

Effective and constructive elements of spiritual health and religious identity in terms of the Holy Quran

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ABSTRACT: *One of the important and different dimensions of today's studies in the field of anthropology is attention to the identity and the existential part of man. Because everyone's personal and social life is affected by their identity. On the other hand, the conscious and exploratory search for identity and its various dimensions is a new phenomenon. The findings show that by recognizing the status and role of religious identity, we can identify one of the fundamental components of civilization that has played a significant role in the development of human identity. A Study of Social Change and the Development of Current Societies; it proves the necessity of recognizing the important and affective dimensions and components of identification. Therefore, the present study seeks to examine the verses of the Holy Quran using a descriptive-analytical method and using the method of analyzing library texts and documents. To be able to achieve goals such as; Explain the theoretical framework of the discussion, identify the concept of spiritual health and religious identity, types of identity in terms of the Holy Quran and express the salient features of religious identity based on Islamic teachings. The most important results of this work can be summarized in the foundations and constructive elements of identity, especially religious identity, which are the same as the foundations of theology, and religious identity, the foundations of anthropology and religious identity, the foundations of cosmology and religious identity, and so on. The practical implications of these principles can be of great help in today's society, especially in adolescence and youth, in identifying and promoting spiritual health.*

Keywords: *Identity, Religious Identity, Spiritual Health, Holy Quran*

I. INTRODUCTION

Religion has always been a factor in establishing a clear identity for its believers and distinguishing between those who do not believe in it. In the sense that the identity of human beings is known by their religion and religion (Ashrafi, 1998, p. 146). All religions have the teachings that advise their followers to apply them in life. Involvement in the practice of these teachings and religious precepts by the followers of any religion is directly related to the purposeful and systematization of their lives and the creation of a new kind of identity. This type of identity is a religious identity that, according to Ahmadi et al., Is the same effects and complications caused by carrying religion on a religious person (Ahmadi et al., 2014).

Although religious identity is considered as one of the important layers of identity building, human personality, this concept has a key role in creating homogeneity and social solidarity at the community level, which is a process, by creating a sense of belonging to religion among people in society. It is very effective in creating and forming a

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collective identity (Duane; 2006: 535). Religious identity is strongly related to the nature and history of religions, the history of religious movements, and the type of religious beliefs.

Due to the intensification of development and modernization processes in today's societies, religion is still considered as an important source for giving meaning to the world in all its dimensions. Despite the role of religion in general and religious identity in particular, in the lives of individuals, especially the young; Few theorists and researchers have studied and worked in this field.

Erickson believes that the experiences of adolescence and youth can directly affect the rest of adulthood. (Eriksson; 1968: 91) One of the most important periods in a person's life that occurs simultaneously with the process of identity consolidation and identification; is a youthful time. It also discusses the process of identity formation, the objective and material structure of society, history, geography, politics, and structures such as culture, language, ideas, ideology, and tradition simultaneously.

In the current situation, a large number of young people are studying in universities, and being a student coincides with finding an identity, because the student seeks change, knowledge, and change in himself, while young people, as one of the most important Age categories and having special characteristics of youth; They have the most contact with the mass media and social networks. Pasteur believes that "the creators of people's identities in the new era are the virtual communities of individuals" (Pasteur, 1998, p. 68).

On the other hand, it is clear that transnational networks are managed and managed following Western customs and standards, and any news, education, analysis, photos, videos, etc. are published in them without any restrictions, which is an issue with the society. An Iranian with a special religious background and religious ideals has found serious contradictions and conflicts.

Considering the role of religion and religious identity in societies and people's lives, especially young people, studying and examining the factors that strengthen this culture based on Quranic teachings is of special importance. Therefore, this study seeks to identify the true meaning of identity and especially religious identity, the most important and influential constructive elements of identity that affect spiritual health from the perspective of Islamic teachings. Because the issue of religious identity is very important for young people and students, because students, youth and teenagers are the future makers of the country and have a decisive role in this regard. It can be said that religious identity, as an important part of identity, has a prominent and key role in creating, reviving and balancing the cultural, social and economic development of different societies, including Iran.

II. REVIEW OF TEXTS AND RESEARCH BACKGROUND

Numerous internal and external researches have been written in this field. However, by carefully studying the issues and their results, it can be concluded that since several social factors affect this issue, it is possible to analyze the components and elements of identity, especially religious identity, in an analytical work and with a new look. He taught Islamic teachings and instructions that have received less attention in the works of the past.

