Types of Affection and Its Effects on Mental Health in the Family

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ABSTRACT

Objective: The existence of emotions in human being is one of the most important gifts of God that plays a role as the driving force in human life and is of a significant impact on human growth and development. **Methodology:** Family is the most important institution considered as the source of all human emotions and a place where the child finds the first grounds of his/her emotions and feelings. **Results:** In addition, in social interactions and establishment of connection with other individuals in society, the need to this aspect of human growth is felt. But the key point is that in expressing emotions and feelings, each person at first step must have an accurate understanding of his/her emotions such as affection, anger, hatred, envy, happiness, sadness, etc., and in the second step s/he must know and understand how, when, where and by interacting with whom s/he uses and shows his/her emotions and feelings. **Conclusion:** In the present paper, we aimed to investigate affection as one of the most critical needs of human being and study its forms and grounds, and finally analyze the effects of applying this divine gift on individuals' mental health.

1. Introduction

Need to affection is one of the basic human needs and the prerequisite of human life that we need it at any period of life and the evolution and must be satisfied from the beginning to the moments of life proportional to our growth period. Need to love (affection) is one of the fundamental issues in educational psychology and even in psychoanalysis. In fact, one of the factors influencing on formation of individual behavior is family. The family atmosphere is the first and most enduring factor which affects on individuals' personality development, so that it can be said parents are the most powerful teachers of individuals in life, family training is the most stable education and home environment is the most important school for any individual. Karen Horney emphasizes on love in the early years of life, and believes that aggression in children is not caused by the sexual instinct and competition, but is due to the anxiety and fear from being neglected and deprivation of being loved by supporter. So affection is a precious asset based on which parents love their children. Therefore, mother tries to meet the child's affection by embracing, physical contact and the like. In adolescence and youth, the individual's need to affection is satisfied by family, peers and other people with whom the individual is in contact. The family as the first social environment plays an important role in the formation of affection and the children learn etiquette, ethics, empathy, cooperation, friendship and affection in the family, and establishment of this affectionate relationship in the family is a guarantee for the advancement of family members in order to flourish their talents without any stress and by relying on warm and safe focus of family. Thus in a balanced family, the individuals express their emotions and feelings intimately by language, action and behavior, and give joy and enthusiasm to each other through perfect honesty and tranquility (Sho'a Kazemi and Rezaei, 2015). On the other hand, enjoyment of the physical and psychological health is one of the characteristics of a healthy human being and various principles have been raised to achieve it. Meanwhile, both religious teachings and psychological researchers certainly announce that the establishment of intimate relations and expressing affection and interest in them is one of the important factors that improve individuals' mental and even physical health during life. The need to affection can be provided by parents, brothers and sisters, relatives and peers, spouse and children and all those who are in contact with the person. In fact, family relations and socializing with relatives is a good platform to interact and express emotional affection to each other and can play an important role in providing these needs (Sho'a Kazemi and Rezaei, 2015). Accordingly, in the present research we aimed to identify the types of affection and study its effects on mental health in family members and seek to answer the following question.

1. Do the types of affection have significant impacts on the mental health in the family members?

2. Materials and methods

2.1 The importance and necessity of the research

Family is a small social unit that is formed by marriage of a man and a woman and is reinforced and developed with the birth of children. The larger communities are also formed by these small units, and human has selected the domestic life as the best lifestyle and has been committed it all the times. Health and well-being of the society to some extent depend on the family conditions and the quality of relationships between husband and wife, and parents and children.

