

## Survey the relationship between adherence to the religious beliefs and the emotional divorce in Iran

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**Abstract:** In addition to the nature of the phenomenon, it is associated with attitude and the phenomenon of divorce is not exempt from this issue, the emotional divorce of issue is an including issues of Iranian family that has created a thin cover on the unhealthy relationships of family and the foundation of healthy relationships between spouses and their children has established serious problems, So many sociologists believed that the fading of religious beliefs is such as factors that plays a key role in the development of the emotional of divorce; therefore the aim of this study is the survey the relationship between adherence to the religious beliefs and the emotional divorce in Iran. To achieve this aim, we are faced with the question that (are there the relationship between the adherence to religious beliefs and of divorce?) In response, it can be assumed that (there is a relationship between the emotional and divorce and adhere to religious beliefs).

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### 1. Introduction

However, marriage is a matter relevant to two people but, divorce is a social phenomenon that its damage and losses spread to society and hold back the society. Divorce kills the dynamic spirit and undermines interest and enthusiasm of youth to found a family and deny and undermine the social trust; divorce is also a demographic phenomenon that impact on the population structure in terms of quantity and quality, because Family is just the legitimate and fundamental unit of reproduction that would collapse by divorce; On the other hand, divorce impact on the quality of the population (Nasel, D. D. 2004); Such as children and the generation that are deprived of the blessings of family most likely are ineligible in the citizens authentication; the divorce has also the economic effects on the community because will disturb the mental balance of human resources of production and service in society and leads to an incidence of the dreadful effects of the economic life of society( Hunler OS, Gencoz TI. 2005); *The* divorce is a symbol of a healthy and correct communicative problem between individuals; the communicative problem can be extended at the micro level (family) and wider level (society) and disrupt the human relations; never the study of social pathology and social deviations are not possible regardless of divorce when the foundation of the family will be subject to the weakness and lack of stability.

The social and moral foundations of the social system is being shaken and pushed the society towards various crimes; divorce can leads to increase social problems such as drug addiction, alcoholism and sexual deviancy (Sinha SP, Mukerjec N. 1990);

On the other hand, divorce is one of effective factors on the increase of suicide rate; the divorce in a society is as social fragility that can lead to underestimate the family and family values in the community; therefore, due to the critical condition of the family and its consequences, according to the consequences of the mandatory life couples together at individual, family and community, the implementation of this article appeared necessary; so this paper can be seen as an important step in this regard (*Mokhtari, A., et al (2001)*).

#### 1.1. Divorce in the religions:

Divorce among divine religions, is not acceptable and there are the evidence of abomination and the ugliness of it in the scriptures of religions, this can be effective in divorce because divorce is uncommon among religious communities; according to all religions and the scientific experts, family consider the pillars of the community (Maltby, J., Day, L. (2000).

#### 2.1. Divorce in Islam

In Islam, divorce is not acceptable, and mentioned to avoid it; by examining of the verses of the Qur'an, can be claimed that the holy Quran to the extent that cares for marriage and found a family, hates its collapse; so in the verses of this scripture has cited during the marital disputes if predict to increase the disputes, it is better the arbitrator from the men and women deal to issue and resolve it.

In the Sura Nisa, verse 35 has expressed (And if you fear dissension between the two, sends an arbitrator from his people and an arbitrator from her

people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever knowing and Acquainted [with all things]. However, sometimes the understanding between couples is not possible and there is no hope of improvement; in this case, divorce is possible and husband and wife can be separated; In the Surah talaq moreover, were asked the men to meet the fulfillment of to women's rights and pay attention to this issue, has recommended that do not far away women unless they have committed a false and the ugliness action (O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah , your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged him.

You know not; perhaps Allah will bring about after that a [different] matter and also mentioned in the Quran, Woman can marry after separation from husband again and the man could not prevent from the marriage of the divorced wife (And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis.