Hamid et al. (2012) in a study of "simple and multiple relationship between religious identity, mental health and optimism in students of Shahid Chamran University of Ahvaz" found that there is a significant relationship between religious identity and optimism with mental health.

Abbas Jalili et al. Conducted a descriptive-analytical study entitled *The Study of the Role of Religion in Human Identity* in 2015 and the method of collecting and extracting information was based on library method. He has concluded that in today's society, the discussion of identity and moral and value issues has become regressive, so that the field of emergence and occurrence of various worries, psychological, social and other disorders and the only solution To be safe from these effects, man must find his lost principle, which is spirituality and religious identity, as soon as possible and realize the identity of his truth.

Seyedeh Azar Chavoshian et al. In 2015, a study entitled "The role of spiritual health and social support in predicting the quality of life of nurses" stated that among the components of social support, emotional, instrumental and information support structures, a significant share in forecasting They have a quality of life, and among the structures of spiritual health, only the influence of the structure of religious health on the quality of life of nurses was significant.

Religion and religious identity, as a type of identity that has played a significant role in people's lives, has had its roots in the views of theorists such as Weber, Durkheim, Giddens (Michel, 2011) and has attracted the attention of many researchers and theorists.

In his research, Kamer (2005) states that religious people are compared to non-religious people; They feel less lonely and less likely to be pessimistic, depressed, and anxious. They have shown better resistance to the stresses and hardships of life.

Francis et al. (2007) in their paper entitled "Religiosity and Public Health of Students" aimed at examining the relationship between meaningfulness in the world and consolidation of religiosity in French youth concluded that there is a significant relationship between these two variables.

In a survey, Kazdi et al. (2010) examined the relationship between religious skepticism and mental health. The study sample consisted of 403 Hungarian students aged 15-25. The results showed that having religious skepticism was positively correlated with anxiety and depression. While having religious beliefs shows a negative relationship with anxiety and depression.

In his article, "Religion and Identity," Apeung (2013) examines the relationship between religion and identity from three perspectives: 1. Religion as a deep sense of unity and its relationship to identity formation in Durkheim's view. 2- The relationship between religion and race in identity building. 3- The relationship between religion and identity formation, especially in religious youth. The results of this work show that there is a positive correlation between religion and identity formation. He emphasizes that religion and religiosity play a vital role in shaping identity by making life purposeful. He went on to say that he believed that the power of the connection between religion and identity was greater for younger people than for adults. To be stronger, therefore, the influence of social groups on this category is evident.

By examining domestic and foreign research on religious identity, it can be said that although many works have been written in this regard, most studies have examined the relationship between this identity and various social and cultural factors and less on the impact and relationship. It deals with the field of health. Therefore, this work seeks to identify the relationship between religious identity and spiritual health in students to clarify the effectiveness of this identity, which is one of the most important sources of meaning in life, on one of the most important aspects of health.

III. THE THEORETICAL FRAMEWORK OF THE DISCUSSION

It is impossible to achieve a logical scientific and research work without considering the existing patterns and designs on that issue and identifying scientific opinions on that issue. Since identity, and especially the issue of religious identification, has been one of the most sensitive and important theories of researchers, recognizing the various dimensions of the theoretical framework of the discussion can lead us to the best results.

Identity is a multi-layered thing. There are different perspectives on the definition of that definition, and this diversity can be attributed in part to the way different disciplines have looked at it. In sociology, identity means who one is, and the need for it stimulates one's sense of self-awareness and a series of cultural and historical elements in an individual or a group (Mojtahedzadeh, 1998). Jenkins defines identity as follows. Identity has two main meanings, the first of which expresses the concept of absolute similarity, and the second of which means distinction, which over time assumes consistency and continuity (Jenkins, 2002, p. 5).

Also according to Giddens; Identity is the path that a person must take during the so-called lifespan of different camps (Giddens, 1999, p. 22). According to White, people with a certain identity do not create a social structure, but structures. Socially, they create individuals to occupy existing positions and positions (Kalantari et al., 2009). Interactionists also believe that human beings, from the beginning of social life, have a fundamental core or a primary relative identity that is in the process of socialization. And interaction with others creates new identities every day (Turner; 1998: 375-382). Identity has many different types and can be used as a suffix to phenomena such as culture, ethnicity, clan, religion, educational discipline. And ... used. Among the types of identity, we can mention cultural identity, religious identity, ethnic identity, national identity. The religious identity reflects a sense of belonging and commitment to religion and the religious community. (Chit Sazghomi, 2004, p. 196) Religious identity leads to solid reliance and also causes man to learn the ways of ascension to superiority.