The better and healthier the relationship between husband and wife, the sweeter life they will have, and the more their children will depend on family and the safer their children will be against deviations. So, one of the important pillars of any society is the family. A healthy family, or in other words, a balanced family is one that there is a human relation between parents and children. However, any family is not faultless and its members may have problems and limitations, but the members of such families have learned that how and by which appropriate and logical method deal with problems. So, a balanced family is one that its members take their roles very well and these family members feel peace, security and happiness within that family and consider favorable its environment. Also, the conditions are provided for flourish of the talents and abilities of all family members as much as possible and they show an effective and constructive behavior to environmental and social changes. For example, parent in a balanced family is a manager, a prudent person and a powerful member. He applies both masculine features and parental love and affection in his management. In a healthy family neither must the father object to the unconditional emotions of the mother, nor is the mother allowed to prevent the father from decisive and powerful behaviors; because the Almighty God has created the contrast and oppositeness as a completing fact in the training affairs. In fact, in the balanced family, father is the head and mother is the domestic manager of the family. In a healthy and balanced family, children are free and happy and parents only limit them where being unlimited is harmful for them. In such a family, the nurture of children is done by modeling the positive behaviors of parents, especially mothers, who are very friendly and flexible and do not sacrifice the family peace for the sake of marginal issues such as cleanliness and beauty. Mother underpins the relations among the family members and is aware of everyone's inner feelings in the family, because she is the central axis of the family and all members have a deep and emotional relationship with each other through connection with the center. In a balanced family, in addition to the existence of a friendly relationship between father and children, the mother also plays a role between father and children. In fact, the mother is the deputy of the father for children. If the opposition and severity of father bothered a member of the family, the mother's mediation can solve the problem without allowing the child to be arrogant or swaggering towards father. So the family is the first educational workshop and structurally is considered as the smallest, yet most effective social institution . According to what was mentioned, the present study was carried out to identify the types of affection and its impact on mental health of family members.

2.2 Conceptual space
2.2.1 Love/affection

In Persian, emotion [ātifa] means love and affection, and in Arabic, it derivates from the root "atafa" which means, kindness and compassion, attention and inclination towards anything with mercy and good manner (Raghib Isfahani, 1980: 572). In any way, this desire and attention associated with kindness and mercy has two forms, either it is apparent that can be seen in human behavior, or esoteric that is achieved by the kindly heart attention to the ideal target (Mahami, 2015).

Ibn Qayyim has mentioned five meanings for affection: 1) Transparency and whiteness- used in "Hababa al-Insān" (due to whiteness of human teeth), 2) The emergence and going up- used in "Hubāb al-Māʾ" (water bubble), (3) The necessity and stabilization- used in "Haba al-Baʾīr" (when a camel sleeps and cannot rise), 4) Being basic and authentic- used in "Habat al-Qalb" (the inside of the heart) and also in "Haba" that means "seed" and is, in fact, the essence of any object, 5) maintaining- used in "Hubāb al-Māʾ" (a container where the water is kept). Hujvayrī has also mentioned five meanings for affection (Muhabat) based on derivational root: 1) It has been derived from "Haba" meaning seed cultivated or spilled in the land; 2) It has been derived from the "Hub", where it is full of water; 3) It has been derived from the "Hub", a frame where the water jug is placed on it; 4) It has been derived from "Hubāb al-Māʾ" and "Ghiliānah ʿInda al-Maṭar al-Shadīm" which is the roaring water caused by heavy rain; 5) "Hub" means "pure love" .

2.2.2 Mental health

To define mental health, cultures, organizations and schools of psychology use various concepts that each definition explains a part of reality. Some people consider the mental health as a condition of psychological maturity which is resulted from the maximum effectiveness of individual and social interaction. The World Health Organization knows the mental health as the ability to communicate with others harmoniously, changing and improving the personal and social environment, resolving conflicts and personal desires in a logical, reasonable and fair way.

In general, psychologists believe that mental health is achieved when a person can compromise the social environment and repeated stresses of life and reveals an accurate and proper behavior that arose from a rational and realistic idea and appropriate understanding and reaction by keeping his/her psychological balance. The establishment of a healthy and intimate relationship with others is one of the pillars of mental health which bring about consequences like peace, hope, self-esteem and vitality (Mousavi, 2009).

3. Discussion and results

3.1 The role of affection in nurture

No method is effective as the affection method in education of human being and the most useful educational methods become effective with affection power. The affection power is great and effective in terms of training and the best training is one that is realized in this way. The Almighty God equipped his Prophet (SA) with affection method and he succeeded with this approach in educating people.

- It is by Allah's mercy that you are gentle to them; had you been harsh and hard-hearted, they would have surely scattered from around you. So excuse them and plead for forgiveness for them.

- The Prophet Muhammad (SA) was the manifestation of God's mercy and love and his training method was based on kindness and mercy. God introduces the Prophet as so: (And We did not send you but as a mercy to all the nations) (The Holy Qur'an, Anbiyā, 107).

