faith in God can give meaningfulness; therefore, religion gives meaning to life and death of humans;
2. Faith gives hope and increases people's optimism;
3. Faith gives religious people a sense of control and efficiency that has a godly root and can compensate for the loss of personal control;
4. Faith prescribes a healthier lifestyle for people and has a positive impact on mental health;
5. Faith gives a person a kind of supernatural feeling that, undoubtedly, has a psychological effect.

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