



Development of an International Scale of Religiosity (A cross cultural approach)

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Abstract

This project attempts to explore the common threads among Abrahamic religions with a focus on building a religiosity scale that may represent the common factors among the followers of Judaism, Christianity and Islam. The study is embedded with the premise that concentrates on similarities among the Abrahamic religions. The study acknowledges the underlying epistemological and ontological relationship among the said religions and their implications for generating cognitive, emotional and behavioral patterns.

Statement of the Problem

Religion is known to have greatly influenced human being's way of living and being. Studies on the psychology of religion seem to have attracted numerous scholars and have given rise to a wide variety of scholarly works. By virtue of their unique ontological and epistemological explorations, religious tendencies and their individual and social implications have been examined by scholars who have chosen to approach the issue from numerous perspectives (Argyle & Hallami, 1975; Bergine, 1983; Pargament & Olsen, 1992, Hague, 1998). The studies have illustrated the complexity of the nature of religion and its multifaceted implications. The etiological questions of life, the prescriptive modes of living and the utopian attempt to construct a societal system where all religious virtues can be saliently found are inextricably tied to religious propensities.

In line with the scholarly endeavors to understand the role of religion, some scholars have highlighted the positive and constructive role of religion in promising the human prosperity, peace, wellbeing, beatitude and health (Hoult, 1958, Allport, 1966, Lumsden and Wilson, 1983, Tababatabaee, 1983).

The literature is brim with conspicuous examples of religious faith where the sublimity, the transcendence and the self actualization of human beings have been ascribed to the manifestation of religion and the motivational power of one of the greatest religious manifestations namely faith have been profusely acknowledged. Thus, numerous models have emerged to offer explanation on the dynamics of religion and its multidimensional components (Verbit, 1970, Khodayarifard, 2007). Not surprisingly enough, some scholars have demonstrated an inquiry to quantitatively scrutinize the religious scales and their implications (Hill and Hood's (1999).

The interest in quantitative detection of scales on religiosity, albeit polemical, have given rise to a wide variety of instruments with specific concentration on measuring the components of religiosity (see for instance, Hill & Pargament, 2003; Spilka, Hood, Hunsberger & Gorsuch, 2003; Paloutzian & Park, 2005; Zinnbauer & Pargament, 2005).

Notwithstanding the persistent claims of the scales on measuring the various constituents of religiosity, the instruments are mainly bound within specific cultures and fail to address the subtle cultural points that go beyond the context of the culture for which the scales sensibility can be well justified.

Hill and Hood (1999), for instance, cite more than one hundred scales on religiosity the majority of which are Christian based. Aside from only a few Jewish based scales on religiosity, the work is exclusively contained within Christian culture; no examples on Islam based scales are available nor any questionnaire on similarities and common points among the Abrahamic religions are presented. Lack of a comprehensive multidimensional instrument to assess the religiosity of Moslems appears to be one of the main problems. On the other hand, lack of awareness towards the possibility of Islamic based methods of treatment has already brought practical problems for clinicians who are contained within the western oriented paradigms (Abu Raiya & Pargament, 2007). There have been attempts to build religious scales within Islamic societies but they have not demonstrated any application to other religions (e.g., see Wilde and Joseph, 1997, Ghorbani, 2000, Hood, 2001, Sahin and Francis, 2002, Khodayari, 2006, Abu Raiya, 2006). Furthermore, an in-depth understanding of the cultural components and their implications for religiosity scales are not seriously considered in any of the studies.

Importance of the study

Why should religion be studied through psychological perspectives? Religion seems to have a ubiquitous role in human life and human interaction. It has significant implications in real life situations and it can serve as turning point in numerous forms of human interaction (Spilka et al, 2003).

Allport (1954, p. 444) states that: “the religion has a contradictory role; it may or not cause prejudice.” Religion appears to be so inextricably tied to human life. People usually seek help from their God in stressful situations and feel empowered by their faith. About 97% of the people in the United States believe in God and 90% pray (Gallup & Lindsay 1999; Poloma & Gallup 1991).

Numerous stages of life such as birth, marriage and death are tied to religion and religious rituals. Religion seems to have had a great impact on attitude and behavior. (Durant, 1985). Gorsuch (1988) considers religion as the most significant factor to prohibit alcohol and drug usage and non-marital sexual relations.