That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows and you know not. Divorce has laws that have been mentioned in the Quran, One of them is *ilâ* and oath of intended termination of cohabitation: an oath taken by a man vowing that he shall refuse to have intercourse with his wife for a period of at least four months.

Avowal, upon oath, of intention to discontinue cohabitation with one's wife (a condition whereby wife shall have ground to bring an action upon her husband to compel him to either withdraw his oath or divorce her).

The Lord recommends about such oaths to men (And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing). But if the man wanted to behave this way with his wife, there are two ways: either the broken up his oath and pay atonement or that by respect to divorce his wife (Hosseini Nasab, SD. et al (2009)).

In Surat al-Baqarah verses 226 and 227 in this regard we find this issue (For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return [to normal relations] - then indeed, Allah is Forgiving and Merciful (226) And if they decide on divorce - then indeed, Allah is Hearing and Knowing (227).

### 3.1. Divorce in Judaism:

In the Old Testament or the bible confront with rare cases of divorce; since this book considers divorce as the undesirable phenomenon and can be seen the verses about the abomination and its ugliness so that in the second chapter of the book of Malachi, has expressed about the hate of God from divorce (The God, the God of Israel says: I hate divorce, as well as callous men who divorce their wives; so be careful do not to betray his wife; This verse considers the phrase of ruthless for men who want to divorce their wives and warned them that they never do not betray their wives and always adhere to it; As in the Old Testament do not recommend to divorce and mentioned it as the undesirable phenomenon; There are few rules about it; One of these laws has expressed in the book of Deuteronomy of Prophet Moses; Accordingly, If a man marries a woman; he was not satisfied her for some reason, he can get a divorce and he separated but if the woman marry with someone else and then her second husband dies or divorces her, her first husband has no right marry with her because she has been defiled, god hates such a marriage and it will be polluted the land has been given by God) This entry has been stated in the book of Jeremiah from the language of the Old Testament prophets; In this book Jeremiah says Quoting to God: If a man divorces his wife and the woman chooses the other husband, her first husband should not choose her as his wife; Jeremiah considers reason of this work as corruption and unchaste the woman and prohibits men from committing such a marriage (Levin, J. S. et al. 1995).

### 4.1. Divorce in Christianity:

In the New Testament (the Gospel), considered divorce considered worse and more obscene than Koran and the Old Testament and hence someone does not allow doing it; in the Gospel of Matthew read when ask Jesus about divorce; He is forbidden commit to this work strongly and some of the Pharisees came to surprise him; Then said to Jesus: (Do you allow a man to divorce his wife?) Jesus replied: "Did you not read the book! In the book was written at the beginning of creation, God created man and woman and commanded men to be separated from their parents) and forever joined to his wife and he is same, so that the other two are not two, but they re one body; No human has no right to separate them that God has interconnected together. They said, (If so, why Moses said that a man can divorce his wife, and enough write divorce letter and to give his wife and separated from her); Jesus replied: (Moses said, because he knew that you are so whether callous and cruel, but this was not something that God considered at the beginning of creation and I tell you that anyone

who divorces his wife for any reason other than adultery and marry a woman, he is being considered adulterous Jesus relied on the fact that in the beginning of creation, God created man and woman for each other until they become one body and the relationship between all men and women considered such as matter.

Therefore believes marriage is divine relation that one is not allowed to disturb it (Hellstrom Y. et. al. 2004).

**5.1. The statistical analysis of divorce based on the distribution of respondents in terms of gender**

The questionnaire of the present study has been completed by people 18 to 60 years of Yasuj; In order to provide conditions for the better compare between two genders selected the equal distribution of both genders to respond.

**Table 1.** Distribution of respondents in terms of gender

gender	number	percent
son	200	50
Girl	200	50
Total	400	100

As the table 1, a total of 400 responds in this study, were 200 (50%) male and 200 (50%) female.