- The Messenger of Allah (SA) took away people from wicked acts with kindness and loaded with virtues. Ali (AS) narrated that He asked the Messenger of Allah (SA) about his method and tradition. He said: "Affection is foundation of my method and tradition".

The issue of the psychological needs of children such as affection is one of the principal issues in educational psychology and psychoanalysis. The most effective affection instrument that can play a major role in shaping the personality of the child is the parent's affection. Lack of affection in childhood and parent's negligence from expressing love and affection cause psychological abnormality and turmoil in social personality and create the inferiority complex in the person.

Affection and interest in family create self-esteem, security and usefulness and there are fewer inferiority complexes in these individuals, and the children in these families are less exposed to corruption and deviation. Scientists consider the reasons of irritability, violence, headstrong, low interest in education, apathy and carelessness in school courses, depression and even suicide due to inferiority complex and differences in the network of family that are arisen owing to deprivation of affection.

In families where there is conflict and contention, a communication system of the members is interrupted and children show abnormal behaviors and make mistakes in choosing the right way, because they consider painful the family environment and refuge outside of home for relaxation.

The research has shown that the majority of offenders are those who have been deprived of human emotions in the family and their fathers and mothers because of ignorance or being too busy or family disputes have not had opportunity to reasonably establish an intimate and affectionate relationship with their children.

In contrast, if the children enjoy love and affection in the family and grow it up in themselves, in the future they can be affectionate to others and make them happy and create a reciprocal and secure relationship with them (Huff , 2000). In traditions of the infallible Imams also it has been emphasized on the necessity of affection and its role in obtaining the vitality and happiness of children and observing the balance limits and also avoiding any extravagance, because extravagance in this context cause the children evade their responsibilities.

3.2 The ways of being affectionate with family

Family is a social institution or organization which is the result of marring a man and a woman. One aspect of human social life is healthy and constructive interaction among humans, loving other humans and expressing communion and intimacy with each other. Family is a place to satisfy the various physical, rational and emotional needs and having knowledge about the biological and psychological needs and knowing how to satisfy them and being equipped to techniques of understanding the biological and psychological inclinations are an irrefutable necessity. The consent of a person from life will facilitate the material and spiritual progress of society (Edalati and Redzvan; 2010).

Intimacy and affection in the family cause the individuals present themselves in a better way in relations and more effectively express their needs to their spouses. Marital satisfaction in couples with higher intimacy has associated with changes related to their relations and consequently they experience higher marital satisfaction (Patrick, 2007).

The two pillars of consolidation and stability of family are friendship and sincerity that create intimacy and vitality in the home environment and the forgiveness of each other's mistakes. In the period that the influence of Western culture tempts the people of our age to inhuman trends, dealing to topics of love, affection and kindness can be a source of pleasure for the world of humanity; but the correct understanding of the meaning in the present era to achieve this object is absolutely necessary to prevent abuses, and make clear the reality of the words that express the best human spiritual concepts.

The personality and conduct of a human being is formed during childhood, and in this issue the near individuals, especially parents have the furthest and most stable roles. Parents, whether or not, are the most objective and the most important element affecting the lives of children and convey their views, beliefs and orientations on the issues to their children at all stages of their lives. Children learn many educative points by observing their parents' behaviors and deeds with others, and even try to scrutinize their parents to find out whether they act what they recommend their children or not. If there is the smallest contradiction in adults' thought and action, children do not learn and accept the behaviors and points that the adults are trying to teach. In fact, children are the standard mirrors of their parents and what we say will not realize but what will happen that they see in practice. Behaviors that children learn from birth to adulthood from their family are very important in fostering their attitudes, thoughts and feelings.

It has been stated in the teachings of Islam that what the child learns during the early life will accompany him/her until the end of life. For this reason, this stage of life and parents' crucial in the upbringing and education of children is of great importance and high value. Many parents are aware of the importance of this period, but sometimes it can be seen that some parents unintentionally fail to observe the rights of their children and by applying incorrect educational methods, including excess or lack of training, bring about some undesirable and abnormal behaviors and habits in children. It is while the parents are obliged to foster their children with contribution of each other, thinking together and the experts' help, using correct procedures and avoiding any obsession or inattention. The way the parents apply to foster their children must be constructive, effective and based on their abilities (Mahami, 2015).