Emergence of a new section known as Religious Psychology in the American Psychological Association and the membership of 1600 psychologists in the section may also indicate the significance of religion which has given rise to publication of a wide

variety of scholarly publications (Sellers, 1998, Spilka et al, 2003, Yenger, 1970; Wulff, 1991; Reece & Brandt 1997; Kessler, 2001; Argile 2000; Paloutzian & Park 2005).

Significance of the study

The double bind impact of religion in social and political life has been the focus of a number of studies in the recent years. On the one hand, religions bring about tranquility and spirituality and on the other hand they can be transformed into a political means with the claim of absolutism. Thus, religions might as well turn into a source of conflict, intolerance and violence. The people of different cultures have experienced innumerable examples of wars and bloodsheds. A search for a panacea that can bring about peace and composure has been developed out of the aforementioned atrocities. The quest for delineating a peaceful perspective through religious endeavors has been enhanced during the past two decades. This has been associated with an approach that underlines the common ties among religions with an emphasis on worshiping one God. The emergence of a religious based international relations and a concentration on dialogical understanding among cultures would give rise to a new interdisciplinary realm in academic circles.

The role of religion in enhancing group confidence and synergy and its function as a panacea within health psychology has been examined by a group of scholars (Khodayarifard et al, 2007). Vaillant et al (2008) studied 224 male cases at Harvard University to examine the relation between the religiosity and the mental health. The result of the study indicated that the religiosity has a positive significant relation with the psychological, physical, and social well-being. The researchers in this study described religion as the major protection from physical and psychological disorders and an effective source of mental health for those who don't have significant personal and social resources. In another study at Tehran University, the students with a higher reliance on God appeared be more hopeful and demonstrated a higher rate of tranquility and patience (Ghobary Bonab, 2007).

Prior to 1990's, Most of the researchers used preliminary tools to assess religiosity with limited religious variables (Miller & Treston, 2003). Today, there is a strong interest in psychology to study the effects of religion in various aspects of the human well-being.

The relationship between religion and psychological and physical health has been examined by experimental psychologists in this regard (Abu Raiya & Pargament, 2007).

Literature review

A wide variety of research methods have been used for the investigation and assessment of religious attitude in psychology. Some of the commonly used methods are: *experimental methods* (Maranel, 1974); *observation* (Allport, 1950; Brown, 1987; Argil and Hallami, 1975; Cooks and Selltis, 1964; Brown and Pallant, 1962; Pallone, 1996) *self-report questionnaire* (Brown, 1978; Lubba, 1916; Gorsuch, 1984; Wolf, 1991; Treston and Chao, 1939; Robinson and Shaver, 1973; Bust et al, 1990); *field study* (Klausner, 1964); *projective and psychoanalysis methods* (Godin and Coupez, 1975; Embree, 1973; Larsen and Knap, 1969; Godin & Embree, 1973; and Coupez, 1975). The majority of the literature and instruments in religiosity have focused almost exclusively on Christian samples. Other religions, especially Islam, have been concealed into oblivion. Despite the fact that Islam is the second religion in the United States and has more than a billion followers all across the world, a few studies have been conducted to assess religiosity among Muslim groups. Lack of a comprehensive and multidimensional instrument to assess religiosity among Muslims would appear as one of the significant concerns for Islamic scholars. There have been a number of attempts to build religiosity scales in Islamic societies. To exemplify, Wilde and Joseph (1997) built Muslim Attitude towards Religion Scale (MARS) using a 50-English Muslim student sample (31 males and 19 females). This scale included 14 items and 3 factors of personal help, Muslim worldview, and Muslim practices. These researchers did not specify their criteria for extracting items and factors. It seems that the selected population for such a study has not been enough to make an instrument. Ghorbani et al (2000) retest Farsi version of the Wilde and Joseph's Muslim Attitude towards Religion Scale for a group of Iranian students including 178 people (76 females and 102 males). The findings indicated that the scale's 3 factors had a suitable internal consistency and also had a positive relation with Allport's and Ross's intrinsic and extrinsic religiosity. The scale did not, however, demonstrate a predictive reliability. . A survey of theosophy scale performed by Hood et al (2001) in Iran and US society confirmed that the scale has a factorial construct for the two populations.

Sahin and Francis (2002) made Attitude toward Islam Scale (ATIS) based on a study of 381 Muslims in England aged between 16-20 years old. The scale had 23 items which evaluate the Muslims attitudes towards the religious beliefs and behaviors. The results indicated a direct relationship between positive attitude toward Islam and the mental well-being. The scale's reliability and validity, however, seems to have been controversial.