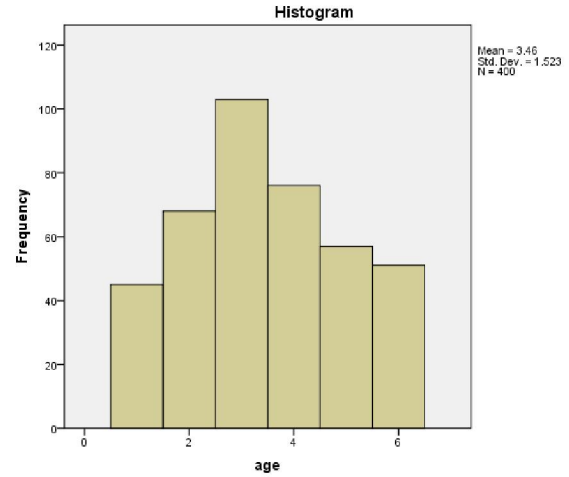
**6.1. The frequency distribution of the age of respondents**

**Table 2.** the descriptive statistics of the age of respondents

	Frequency	The percentage of frequency	The cumulative percentage
Under 20 years	45	11.3	11.3
20-26 years	68	17.0	28.3
27-33 years	103	25.8	54.0
34-41 years	76	19.0	73.0
42-50 years	57	14.3	87.3
51 years and older	51	12.8	100.0
Total	400	100.0	

According to table and figure 2, a total of 400 participants, the highest number (mode) with a frequency of 103 people (25.8 percent) were in the age range of 27-33 years and then, individuals were respectively in the age range of 34-41 years with a frequency of 76 (19%), the age range of 20-26 years with frequency of 68 (17%), 42 -50 years, with frequency of 57 (14.3 percent), 51 years and over with

a frequency of 51 (12.8 percent) and under 20 years, with a frequency of 45 patients (11.3 percent).

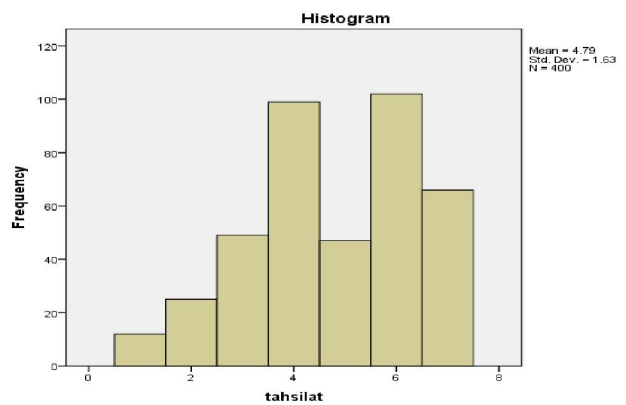


**Figure 1.** Histograms chart related to age of participants

**7.1. The distribution of education of respondents**

**Table 3.** The descriptive statistics of education of respondents

	Frequency	The percentage of frequency	The cumulative percentage
Illiterate	12	3.0	3.0
Below Diploma	25	6.3	9.3
Diploma	49	12.3	21.5
Student	99	34.8	46.3
Associate Degree	47	11.8	58.0
Bachelor	102	35.5	83.5
Master's degree or higher	66	16.5	100.0
Total	400	100.0	



**Figure 2.** Histograms chart related to education of participants

According to table 3, a total of 400 participants, the highest number (mode) with a frequency of 102 people (25.5 percent) have bachelor and then, individuals were respectively student with a frequency of 99 (24.8%), Master degree and over with the frequency of 66 (16.5%), Diploma with frequency of 49 (12.3 percent), below diploma with a frequency of 47 (11.8 percent) and under 20 years, illiterate with a frequency of 12 patients (3 percent).