One important aspect of education and development of the human personality is to pay attention to psychological needs in childhood. Along with physical needs, children need attention and psychological care and emotional and social nurturing. Of psychological and vital needs of a child is the need for affection. Affection and respect are the most important factors in providing the child's mental health and the best method of education.

Below are some ways of Islamic training in dealing with children:

3.2.1 Taṣābī (behaving like a child)

In Islam the establishment of relations with intimacy and affection, especially for family and fostering children has been recommended. In some traditions on the upbringing of children, the establishment of a special relationship with children has been mentioned that one of them is known as the narrative of Taṣābī. Imam Ali (AS) says: "S/he who has a young child must behave like a child". This narrative focuses on this issue that in dealing and connecting with young children, we have to behave childishly both in speech and behavior.

3.2.2 Kissing children

One of the manifestations of affection is to kiss children, which has a lot of educational impact. It has been mentioned in the conduct and life of the Prophet Muḥammad (SA) that he had an intimate relationship with Imam Hassan and Imam Hussein (Hasanain) (AS). One tradition is that the Prophet (SA) said: "Whoever kisses his/her child, Allah will bestow him/her goodness and gift".

According to the traditions, establishing relationships with affection and intimacy and in general the use of affective education in fostering children has been recommended and certainly failure to perform many of these affective education orders such as lack of affection to children and inattention to them in childhood are the important reasons of personal and social abnormalities in adulthood.

3.2.3 Rewarding

One of the good ways which increase affection is rewarding that this has a significant impact on children. The Prophet Muhammad (SA) about the value and importance of rewarding children said:

"One who buys a gift for his/her child from the market is like one who carries a charity to a destination".

Today many psychologists also focus on encouraging and praising children because if it is performed proportionally and in place creates substantial changes in children's lives. As we adults receive rewards for many of our good behaviors, we must reward our children immediately every time they perform a good and desirable behavior. Of course, not only for good results, but also because of the efforts they carried out in this way, we should encourage and applaud them. Rewarding and praising the children and avoiding their punishment are the important motivations for children to continue and repeat the appropriate behaviors and strengthen the power to differentiate the deserved behavior from non-deserved one. The correct use of rewards, especially in the presence of others, is one of the effective levers in training good manners and behaviors to children. First the child receives reward for his/her appropriate behavior, but then s/he gradually understands that s/he must perform that behavior because it is correct and so does without expecting to be rewarded. The important point is that we must encourage and praise the child honestly, with moderation and avoidance of excesses, and we should not give him/her material rewards for no reason or wrong reason. We should consider moderation and variety in ways of rewarding and make the child happy and surprised by accident awards. It is also necessary we use a variety of verbal, behavioral and material rewards for our child; and sometimes in addition to material reward, we must embrace and caress him/her along with encouragement and praise.

In any case, even if the child performs a wrong behavior, s/he needs the parent's attention and love. So never should we punish the child because of misconduct, we must avoid shouting, insulting and blaming him/her by self-control. However, we should also be decisive and encounter seriously in his/her warning and reprimand training. The Holy Prophet (SA) said: "Do not hit the child, but become angry with him/her but not for long time". Affectionate fostering is the best reward and gift of parents to children and since they like to be close to their parents, we must allocate more time to them. Children may reach peace of mind in the light of kindness and generosity, and the peace and security cause the children to be nurtured with mental health, and make a bright and happy future by following the accurate ethical and behavioral principles.

3.3 The ways of being affectionate to couples

Marital life is an organization founded based on love and this element plays a vital role in it; an element that God has mentioned as a sign of Himself. Although some of this capital is bestowed by God at the beginning of marriage to husband and wife, we must consider it as a plantlet that a lot of arrangements must be applied to protect and fertilize this weak and fragile plantlet and becomes a big tree and its roots deepen into the lives of husband and wife. It should be noted that the love between husband and wife is often not innate but is acquired, meaning that both husband and wife should be trained about the ways of expressing love, practicing and applying it. Many women and men would admit that they are in love with their spouses, but never did anything to reveal it to them. It must be said that the love and affection that are kept in the hearts and are not expressed are useless and will not be effective.