Abu Raiya (2006) interviewed 25 Muslims in Palestine and the United States and built the Psychological Measures of Islamic Religiousness (PMIR). This scale was performed via internet for 340 Muslims all across the world. The factorial analysis of gathered data confirmed four factors for the aforementioned scale with validity and reliability.

In Khodayarifard (2006) study, 4131 student were selected from some Iranian universities to produce Students' Religiosity Scale. This study was implemented in four stages. The religious factors were identified in four realms of cognition, beliefs, affection and obligation towards religious duties. The results displayed suitable criterion validity, discriminant validity, and construct validity. The scale reliability was also reported as suitable.

Notwithstanding the construction of some of the religiosity scales for Islamic population, they appear to be limited to specific groups. Furthermore, they can not be applied to other religions. One of the main questions of this research is to examine the possibility of the development of an internationally recognized scale on religiosity.

Research Objectives

Presentation of a theoretical approach on religiosity based on the common denominators among Abrahamic religions

Presentation of a valid and reliable tool to assess religiosity

Presentation of a scale on religiosity in accordance with Abrahamic religions

Presentation of a comparative report on religiosity in different countries of the world

Presentation of the findings to the policy makers in social, cultural and international levels

Research Questions

- Does the International Scale of Religiosity (I.S.R) have enough reliability

- Does the International Scale of Religiosity (I.S.R) have construct validity?
- Does the International Scale of Religiosity (I.S.R) have differential validity?
- Does the International Scale of Religiosity (I.S.R) have peer-rating validity?

Research Method

The method of this study will rely on a survey consisting of questionnaires that examine the concept of religiosity among university students. The population of the study will include the undergraduate students in Australia, Austria, Canada, France, Germany, Iran, Italy, Malaysia, Turkey, UK and USA. A sample of one thousand participants from each of the aforementioned countries would participate in the survey thus the total sample would come to eleven thousand participants.

Operational definition of the variable

This research adopts a psychological perspective and focuses on the personal implications of religiosity on three distinct areas of cognition, emotion and behavior. The study's goal is to develop a scale to measure students' religiosity within Abrahamic religions. The common characteristics of Abrahamic religions will, thus, be examined in the body of the research.

The proposed model of the study

The present study would examine student's religiosity in three distinct areas namely cognition, emotion and behavior and will analyze both the individual and social implications of religiosity (See figure 1).

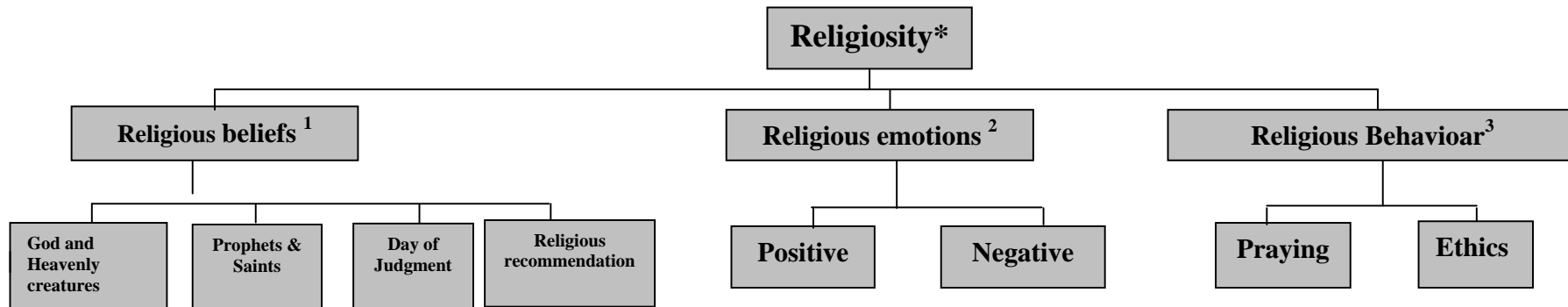


Figure 1. The religiosity structure in Abrahamic religions

*Belief in God and prophets, expression of positive emotions towards God, Implementation of religious duties.