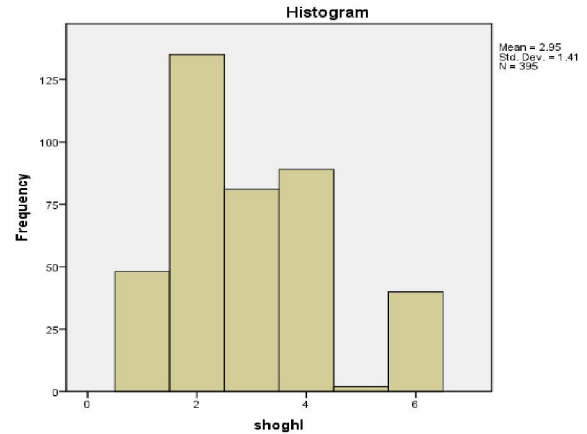
**8.1. The distribution of job of respondents**

**Table 4.** The descriptive statistics of job of respondents

	Frequency	The percentage of frequency	The cumulative percentage
Labor	48	12.0	12.2
Self-employment	135	33.8	46.3
Employee	81	20.3	66.8
Housewife	89	22.3	89.4
Retired	7	1.8	89.9
Farmer	40	10.0	100.0
Total	400	100.0	

According to table 4, a total of 400 participants, the highest number (mode) with a frequency of 135

people (33.8 percent) were self-employment and then, individuals were respectively housewife with a frequency of 89 (22.3%), employee with a frequency of 81 (20.3%), labor with a frequency of 48 (12 percent), farmer with a frequency of 40 (10 percent), retired with a frequency of 7 patients (1.8 percent).



**Figure 4.** Histograms chart related to job of the participants

**9.1. The Significant tests:**

**9.1.1. Dichotomous variables mean comparison test**

**Table 5.** The test of compare the average of dichotomous variables through cyberspace (test T)

Dichotomous variables	Groups	Means	T statistics	Degrees of freedom	The level of significance	confidence interval 95% mean difference	
						Low level	upper limit
Adherence to religious beliefs	Sons	30.1	2.2	398	0.03	-2.2	-0.05
	Girls	36.3					
	Sons	35.2					

The test results of means comparison show that:

1. There are significant differences between gender groups in terms of cultural heterogeneity (marriage with non-residents), T-test statistic is equal to 2.6 at a significance level of 0.000 indicates a significant difference between the two groups.

2. There are significant differences between gender groups in terms of adherence to religious beliefs. T-test statistic is equal to 2.2 at a significance level of 0.03 indicate a significant difference between the two groups of participants; According to this result, adherence to religious beliefs among women was higher than men.

**10.1. Relationship between adherence to religious beliefs and the emotional divorce**

**The null hypothesis:** there are not relationships between adherence to religious beliefs and the emotional divorce.

**The main hypothesis:** there are relationships between adherence to religious beliefs and the emotional divorce.

According to table and figure 6, the calculated correlation coefficient is 0.279 that indicate direct and positive correlation between adherence to religious beliefs and emotional divorce and also the calculated coefficient is 0.01 (sig= 0.001) therefore is rejected

the null hypothesis at the level of sig 0.01 and confirm the main hypothesis and with the possibility of more

than 99% can be said there are significant relationship between these variables.

**Table 6:** Cross tabulation related to the Pearson correlation coefficient about the relationship between the adherence to religious beliefs and the emotional divorce

		emotional divorce	adherence to religious beliefs
emotional divorce	Pearson correlation	1	0.279
	Significance level	0.00	0.00
	number	399	380
adherence to religious beliefs	Pearson correlation	**0.279	1
	Significance level	0.00	0.00
	number	380	381

### Conclusion:

The studies show the relationship between faith and commitment to family and the it's respect and so can be concluded that in all religions, marriage and family formation; Not only, it is useful and helpful for individuals and society and in many cases emphasized on the encouragement men and women to marry but also emphasized on the its dignity; divorce in the sight of religions, is not desirable and in divine religions, can be seen evidence of hate and ugliness of it. This can be effective in divorce because divorce is uncommon among religious communities; according to all religions and the scientific experts, family considers the pillars of the community. By examining the marriage and divorce in the religions and its relationship with religion can be replied to the question of the article in the form of hypotheses such this (there are relationships between adherence to religious beliefs and the emotional divorce and pay attention to matters of faith can play a role as one of the main strategies to reduce divorce.

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