Now, we refer to several ways to express love and affection between the spouses:

3.3.1 A submissive woman is the ruler of her husband's heart

The most important and most vital sense that men are interested in is the sense of ownership and management. On the other hand, to preserve the honor of the family, it is necessary that a woman who loves and is interested in her husband must obey him and she must know if she obey him in all aspects of life, her love penetrates in his heart such that he is ready to do anything and sacrifice himself for her wife and life and give the best sense to her, thereby both husband and wife are satisfied by their life.

3.3.2 Woman gives score to small tasks that her husband carries out for her

Most men would think that they must do a great and amazing work for their wives in order to be admired and appreciated by them and this notion causes man not to do a work to please his wife except when he is able to do a great work while women give score to men's works that are seemingly small. For

example, a man can write an affectionate text (sentence) for anniversary of marriage or the birthday of his wife or gives her small gifts like her wife's favorable perfume, chocolate, sweets or flowers; and then sees a miracle of this work in creating and increasing the love and interest between himself and his wife.

3.3.3 Smile is a wealth that makes its receiver rich without making the donor poor

Smile does not endure for more than a moment, but sometimes its memory remains forever. Smile removes fatigue and makes people desperate. So by this method and with a kindly smile, a woman can welcome his husband and move away the fatigue of work in his life.

3.3.4 Call the name of your spouse in the best way

Keep in mind that a person's name for him/her is the sweetest and most important words in all languages. People are so interested in their names that try to be kept in mind at any costs. One of the ways to absorb affection is to call them with respectful names and titles that they like them. Some spouses mistakenly think that since they are intimate with their spouses, it is not necessary to call them respectfully; it is while you must call the name of your spouse respectfully, especially when someone is present. This is one way of attracting the love of your spouse. In a ḥadīth, the Prophet (SA) considered calling the individuals with the best names they like as one way to attract people's affection.

3.3.5 Men receive visual messages, but women like auditory messages

Men like women who care about their health and beauty. Women should try to increase their natural health and beauty by some physical activities such as walking and exercise in order their spouses pay more attention to them. It should be noted if a woman does not feel good about herself, her husband also can not feel well about her. So she must seek beauty within herself regardless of how much she attempts to seem beautiful. It should always be remembered that beauty comes from inside. When you feel well from inside, you can take care of yourself and increase your womanly self-esteem more that certainly this will be seen from outside.

In contrast, women like auditory messages more; for example, a man tells his wife how much he loves and supports her. So a man should try to make overt the love hidden in his heart and express it to his wife by saying "I love you".

3.3.6 Men must understand the wavy and constantly changing spirit of women

Men should be aware that women have variable states and their morale is constantly changing. Sometimes they are happy, sometimes sad, and sometimes hopeful and sometimes are frustrated. Knowing this is important and necessary for men. If a man be aware of this state, never he becomes upset from her changing spirit that one of its causes is hormonal changes in woman, but he tries to understand his wife and help her recover her morale.

3.3.7 The initial moments of the arrival of man to home after a busy day is a critical time

At the husband's arrival to home after spending a busy day, women should not complain and destroys the man's hope to home as his comfort place by nagging.

Women should leave, as far as possible, the urgent and perhaps unpleasant problems for a right time and when the man reached the relative calm and relieved his boredom.

3.3.8 The cheerful, happy and lively women are soothing the soul and the heart

Promise yourself to believe that in your position you are a respected and important person. If you do not have self-esteem, most likely, no one will respect you. Self-esteem comes from being honest with self. May be at the beginning of life, physical features are more important, but after a while, this importance will fade away and what are important are the personal traits of the woman. Women who are always happy and feel good about themselves are more focused by their partners and have more attraction. Unhappiness and being always complaining about everything make man tired, and take away his vitality of life. One way of devotion to the man is that his wife does not always complain about everything.

3.3.9 Believe in your own wife's right to be upset

If you are a man, you must pay attention to the point that women are willing to obey you when you recognize their right to get upset. One common way of starting a quarrel between spouses is to consider worthless the woman's feelings and thoughts. When the man says: "Why you are discomfort?" or "this is nothing to be discomfort for" or "this is not very important matter", the condition is too difficult for woman and she thinks even she cannot speak of her emotions.