According to some researchers, the components of identity can be divided into cognitive (mental) and psychological (mental). Cognitive domains, including values, beliefs, norms, symbols, awareness ...; But the psychological realm; It includes feelings, needs, desires. So in fact identity; is specific to one (self) individual or society and a sense of belonging and commitment to oneself. The purpose is to adhere to, believe in, and adhere to values and norms, and commitment means to participate in the development and consolidation of values and norms in the relevant group. Therefore, the two main and common elements of collective identity are the feelings of commitment and emotional belonging (Abolhassani, 2008, p. 13).

But the main argument in the operational definition of religious identity is whether it is a one-dimensional or multi-dimensional phenomenon. Also, what are the most appropriate dimensions? Glak and Stark (1965) have noted the pattern of multidimensionality, which is why it is so closely linked to their name. According to Glak and Stark, although there are differences in religions, they also have common areas in which religious identity in general and religious identity, in particular, are manifested. These areas are: doctrinal, emotional, ritual, consequential, and so on. In the present study, to measure the variable of religious identity in the Glak and Stark Questionnaire (1965) with a little interference and occupation, it has been proposed based on Islamic principles in the Holy Quran.

IV. TYPES OF IDENTITY IN THE GROUPS MENTIONED IN THE HOLY QURAN

A review of the verses of the Qur'an does not reveal a concept that is used directly in the sense of identity, individualization, cultural identity, or social identity. Therefore, to discover the meaning of identity in the Qur'an, it is necessary to induce interpretations through a kind of conceptual typology that includes implicit content or conceptual allusions to identity. It seems that the Qur'an's identity interpretations of social groups fall into four categories:

The first category is verses that speak of racial groups such as the Pharaoh's family, the Yaqub family, the children of Israel, the people of Aad, the people of Noah, the people of Thamud, and so on. The second category includes verses that identify economic groups such as the rich, the rich, the poor, the poor, the poor, and so on, as separate and sometimes reciprocal identities.

The third category is the verses that include political groups such as the Companions of Taghut, the oppressors, the ridiculers, the oppressed, the oppressed, the Mujahideen, the emigrants, and so on.

The fourth category is about the groups of believers, including the believers, which he mentions with the interpretations of: those who believe, Tabeen, Abrar, Sadeqin, the pious, those who believe, etc., as well as the infidels with different interpretations: infidels, hypocrites, polytheists.

However, it seems that each of the above verses focuses on introducing the identity of social groups to a particular type of relationship between group members. The first category focuses on ethnic-racial relations. The second category focuses on the similarity of the economic class in determining the identity of individuals and social groups. But the third category of verses emphasizes the type of power relationship. However, there is another kind of identity interpretation in many verses of the Qur'an that, regardless of all the social divisions and group demarcations, addresses all people as Nas or Bani Adam, and so on. This interpretation seems to derive from the perspective of cognitive existence, which focuses on the difference between human beings and otherworldly beings.

Regardless of this classification, the Qur'an justifies the purpose of human creation as servitude (Quran 51: 5), and justifies the philosophy of prophecy as the "guidance" of all people regardless of individual differences and social divisions (Quran 3 : 138), in general, explains two distinct identities that are: right and wrong (Quran 2:257). This verse introduces the development of the identity of individuals and social groups in the group of provincial relationship with God.

In fact, according to this verse, the identity of individuals and social groups is determined based on beheading or refusing the right of guardianship. In other words, the type of provincial relationship with God is the basis of all social divisions and identity boundaries, and the proof or denial of this relationship creates two completely distinct identities in human society that determine the basis of social life and the type of participation of individuals in society.

V. ELEMENTS AND FOUNDATIONS OF IDENTITY BUILDING IN THE HOLY QURAN

Despite the increase and intensification of development and modernization processes, in all its dimensions; Religion is still an important source of identity and meaning in the modern and turbulent world. Contrary to some people's beliefs that religion has disappeared as a result of the continuation of modernism; Religion as the primary source of meaning and identity to many people around the world; It includes Christians, Jews, Muslims, Hindus. Possession of religion and religious teachings, adherence and loyalty to it, belief and desire for all-encompassing religious rites and rituals in the process of formation of religious identity; It is very important. In addition to being functional, religion is an important factor in social relations; It can inspire, enliven, inspire and inspire public. At the same time, in many cases, religion has been intertwined with other national themes, including history, language and dialect, cultural heritage, in terms of sociology, with an emphasis on its objective and external dimension.

