Original Article

The role of religious important component on student's spiritual health

Hassan Hosseini[1]*, Mohammad Ali Ahmadi[2], Zynab Khalvndy[3], Masoume pourazim[4], Mohammad Izadi[5]

[1]Department of Law, College of Law and Political Science, Kermanshah Branch, Islamic Azad University, Kermanshah, Iran, [2]Department of Law, College of Law and Political Science, Kermanshah Branch, Islamic Azad University, Kermanshah, Iran, [3]Department of Law, College of Law and Political Science, Kermanshah Branch, Islamic Azad University, Kermanshah, Iran, [4]Department of Law, College of Law and Political Science, Kermanshah Branch, Islamic Azad University, Kermanshah, Iran, [5]Department of Law, College of Law and Political Science, Kermanshah Branch, Islamic Azad University, Kermanshah, Iran

Abstract

Introduction: Spirituality is one of the main components, and important human life is one that has profound effects on overt and covert feelings, emotions, thoughts, behavior and human interaction has had. These dimensions, in a manner associated with each other, and interact. Development of practical spirituality, product understanding, and conscious of religious teachings and truths. The man can, raised his theological studies, and with reason and rationality, principles of their religion, to prove, to the extent likely to mislead him, the operation will be reduced. Therefore, before entering into the realm of human action and the path of knowledge is comprehensive and complete way, the obstacles easily left behind, and reach the goal. If a person can enjoy the fun of high taste divine love, the motive to obtain spiritual pleasures, the achievement of complete devotion is fueled. Assessment of major components five: religious (theological dimension, ritual, emotional, intellectual and consequential), the students and the use of Quranic and religious teachings, to design educational programs for students, the surest way for growing human beings, and spiritual health is desirable. This study provided important component of the role of religion, the spiritual health of students.

Methodology: In this study, the survey - analytical use. This method is a widely used method in the field of social sciences and humanities. Original Score survey, is that this type of research, if properly implemented, allows the results of a group of small, extended to a larger group that the subgroup derived from it. The population in this study, using quota sampling (Quota Sampling), the "17082" person (seventeen thousand and eighty-two), the university students (male and female), in seven departments, (graduate, law and political sciences, agricultural sciences, humanities, basic sciences), and four educational levels (associate, bachelor, Masters, PhD), in units of Kermanshah, in the academic year was 2014. 2015, the questionnaire 40 questions, were completed. Data analyzed using SPSS, analyze, and evaluate religious important component five, using the software (lisrel), were analyzed.

Results: The proportion of each group, this is: 1. humanities (3076 people = 18%), clusters of women (47% = 20), of which 7 people, associate degree, and 15 of Master, and 3 out of graduate school, and share sets for men (53% = 23), which is the number 1, the associate degree, and 17 Master and 5 graduate school, is. 2. Basic Sciences (1116 = 7%), clusters of women (55% = 4), and the cluster of men (45% = 3), the grades are available. 3. Group Engineering (5024 people = 34%), clusters of women (22% = 7), and the cluster of men (78% = 27), the grades are available. 4. Agriculture (1334 people = 9%), clusters of women (55% = 5), and a cluster of men (45% = 4), the grades are available. 5. Art and Architecture (1099 n = 7%), the share of female clusters (5560% = 4), and clusters of Man (4540% = 3), the grades are available. The results showed that, among respondents in each group, compared to the group, according to the assessment of major religious component five, there is a significant relationship.

Conclusion: The results indicate that: 1. the two of variables faculty, and important religious component, respectively, School of Engineering (% 34), School literature (34%), and the Faculty of Law and Political Science (17%) in general, the situation is better, but other faculties, respectively Faculty of Sama (8%), Faculty of Science (6%), and the Faculty of agricultural Sciences (4%), in general, are in poor condition. 2. In the two variables of educational level, religious and important component to the Master's (47.4%), MA (29.8%), in general, the situation is better, but other sections were associate degree (7.9%), PhD (5.3%), generally in unfavorable condition.

Keywords: spiritual health, religious elements, religiosity, students.