For women, relationship is a very important issue and the thought of a woman about herself depends on her feelings and the quality of her relationships with others. Women like to speak of their feelings with others more than to want to reach their goal and find a solution. Confabulating with others, more than anything else, is satisfactory for women and if you like your wife and you want to express your love to her and strengthen your love more than before, you must pay attention that when your wife speaks you and is worried and sad about something, sympathize with her and tell her that her worry and concern is important for you. Even if you disagree with your spouse's concerns, you can remain silent at that moment and comfort her just by listening and not offering a solution.

3.3.10 Completely pay attention to her

When you talk with your spouse, look at her/him and show her/him with your look and hands that you completely pay attention to her/him. When your spouse is speaking to you, do not read newspapers and magazines or watch TV and also do not work and do not something else and pay attention to your spouse for a while.

3.3.11 Capture the heart of your spouse just by saying one sentence

As husband can capture the heart of his wife and make her feel a good sense of pleasure by saying "I love you", woman can make their husbands feel love and interested in themselves by saying masculine sentences, like "I am in peace when I am with you" or "I am very happy that I can rely on you".

3.4 Establishment of intimate relationships in the social field

Human is born socially and is interested in his/her socialization. The social interest in human is innate, and like many other natural instincts, by having this interest human needs to contact with the outside world and learning and behavioral training. According to Adler, those who do not enjoy the sense of social interest may become socially undesirable people such as neurotic, criminal and tyrant individuals. Those who enjoy social interest see the people balanced and move in a horizontal way. Adler knows the social interest as the cornerstone of mental health and as the creation of close relationships with other human beings, and this in the most favorable way is described as brotherly love (Sho'a Kazemi and Rezaei, 2015).

The most important principle in the formation of an emotional society is that the stronger the foundation of this principle, the more its effect will appear in society; and the society which has been founded on affection is more powerful and living in it is very pleasant, because all members of the society know themselves responsible to others and apply their abilities to solve the problems of society. Therefore, the family has a great role in the community in terms of emotion and increases life expectancy because each community member has a reason to live and it is to love (Ostadan, 2001).

In the light of love and affection, humans establish healthy relationships with each other and provide the society the possibility of development. Undoubtedly, love and affection in community increase the confidence and reduce stress and problems arising from it and people spend their abilities to charity and to their fellows and will form a healthy community.

3.5 The effects of affection and intimate relationships on mental health
3.5.1 Vitality and happiness

Feeling happiness as a social and psychological phenomenon is affected by individuals' direct and indirect experiences of different social conditions which people need to achieve a healthy life and stability in social relations. Happiness as a positive feeling has a decisive role in providing the health of individuals and society, and is always associated with optimism, hope and trust and also has an accelerating role in providing individual and community health, as well as in development of society (Chalabi and Mousavi, 2008).

Happiness motivates the individuals' activities, increases their awareness, reinforces their creativity, facilitates their social relations, improves their political participation and increases their health and longevity. Happiness and peace of mind create the fertility fields of themselves and thoughts, as well as the happy people enjoy higher self-esteem, strong friendly relations and strong and significant religious beliefs; they feel higher security, they are easier to decide and have the spirit of participation and are satisfactory with those whom they live with.

In any system, unity and integrity among components is very important, and coherence, loyalty and intimacy among members avoid deviation and discrepancy (Roche, 1997). If someone has a rich social support network in terms of counseling, benefits, facilities and financial assistance, the potential anxiogenic agents will not be a cause for worry and this support network operates as a shield against anxiety. Confidence about the subject that a person can take refuge of social support network when s/he faces anxiety gives this possibility to her/him to evaluate the life events less threatening and consequently enjoy a stable tranquility.

Chalabi and Mousavi (2008) in a research entitled "Sociological analysis of the factors influencing happiness at micro and macro levels" using the 386 individuals in cities of Tehran, Yazd, Ardakan and Meibod concluded that the level of happiness in Iranian society was low and half of people enjoyed happiness less than average. Their results also showed that feeling insecurity had a significant inverse relationship with happiness.

in a study under the title of "Corruption, happiness, social trust and the welfare state" showed that there was a relationship between personal happiness and public welfare with the two variables of corruption level and the level of social trust in the society, and in the countries with higher and wider public welfare, the level of corruption is low and the level of social trust and communication is high and the level of social happiness is also high.