Religion has always been a factor in establishing a clear identity for its believers and distinguishing between them who do not believe in it. In the sense that human identity is identified with their religion. Being Jewish, Christian, or Muslim reflects the religious and cultural identities of different people. Thus, religion has performed various social functions such as: socializing members, reducing conflict and conflict between individuals, consolidating common values, integrating society and maintaining social stability, and strengthening social supervision.

Although religion has lost its importance in some parts of the world as an important factor of solidarity, it has a great impact on the creation of culture, customs and traditions of many countries alone. Religion is still an important factor in nationality. Islam and the Shiite religion; It is a prominent element of Iranian national identity. Therefore, in the field of policy-making and regulation of relations between religions, if necessary, Islam should be emphasized as a factor in organizing. Therefore, it can be said that strengthening religious commonalities among citizens, youth, etc. in any society and group and adhering to religious rites on the other hand, will show the stability of national identity in Iran.

The Holy Qur'an considers anesthesia to be the origin of self-sale and self-abnegation; Because the worthless person in a trade sells his most valuable asset at a very low price. Therefore, he has both sold himself and lost in this trade (Akbari, 2008, p. 42). (Quran 2 : 90 / Quran 42:45)

5.1. Fundamentals of Theology and Religious Identity

The Holy Qur'an considers man to have a divine character (Romans 30/30). In this verse, the divine identity of man is specified and this identity is considered unchangeable. The nature of God as a common identity or intrinsic property of all human beings.

In other words, what is fixed is the central core or foundation of identity, which is called the divine nature, but what constitutes man's identity and, through various changes, his identity or "shape" are the garments that are worn over this truth. And forms the character of man. (Javadi Amoli, 1999, p. 74), to flourish and evolve in appropriate coverings or, conversely, to hide it under inappropriate and inconsistent subsequent coverings. Imam Khomeini

says: The identity and essence of man depends on God. Man is a dependent being who takes his life from God (Imam Khomeini, 1998, p. 94).

Of course, the verse (Quran7: 179) and the verse (Quran91: 10) also provide the possibility that the essence of God is interpreted as an inner awareness of the truth of the human soul and its ugliness and beauty. Of course, this awareness alone is not enough, because conceptual cognition and knowledge do not exist according to the verse (Quran16: 78) at the beginning of birth. As a result, the seeds of nature bloom only if "ears, eyes, and hearts" are used, which includes knowledge.

Therefore, first of all, human identity is not fixed from the perspective of the Qur'an. Secondly, human identity is oriented from the perspective of the Qur'an, but it is not complete. That is, it is a divine essence, but man acquires personality at his own discretion. Man's freedom to acquire various identities includes only his reaction to right and wrong (Mulla Sadra, 1996, vol. 1, p. 118).

Identity is a reality, but the whole reality of man, because regardless of identity, man has no reality. Identity, however, relates to processes, knowledge, and images of the mind as stages of identity acquisition. In fact, identity is a real and objective matter that encompasses the whole of human truth and its specific and partial existence. That is, from the Qur'an's point of view, the determining factor of identity is the type of relationship that man establishes with God, and the determination of this relationship, of course, depends on the free choice of each human being.

5.2. Fundamentals of Anthropology and Religious Identity

The view of the Qur'an and hadiths on what is related to man, like all nature, is an ontological view that describes him in terms of his reality. Anthropological research in the verses of the Qur'an shows that part of the Qur'an refers to the course of human creation. These verses refer to the stages of man's creation, which first of all indicate the stage of his creation. The stages of human creation are:

- 1-Man has no history: (Quran19: 67 & 9)
- 2- Man is not worth mentioning: (Quran76:1)
- 3- Man was created from dust: (Quran38: 71), (Quran23: 12) and (Quran15: 2)
- 4- Man has been created from jumping water: (Quran86: 6-7)
- 5- Man has gone through various forms of physical evolution: (Quran23: 13-14)
- 6- In man, another creation or the same soul which is attributed to God and has occurred non-physically (Quran23: 14), and the manifestation of my spiritual spirit (Quran15: 29 and Quran38: 72)
- 7- The Qur'an explicitly explains man's innate need for God, even in life (Quran35: 35). On the other hand, all the interpretations of identity in the Qur'an are somehow focused on faith in God and return to the manifestation of the relationship between individuals and groups with God. Verses (Quran104: 2-3) and (Quran68: 14-15) form the basis of wealth-oriented identity interpretations.