INTRODUCTION AND STATEMENT OF PROBLEM

The relationship between religious beliefs and spiritual well-being, have been studied. The results of many studies have shown that, between religious beliefs and

Corresponding Author: ???. E-mail: hoosini@iauksh.ac.ir

spiritual health, there is a positive correlation. Spirituality, for a significant number of people in the world, is critical. Even in ultra-modern industrial societies and also, as expected, many Taliban spirituality, and life of the people is an important element. (Baker Bake 1997, quoted in Miller, 2003), the figures indicate that, of the American people, to the religious and spiritual aspects of life, are interested. Of course, the tendency to religious and spiritual beliefs, is not limited only to the American people. International Interfaith Network for Human Rights (Amnesty International Interfaith Network for Human Rights), has announced that, due to religious and spiritual beliefs, is an international phenomenon. (Ibid.). Religion is an important factor, affecting mental health. Religious image of the world, in terms of transforming the religious person, and his attitude of self-creation and the events around changes. Religious person, thanks to the support and hospitality of God, sees the greatest force, and thus a sense of reassurance and calm, and deep spiritual joy, he loses. He is God, the source of blessing knows. Therefore, in the opinion of such a person, all the events, even disasters and disasters, and experimental blessing from the Lord, are considered. He must know that the difficulties which, with the power of reason are not justified by faith tolerance, in order to achieve development. Such a person through hardships, and failures of life, experiencing frustration and anxiety is not because God, he knows his own supporters. He is confident that these incidents and events are transient, and your patience will be rewarded. With fellow religious person and those around them, a good relationship based on mutual respect, and love is established (cruise, Krause 2003), Koenig (2004), at least 10 reasons to explain the relationship between religion and mental health, which are as follows:

1. Religion, creating a positive attitude towards the world, is in person, and him against negative life events, such as the absence of disease, helps.
2. religion, life's meaning and purpose. Having meaning and purpose in life, represents mental health, and increased the ability of the individual to do the work.
3. The religious people, the traumatic events of life, which is not acceptable, easier to adapt.
4. Religion, creating hope in difficulties. Hope is the motivation and energy, that he better conditions of life, the hope.
5. The religious people, feel more personal freedom than other people. They are less emotional attachment to their relatives.
6 - a sense of control, the religious people, because prayer is made, the species that make sense to pray indirect control over the appearance and unchangeable condition is bad.
7 - religious people, religious figures, who have given great pain, benchmarking, and this has increased the tolerance and acceptance of the unchangeable positions in them.
8. religious people, use of a specific decision model. This model, individual decisions in order to increase useful for others and themselves, and their decisions to reduce destructive, and, partly, from the stress of life diminishes.
9. Religion, the only source is responsive to the final question, particularly in emergencies, science is unable to help the individual. This, especially in serious cases, such as incurable disease is very important.
10. religion, will have one of the more social support. This is due to the individual's connection with the religious community, clergy and even God is created. (Koenig, H. G. (2004))

Apart from the important discussion of religion, about spirituality, psychological, the issue of spirituality and a sense of connection to a source of infinite positive impact a lot on the individual and society, and the concepts of heaven Quran and other Islamic teachings, as various studies have shown, can be very effective in this regard.

This, in children and adolescents, has become more important, because the future of any society and its future development and growth, the health of young children in the community. Young people and teenage years, at a stage of life, living as we can for their spiritual upliftment, investments made fruitful. Teaching religious concepts, methods inflexible, dry, and away because of disenchantment with children, this is the concept. If religious training, especially for children, to be a lively and attractive ways, either to assimilate children into the implications will be, and learning to be deeper and last longer, done.

This study examined the effects of religious importance (of belief, ritual, emotional, intellectual and consequential), among students of Islamic Azad University, explored.

METHODOLOGY

This study is in two stages, a preliminary study, and the final execution was carried out. In the pilot study, this stage usually pre-test (Pretesting), said that, using quota sampling (Quota Sampling), a questionnaire has been prepared, the sample is 30 students. For instance, test reliability coefficient of 0/82, calculated according to the total test correlation of each question, the number of questions that have low correlation of 2.0 with the test to be deleted, and re-test reliability coefficient is calculated, 0/91 that it will be approximate. In this case, factor analysis questions, with the variance, mechanisms to strengthen the faith, made to scale,

explained. After the rotation of correlation between each question, with each agent were determined, at best, based on the rate tables for each department, school grade, gender and others, is prepared. In conclusion, the questionnaire, to determine strategies for strengthening faith, can be used.