Puntam et al, in a research carried out in collaboration with Harvard University and the Center for Philanthropy at Indiana University, found that people who have higher skills in terms of social relations and better are able to have intimate connections with others are more happier than those who are financially richer, but do not have good social relations. According to Puntam et al, social capital refers to the relationships among people and makes their lives richer in terms of relationships and intimacy, and this is a strong predictor for more happiness, feeling to be valuable and higher quality of life (Huppke, 2001).

3.5.2 Feeling to be valuable (Self-esteem)

Another criterion for a healthy person is to have self-esteem and self-respect, such that increasing it can prevent from many mental disorders and illnesses. Psychologists consider the self-esteem, being valuable and identity as the mental motivations for survival and realization of self, so that lack of it causes a person feel inferiority, helplessness and discouragement, and lose his/her confidence to cope with the problems (Mousavi, 2009).

Glaser in his theory to humans recognizes two basic requirements: 1. The need to exchange love and affection. 2. The need to feel valued.

These needs play a major role in the formation of identity. Glaser considers emotional conflict with others as indivisible part of organism which is the primary internal power to guide all behaviors and its identity is evolved in this way. Glaser believes that the unsuccessful people with failure identity may severely feel lonely and face difficulties in solving their problems and become disturbed, anxious and sad. Instead, people with successful identity either do not feel alone or at least minimize it. In addition, this group engages in the realities and problems in a constructive manner and feels value and love.

Successful people have two significant traits: First, they know that someone else in this world loves them as they are and they also have another person in their life that they love him/her, that is, they can well exchange their love and affection at least with one other person. Second, they understand and feel that they are valuable and at least one person in this world sees them valuable (Shafiabadi and Naseri, 1998).

Self-esteem is a factor that can be considered as an important personality trait in improvement of health and especially in mental health (Mann et al., 2004). Self-esteem is defined as overall feelings and beliefs of individuals about themselves, their personal assessment and the reaction affecting on self-assessment. Since the most important experiences of a person are obtained from family, parents, friends and teachers, the ways of personal experiences and personal values can also affect on a person's behavior (Macuka et al., 2004).

Self-esteem as a mechanism helps individuals to protect themselves against depression by keeping positive self-perception. Thus, self-esteem as a cognitive source can protect individuals from depressive symptoms during periods of distress and helplessness (Johnson, 2010).

Positive self-esteem not only is a basic feature of mental health but also operates as a predicting factor in better mental health and positive social behavior and as a shield against negative consequences (Mann et al., 2004).

Based on empirical research, there is a positive correlation between mental health and self-esteem, and a person with proper mental health has a positive attitude to himself/herself; and in contrary, a person with inappropriate mental health has negative attitude towards himself/herself; so self-esteem is an important aspect of a person's identity and personality and there is a correlation between mental health and self-esteem (Kunikata et al., 2011).

3.5.3 Hope

In recent years psychologists have considered the construct of hope as a psychological strength and believe this construct can help foster and create mental health much more. Robinson (1993) believe that hope is one of the basic foundations of mental power and balance which characterizes life achievements and encourages human to do efforts and reaches him/her to higher levels of mental and behavioral performances. According to Staats (1986), hope has two cognitive and emotional components that its emotional component can predict positive events in future and consequently can increase mental health. There are several research evidences which show there is a correlation among the high level of hope for individuals and their success in sport activities, a high level of academic achievement, more and better physical and mental health and the effectiveness of the psychotherapy methods used to treat disorders (Nasiri and Jawkar, 2008).

In general, research shows that hope is one of the most important components of mental health . Many researches indicate that there is a positive relationship between social support and hope, that is, the social support and affection and attention that a person receives from family and social relations increase his/her sense of hope, satisfaction and emotional well-being (Reb, 2007). And through these protective factors, the individual acts with a positive attitude and mental health against problems, especially when this affection and support is from an intimate and close source (Mattioli et al., 2008). In various studies, a significant relationship has been observed between mental health and psychological positive factors such as happiness, hope and spirituality (Rodriguez -Hanley and Sunder, 2000). Positive psychology is a relatively new branch of psychology that deals with increasing the psychological positive abilities. Cases such as hope, happiness and spirituality can be an important factor in improving the students' mental health. Therefore, positive psychology instead of emphasizing the aspects of psychopathology emphasizes the positive aspects and increasing them (Compton, 2005). Hope is an emotional condition that creates positive attitudes on incoming events in life (Seligman and Csikszentmihalyi, 2000). Hope is a process of thinking about the person's goals associated with motivation to achieve it and also its ways. Researchers believe that hope is essential to cope with problems and uncertainty conditions, and since hope is necessary for human mental health, therefore, it is an urgent need (Ebrahimi et al., 2011).