Also, from the Qur'an's point of view, not only is the social aspect of identity-less important or forgotten but engaging in social life is the only way to determine and establish identity. In the Qur'an's view, there is no boundary between the sociological role and the ontological role of the people. All human beings are responsible for one another.

5.3. Fundamentals of cosmology and religious identity

Although the main determinant of identity, according to the Qur'an, is the type of relationship with God, the determining role of this relationship is not only cognitive. The type of relationship with God not only gives a person a special direction in watching the universe and forces him to take a stand as an actor in the set of existence but also determines his social roles and type of participation in society. The term slavery implies a semantic meaning.

According to Mulla Sadra, the place of man by God and on earth; It is a hierarchical position. The full version of this position belongs to the prophets and philanthropists (Mulla Sadra, 1999, vol. 1, p. 53). He considers the religious identity of a man to be responsible not only for other human beings but also for all beings. (Quran35: 39)

Accordingly, watching the world as the manifestation of God is a kind of cognitive stance, which not only determines the role of each person as an actor; In the same way, his stance against social phenomena, collective activities, and acceptance of social responsibilities also determines him. In other words, since the social roles of each individual are not separate from his or her cognitive role, the identity of the man as a believer or infidel is overshadowed by a set of factors. Social life is formed.

Because identity is formed gradually and based on the type of tendencies and knowledge, as well as the behavior of individuals, its growth process is highly dependent on the social environment. The social environment addresses people's identities by imposing restrictions on both the type of perceptions and the type and extent of people's responses.

The social dimension of the concept of identity causes that in the Islamic view, identity in an organization means power. From the perspective of the Holy Qur'an, the demand for power or the desire to enjoy the basic support of power is the reliance on goddesses (Quran36: 74) on the conditional conversion and establishment of religion to conditional power. (Quran2: 63 and 93)(Quran 7: 145). God's help to the believers is achieved through their attainment of power (Quran37: 116). But the granting of power by the right depends on the voluntary support of the people. (Quran47: 7)

Therefore, the basic process in the development of the power of selection, acceptance, and protection of the system of religious power by the people. (Quran9: 69) The monopoly of power in God is done through the denial of power from other than God (Quran18: 39), but the monopoly of power in truth, which really flows throughout the universe, requires proof in the human world. Proving the power of God in the human world firstly means accepting his guardianship, which is the result of faith (Quran 3: 256), and secondly, it requires a proper presence in the social life in order to get out of the elementary stage (Quran35: 39).

VI. DISCUSSION AND CONCLUSION

Identity is the result of human effort. Everyone has the right to liberty and security of person, whether he is a person or not. Because not only is the original form of identity - willingly or unwillingly - in fact human, but the possibilities for each individual to change or consolidate identity and develop a new form in his personality are limited. Because people are influenced by their social and natural conditions in choosing their identity, which is optional and pre-determined. Not only the ability of individuals but also their facilities and perceptions from the

outside environment to guide their choices in determining their identity in some way. It seems that the interpretations of identity related to the ethnic-racial relationship or the political and economic relationship in the Qur'an include the explanation of the limits and conditions of the authority of individuals and groups in determining their identity. While the report of the individual movements of the prophets and the less popular movements of philanthropists, which emphasizes their opposition to social traditions, ethnic customs, economic class or political character of their society in the Qur'an, includes an explanation of freedom and opportunity to choose identity.

The determinant of identity is the type of relationship with God. But this relationship, which is realistically proven in the real world, but positively awaits one's choice. The selection process occurs only between two options: yes or no (acceptance or rejection), but a range of identities are based on the degree of acceptance of the divine guardianship or rebellion against it. As verses (Quran1: 6), (Quran24: 26), (Quran3: 17), (Quran56: 7), etc. refer to various groups of this type.

Identity development is based on the recognition and practice of monotheism and gradually. From the Qur'an's point of view, identity is a dynamic and flexible reality that changes during the life of an individual or a social group. It requires conscious decision-making at every moment of life.

Therefore, not only the youth and future makers of the society, but also all sections of a society, if they have strengthened it from the high level of identity in different dimensions, can be effective in the construction and growth of their society. Spiritual health and attention to various aspects of people's lives and lifestyles seeks to define the meaning of people's lives in a way that leads to the health of other aspects of his existence. Therefore, addressing the constructive elements of identity, especially religious identity based on the teachings and principles of anthropology, theology and cosmology of the Holy Quran can be an effective step to institutionalize and promote the level of spiritual health and religious identity of society, especially youth.

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