This method are as follows
A) determine and limit the population, b) determine the basic variables, c) determining the total sample size, d) determination of the (quota) of person in each group (category) variable.

So:
1. Department of Humanities (3076 people = 18%), clusters of women (47% = 20), of which 7 people, associate degree, and 15 Master and 3 graduate school of, and the cluster of men (53% = 23), out of which, one of the associate degree, and 17 Master and 5 graduate school is out. Table (1-1).
2. Basic Sciences (1116 = 7%), clusters of women (55% = 4), and the cluster of men (45% = 3), the grades are available.
3. from Engineering Group (5024 people = 34%), clusters of women (22% = 7), and the cluster of men (78% = 27), the grades are available.
4. Agriculture (1334 people = 9%), clusters of women (55% = 5), and a cluster of men (45% = 4), the existing educational levels, respectively.
5. Art and Architecture (1099 n = 7%), the share of female clusters (5560% = 4), and clusters of Man (4540% = 3), the existing educational levels, respectively.

For data analysis, SPSS software., Both descriptive and inferential statistics were used. Descriptive statistics, from landmarks such as frequency, percentage, mean, standard deviation, variance and inferential statistics, Friedman test, to prioritize and scale variables, and track the implementation and interpretation of outputs, by agreement between two variables, chi square test, and to analyze the data, and determine the status of religious important components five, and test, LISREL software was used.

Status of Religious major components five:
1. beliefs dimension (beliefs): monotheism, prophethood, resurrection, Imamat.
2. rituals dimension (religious practices): daily prayers, prayers, Friday Prayers, fasting, Zakat, Khums, pilgrimages to holy shrines, participating in religious gatherings, participated in the ceremony Secretions, religious ethics, religious education of children, do freewill and recommended enjoining good and forbidding wrong, and bears, respect for parents, to fulfill that promise.
3. experimental dimension, emotional (religious feelings): divine love, supervision of God, fear of God, repent, nearness to God, prayer, trust, resort, Satisfaction. hostility to infidels and enemies of God, friendship with the faithful, jihad the way of God, remembering death, calculated self-hatred of injustice and evils in the world, self-esteem and dignity.
4. knowledge dimension (religious students) study in religious matters, study the Koran, the interpretation of the Quran, memorizing the Quran, Nahj al-Balagha, Sajjadieh scriptures, religious texts, works of contemporary religious leaders, finding answers to questions of faith, knowing the lawful and unlawful.
5. Aftermath dimension: Hijab, avoidance of waste, avoidance of food and beverages is forbidden (haram avoid mouthful), avoid lies, false promises, avoid, avoid Ogle, refusing to talk nonsense and inappropriate language (uncontrolled Language), lack of concern in the face of disaster, avoidance of concerts and associate with people of the world, away from spirituality, to avoid cutting the bears findings.

Sex of Respondents to the Questionnaire, was Determined Based on Table 1-1
The results of the data in Table 1-1 shows that, of the 114 people who participated in this study, 51 person (44/7 percent) of the total sample, women, and 63 person (55/3 percent) are men.

Review of Respondents to the Questionnaire, it was Determined on the Basis of Table 2.1
The results of the analysis show that, of the 114 people who participated in the study limitations, 38 person (33/3 percent), at the Faculty of Literature and Human Sciences, 18 (15/8 percent), at the Faculty of law and political Science, 8 (7%), the Faculty of Science, 4 (3/5 percent), the Faculty of Agricultural Sciences, 38 (33/3 percent), the Faculty of engineering, and 8 (7%), participated in the School of Sama. So most of the respondents to the questionnaire, the Faculty of Literature and Humanities, and the Faculty of Engineering, each with 33/3 percent.