3.5.4 Security

The sense of security leads to peace and security and the insecurity is associated with unpleasant emotional states. The insecurity is an unpleasant emotion that creates stress and takes away the person from a happy and healthy life. Insecurity leaves psychological, social, cultural and even political effects and causes anxiety, distrust, alienation, isolation and lack of happiness and destroys good traits of human like mutual trust, sociability, sense of belonging and satisfaction (Alizadeh Aghdam et al., 2014). In order to provide ground for security and consequently happiness and mental health, the individual's security and tranquility must be created, and the intimate atmosphere in society and development of moralities can increase the security and mental health. An individual feels peace of mind when s/he can create relations with others associated with confidence. Erich Fromm believes that in relations with others, feeling of brotherhood and making intimate relationships maintain security (Mousavi, 2009). Security is a social and psychological phenomenon that people need it to have a healthy life and continue their social relationships. Horney knows security as the basic prerequisite of life and believes that children feel security by receiving their parents' love and attention. Security is considered as the basic needs and motivations of human being so that the removal of it destroys the human's peace of mind and leaves anxiety and chaos instead of it and satisfying some needs depends on providing security. In the hierarchy of needs, Maslow puts the sense of security immediately after the satisfaction of basic needs. The issue of security starts from person and leads to the family and society. The individual may feel safe for two reasons: 1. Proper upbringing in the family, which is the basis of the formation of his/her personality. 2. Society and its factors.

3.5.5 Tranquility (peace)

One of the issues that human being has always sought to obtain and it can be said that the most of the activities of his/her life are done to achieve it is tranquility (peace). But what does tranquility mean? The closest concept to peace and tranquility is "mental health" which indicates the absence of disease and the presence of positive qualities such as self-acceptance, autonomy, integrity of personality and self-actualization. The concept of the mental health is to have good manner or mental state in which a person achieves relaxation, peace of mind and confidence in terms of happiness, self-esteem, passion and the like. Various factors such as lifestyle, spirituality, love, optimism, patience, being persuaded, cheerfulness and feeling happy can influence on tranquility and mental health. Tranquility can be achieved by social support and this emotional support plays an important role in providing people's peace and coping with anxiety. Alfred Adler believes that human can get rid of the feeling of anxiety by strengthening his/her relationships with people and

generally human society through useful social work, love and affection, and friendship. In other words, human anxiety ends when s/he can fulfill her/his dependence on humanity. About the fact that expressing affection can bring about tranquility, Imām Ṣādiq (AS) says: "If you love someone, tell him/her that you love him/her to cause awareness and confidence" (Mousavi, 2009).

4. Conclusion

- The power of affection is huge and effective in terms of educational power and the best education is one that is realized in this way.
- Training methods approved by Islam in dealing with children are Taṣābī (behaving like a child), kissing children, and rewarding.
- In the ways of love between couples, the following points should be considered: a submissive woman is the ruler of the husband's heart (mind), giving score to small acts of husband, men receive visual messages, but women like auditory messages, men must understand the wavy and constantly changing spirit of women, the initial moments of the arrival of man to home after a busy day is a critical time, woman must be cheerful, happy, lively and soul soothing, man must be believe in his own wife's right to be upset, man must completely pay attention to his wife.
- In the light of love and affection, humans establish healthy relationships with each other and provide the society the possibility of development.
- According to Islam, in social relations four groups must be considered respectively: Relatives, neighbors, friends and the others. The human interactions with these four groups are built based on affection that have important effects on achieving to mental health, including vitality, tranquility, feeling security, self-esteem and hope. Each of these effects has a decisive role in developing individual and social health that each of these effects is achieved following several types of relations. The notable point is the reciprocal orientation of these effects so that both parties of the relationship can use the results and this feature brings about privilege and importance of this principle among other principles of mental health.

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