Evaluate the Level of Education, and the Respondents to the Questionnaire, Based on Table 3-1
According to the results of the data in Table 3-1 can be seen, the 114 people who participated in this study, 9 person (7/9 percent), associate degree, 59 person (51/51 percent), Master, 40 (1/35 percent), in MA, and 6 (5/3 percent), are the PhD.

Table 1 and 1: Frequency and the percentage of members on gender them

Variable	Abundance	Percent
Female	51	44/7
Man	63	55/3
Total	114	100

Table 2 and 1: Frequency and percentage of members, according to school

Educational group	The Frequency	Percent	Frequency cumulative percent
Literature and humanities	38	33/3	33/3
Law and political science	18	15/8	49/1
Basic science	8	7	56/1
Agricultural sciences	4	3/5	59/6
Engineering	38	33/3	93
Sama	8	7	100
Total	114	100	

Table 3 and 1: Frequency, and the percentage of members, according to educational level

Achieving achievement	The frequency	Percent	Frequency cumulative percent
Associate degree	9	7/9	7/9
Masters	59	51/8	59/6
MA	40	35/1	94/7
PhD	6	5/3	100
Total	114	100	

### The data in Table 1-2 (By Agreement Between Gender, Religious, and Major Components Five)

The results of the data in Table 1-2 showed that, in women, the 51 people who participated in this study were, respectively, 13 person (11/4 percent) of the total sample, reply (completely I agree), and 34 person (29/8 percent) of the total sample, reply (somewhat agree), and 4 (3/5 percent) of the total sample, reply (somewhat disagree), have the highest response. In males from 63 people who participated in this study were, respectively, 18 (15/8 percent) of the total sample, reply (strongly agree), and 38 person (33/3 percent) of the total sample, reply (slightly I agree), and 6 (5/3 percent) of the total sample, reply (somewhat disagree), and 1 (0/9%) of the total sample, reply (strongly disagree), have the highest response.

Conclusion In this section, indicate that, of the 114 people who participated in this study were, respectively, 31 person (27/2 percent) of the total sample, reply (strongly agree), and 72 person (63/2 percent) of the total sample, reply (somewhat agree), and 10 person (8/8 percent) of the total sample, reply (somewhat disagree), and 1 (0/9%) of the total sample, reply (strongly disagree) the highest and lowest response to have.

The Data in Table 2-2 (Consistent Table Between School and Religious Important Component Five)

The results of the data in Table 2-2 shows that, in the Faculty of Literature and Humanities, of the 38 people who participated in this study were, respectively, 28 (24/6 percent) of the total sample, reply (somewhat agree), and 6 (5/3 percent) of the total sample, reply (strongly agree),
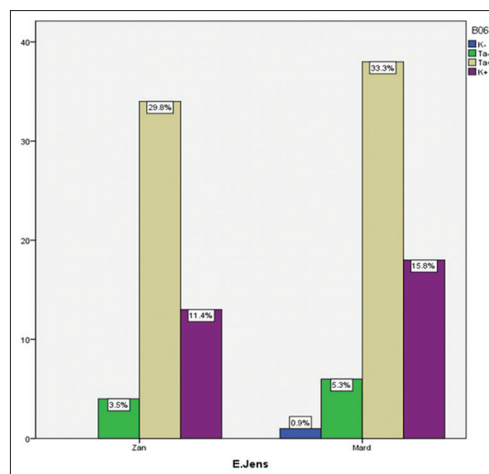
Table 1-2: Consistent Table of two variable gender and religious important components five

have the highest response. At the Faculty of Law and Political Science, from 18 people who participated in this study were, respectively, 9 (7/9 percent) of the total sample, reply (strongly agree), and 8 (0/7%) of the total sample, reply (somewhat agree), have the highest response. The Faculty of Science, 8 person in this study were, respectively, 6 (5/3 percent) of the total sample, reply (somewhat agree), and 2 person (1/8 percent) of the total sample, reply (somewhat disagree), the highest response, respectively. The Faculty of Agricultural Sciences, the 4 people that participated in this study were, respectively, 3 (2/6 percent) of the total sample, reply (somewhat agree), and 1 (0/9%) of the total sample, reply (strongly agree), have the highest response. The Faculty of Engineering, 38 people in the study, participated, respectively 20 (17/5 percent) of the total sample, reply (somewhat agree), and 14 person (12/3 percent) of the total sample, reply (strongly agree), have the highest response. The School of Vocational Sama, from 8 subjects who participated in this study were, respectively, 7 (1/6 percent) of the total sample, reply (somewhat agree), and 1 (0/9%) of For instance, reply (strongly agree), have the highest response.

Conclusion In this section, indicate that, of the 114 people who participated in this study were, respectively, 72 person (63/2 percent) of the total sample, reply (somewhat agree), and 31 person (27/2 percent) of the total sample, reply (strongly agree), and 10 person (8/8 percent) of the total sample, reply (somewhat disagree), and 1 (0/9%) of the total sample, reply (strongly disagree) the highest and lowest response to have.

The Data in Table 3-2 (By Agreement Between the Educational Level, and Religious Important Component Five)

The results of the data in Table 3-2: show that, associate degree, from 9 people who have participated in this study,

Table 2 and 2: Consistent Table between school and important component five of religious

	Five key component of religious				Total
	K-, completely disagree	Ta-, somewhat disagree	+ Ta, somewhat agree	K +, completely agree	
College					
Literature and humanities					
Number	1	3	28	6	38
Calculus of probability	0.3	3.3	24.0	10.3	38.0
% In college	2.6	7.9	73.7	15.8	100.0
% In important component five of religious	100.0	30.0	38.9	19.4	33.3
% from total	0.9	2.6	24.6	5.3	33.3
Law and political science					
Number	0	1	8	9	18
Calculus of probability	0.2	1.6	11.4	4.9	18.0
% In college	0.0	5.6	44.4	50.0	100.0
% In important component five of religious	0.0	10.0	11.1	29.0	15.8
% from total	0.0	0.9	7.0	7.9	15.8
Basic sciences					
Number	0	2	6	0	8
Calculus of probability	0.1	0.7	5.1	2.2	8.0
% In college	0.0	25.0	75.0	0.0	100.0
% In important component five of religious	0.0	20.0	8.3	0.0	7.0
% from total	0.0	1.8	5.3	0.0	7.0
Agricultural sciences					
Number	0	0	3	1	4
Calculus of probability	0.0	0.4	2.5	1.1	4.0
% In college	0.0	0.0	75.0	25.0	100.0
% In important component five of religious	0.0	0.0	4.2	3.2	3.5
% from total	0.0	0.0	2.6	0.9	3.5
Technical and engineering					
Number	0	4	20	14	38
Calculus of probability	0.3	3.3	24.0	10.3	38.0
% In college	0.0	10.5	52.6	36.8	100.0
% In important component five of religious	0.0	40.0	27.8	45.2	33.3
% from total	0.0	3.5	17.5	12.3	33.3
Vocational Sama					
Number	0	0	7	1	8
Calculus of probability	0.1	0.7	5.1	2.2	8.0
% In college	0.0	0.0	87.5	12.5	100.0
% In important component five of religious	0.0	0.0	9.7	3.2	7.0
% from total	0.0	0.0	6.1	0.9	7.0
Total					
Number	1	10	72	31	114
Calculus of probability	1.0	10.0	72.0	31.0	114.0
% In college	0.9	8.8	63.2	27.2	100.0
% In important component five of religious	100.0	100.0	100.0	100.0	100.0
% from total	0.9	8.8	63.2	27.2	100.0

respectively 7 (1/6 percent) of the total sample, reply (somewhat agree) and 2 (1/8 percent) of the total sample, reply (strongly agree), have the highest response. Master 59 people who participated in this study were, respectively, 17 (14/9 percent) of the total sample, reply (strongly agree), and 37 person (32/5 percent) of the total sample, reply (somewhat agree), and 5 (4/4 percent) of the total sample, reply (somewhat disagree), have the highest response. In MA, 40 person who participated in this study were, respectively, 27 (23/7 percent) of the total sample, reply (somewhat agree), and 7 (6/1 percent) of the total sample, reply (strongly agree) and 5 (4/4 percent) of the total sample, reply (somewhat disagree), the highest response, respectively.

At the doctoral level, the 6 people that participated in this study were, respectively, 5 (4/4 percent) of the total sample, reply (strongly agree), and 1 (0/9%) of the total sample, reply (somewhat agree), have the highest response

Conclusion In this section, indicate that, of the 114 people who participated in this study were, respectively, 72 person (63/2 percent) of the total sample, reply (somewhat agree), and 31 person (27/2 percent) of the total sample, reply (strongly agree), and 10 person (8/8 percent) of the total sample, reply (somewhat disagree), and 1 (0/9%) of the total sample, reply (strongly disagree) the highest and lowest response to have.

Table 3 and 2: Consistent Table of two variables educational level, and important component five of religious

	Five key component of religious				Total
	K-, completely disagree	Ta-, somewhat disagree	+ Ta, somewhat agree	K +, completely agree	
Educational level					
Degree associate					
Number	0	0	7	2	9
Calculus of probability	0.1	0.8	5.7	2.4	9.0
% In educational section	0.0	0.0	77.8	22.2	100.0
% In important component five of religious	0.0	0.0	9.7	6.5	7.9
% from total	0.0	0.0	6.1	1.8	7.9
Master					
Number	0	5	37	17	59
Calculus of probability	0.5	5.2	37.3	16.0	59.0
% In educational section	0.0	8.5	62.7	28.8	100.0
% In important component five of religious	0.0	50.0	51.4	54.8	51.8
% from total	0.0	4.4	32.5	14.9	51.8
MA					
Number	1	5	27	7	40
Calculus of probability	0.4	3.5	25.3	10.9	40.0
% In educational section	2.5	12.5	67.5	17.5	100.0
% In important component five of religious	100.0	50.0	37.5	22.6	35.1
% from total	0.9	4.4	23.7	6.1	35.1
Phd					
Number	0	0	1	5	6
Calculus of probability	0.1	0.5	3.8	1.6	6.0
% In educational section	0.0	0.0	16.7	83.3	100.0
% In important component five of religious	0.0	0.0	1.4	16.1	5.3
% from total	0.0	0.0	0.9	4.4	5.3
Total					
Number	1	10	72	31	114
Calculus of probability	1.0	10.0	72.0	31.0	114.0
% In educational section	0.9	8.8	63.2	27.2	100.0
% In important component five of religious	100.0	100.0	100.0	100.0	100.0
% from total	0.9	8.8	63.2	27.2	100.0

To Determine the Status of Religious Important Components Five, Using LISREL Software in Table 4-2

Index (RMR)

This measure, known as the root mean square residual (a measure for residual variance in the data processing of each parameter), or under the average remains as reported in the model, is expressed. In short this criterion, with 0.016 as close to zero indicate better fit the model.

Indicators (GFI) and (AGFI)

These indicators, in terms of utility, the correlation coefficient is similar. Both of these criteria between zero and one, are variable. In summary, these criteria (0.921 and 0.836), since less than one, indicate a better fit of the model.

Criteria (RMSEA)

Root mean square approximation. This measure, as the size of the difference, for each degree of freedom is defined. In summary, this criterion (0.065), such as less than (0.05), indicating a good fit of the model.

Indices (CFI), (NNFI) and (NFI)

Comparative fit index ((CFI) = (.963, and normed fit index ((NFI) = (.900, and non-normed fit index ((NNFI) = (.935, known as the index of Bentler and Bonnet. as a good indicator to fit the theoretical models. in short, this standard is as larger than (0.9) is indicated good fit of the model.

CONCLUSION

As you can see in Table 1-3, in the belief mean and standard deviation, respectively, 3/36 and 0/060, and standard deviation of 0/640, and ceremonial aspects, respectively 3/11 and 0/053, and standard deviation of 0/561, and the experimental, emotional, respectively, 3/38 and 0/060, and standard deviation of 0/643, and in knowledge, respectively 3/13 and 0/060, and standard deviation of 0/645, and in consequence, respectively, 3/90 and 0/044, and standard deviation of 0/469, and in general the important components of religious respectively 3/36 and 0/057, and standard deviation 0/608.

Table 4 and 2: Model overall fit indexes in structural equation

Index	The main criterion	The developed model	Acceptable fit	Explanations
χ^2	The difference observed frequency, And expected	65.16>44	The larger of the table> X	Sensitive to sample size
RMR	The remaining variance, and covariance	0.016	The closer to zero	Root Mean square residual
GFI	Assessment of the relative amount of variance, and covariance	0.921	Between zero and one. Must be equal to or Is greater than 9.0	Goodness of fit index
AGFI	Mean square, instead of Total squared, the top model	0.836	Between zero and one. Must be equal to or Is greater than 9.0	Adjusted Goodn
RMSEA	The total error of the mean square	0.065	If the smaller 0/1	Root mean square error of approximation
NFI	Compare the model, the model Without their relationships	0.900	The larger 9/0	Bentler index bonnet
NNFI	Compare the military model, the model Without their relationships	0.935	The larger 9/0	Bentler index bonnet
CFI	Compare the model, the model Without their relationships	0.963	The larger 9/0	-

Table 1 and 3: Questionnaire profile of important component five of religious

Subscales	Abundance	Average	Standard error of the mean	The standard deviation	Variance	Skewness	Elongation
1. Beliefs	114	3/36	0/060	0/640	0/409	−0/695	0/498
2. Rituals dimension	114	3/11	0/053	0/561	0/314	0/035	0/121
3. Experimental, emotional dimension	114	3/38	0/060	0/643	0/414	−0/543	−0/632
4. Epistemic dimension	114	3/13	0/060	0/645	0/416	−0/330	0/219
5. Consequence dimension	114	2/90	0/044	0/469	0/220	−0/888	3/121
6. Important component of religious	114	3/17	0/057	0/608	0/370	−0/338	0/703

REFERENCES

1. Otto, Rudolf; concept of the sacred, translated by Ali Shirvani, Tehran: publication of Naghsh Jahan (2001).
2. Ahad Rohani Majd (2004), strengthen the faith of religious beliefs, tradition, lifestyle, December and January 2004, No. 20.
3. Proudfoot, Vienna; religious experience, translation Abbas Yazdani, Qom: Publishing Taha book, second edition (2004).
4. James, William, religion and psychology, translated by Mehdi Ghaemi, Tehran: Publications and training Islamic Revolution, Second Edition (1997).
5. Shahidi, Shahriar and Shirafkan, Soltan Ali (2008). Psychotherapy and spirituality. (Translation: West, William book, 1998), Tehran: Roshd press, Second Edition.
6. Sheikh Aleslami Hosein (1999), the formation of religious identity in children 5 to 12 years old. MA thesis Allameh Tabatabaei University.
7. Fram, Eric (1989) Psychoanalysis and Religion.translation of Arsan Nazarian. Tehran: Puyesh press.
8. Kerlinjer, Ferd An (1998) Principles of Research in Behavioral Sciences. Translated by Hasan Pasha Sharifi and Jafar Najafi Zand. Tehran: Avay Noor press. Volume II.
9. Golzari, Mohammad Reza Behdani Fatemeh Ghorbani, Esmael (2001). The effect of religious activities, the prevention of depression, anxiety and substance abuse among students.
10. Gisler, Norman, philosophy of religion, translating Hamid Reza Ayattollahi Tehran: Hekmat press (1996).
11. Hill, Peter and hood, Rough (2003) introduced the scales of religion. Translation Azerbaijani and Mousavi. Qom: Institute of Chao Zeitoon.
12. Jung, Carl Gustav (1991) psychology and religion. Translated by Mohammad Hosein sarvari. Tehran: Sokhan pres.
13. Krause, N. (2003). Religious meaning and subjective wellbeing in late life. The Journal of Geruntology, 0 58, 160¬170.
14. Miller, G. (2003). Incorporating spirituality in counseling and psychotherapy (Theorey and technique). New Jersey: John Wiley.
15. Koenig, H. G. (2004). Spirituality, wellness, and quality of life. Sexuality, Reproduction and Menopause, 2, 7682.