1. Belief in God, the Day of Judgment, prophets, the invisible world

2. Expression of strong interest towards the implementation of divine rules and instructions

3. Faithfulness to religious ethics and religious rules

As the figure may suggest, the religiosity is examined and analyzed in three areas of cognition, emotion and behavior. The cognition part refers to the cognitive components of religiosity namely beliefs in God, belief in Prophets and beliefs in the Day of Judgment. The cognition section also refers to the beliefs in the religious laws and their implementation. The emotion part of religiosity focuses on the emotional components with both positive and negative emotions. The positive emotions are subsumed under a series of emotions that nurture and foster general positive emotions towards the creator, creatures, the prophets, human beings and people of various religions. The negative emotions entail a general cluster of negative emotions which delineate dissatisfaction, dissociation and resentment towards oppression, injustice, treason, indecency and vice. The behavioral part consists of behaviors that are characterized through obligations and duties that practically substantiate the implementation of religious inspired ethics.

In view of the common factors among Abrahamic religions, the common areas among the religions of Islam, Christianity and Judaism are extracted from the holy books of each religion. The components of religiosity, are thus, taken from Quran, Old Testament and New Testament (see attached appendixes).

Data Collection procedures

The religiosity scale will be based on the components introduced in Figure 1. The previous models within Islamic countries including Khodayari's model (2006) have greatly contributed to the establishment of the new model. The scale will focus on cognition, emotion and behavior as indicators of religiosity. The Likert type scales will be used as an ordered categorical scale to score the participants' responses from the most strongly agreed view points to the most strongly disagreed view points.

Data Analysis

Three stages are involved in the data analysis: the collection where the data are computerized and classified. In the exploration stage, the data is analyzed and is presented in figures with the descriptive statistical analysis on the mean, mode, medium,

standard deviation, etc. In the verification stage, appropriate tests are conducted based on the survey questions. The reliability coefficients of the scale will be estimated by Cronbach's alpha coefficient and test-retest method. In addition to content validity, statistical validation study of the instruments will be performed by different methods, including differential, convergent, and construct validity.

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Appendix 1
The literature of religion studies

Table 1. A summary of the literature in construction, validation and standardization of religious scales.

No	Author name	Year	Scale's title	Country	Kind of instrument	Specifications	Population
1	Pastovit	1990	The attitude towards Christian women	US	Author-made according to Christian religious texts	34 questions which were graded according to spectrum of a Likhert 5-point scale	Adults older than 20
2	Dadly & Kraize	1990	Religious growth scale	US	Author-made according to Christian sacred texts	54 questions which were graded according to spectrum of a Likhert 5-point scale	17 year-old teenagers
3	Sharp	1990	Value scale of Christian propagandist children	Brazil	Author-made according to Christian religious texts	18 multi-optional questions which were related to religious values, justice and intercultural contexts	Brazilian teenagers and adults between 17-43 year-old
4	Pargament et al	1990	The scale of religious comparable behaviors	US	Author-made according to the structured interviews with examinees	31 questions which were graded according to spectrum of a Likhert 4-point scale and scale 6 types of compared behaviors	Adults and for different religious cultures
5	Kass et al	1991	The indices of important spiritual experiences	US	Author-made according to Christian religious texts	7 questions which all are multi-optional	Adults with cancer
6	Lawrence	1991	God Incarnation questionnaire	US	Author-made according to Christian religious texts	156 questions which were graded according to spectrum of a Likhert 4-point scale, including 6 sub-scales	Teenagers and adults older than 20
7	Altimir & Hansberger	1992	Religious Fundamentalism scale	Canada	Author-made according to Christian religious texts	20 questions which were graded according to spectrum of a Likhert 9-point scale	Adults

(Continue..) Table 1. A summary of the literature in construction, validation and standardization of religious scales.

No	Author name	Year	Scale's title	Country	Kind of instrument	Specifications	Population
8	Francis	1992	The attitude to christianism scale	US	Author-made according to Christian religious texts	—	Adults clergymen
9	Grir & Francis	1992	Christianity ostracism scale	US	Author-made according to Christian religious texts	20 multi-optional questions	North-Icelander Catholic and Protestant teenagers
10	Grir & Francis	1992	Moral values of Christianity scale	North Iceland	Author-made according to Holy Scripture	10 questions which were graded according to spectrum of a Likhert 5-point scale	Adults
11	Seti & Silgman	1993	Religious attitude scale	US	Author-made according to Christian religious texts	17 questions which were graded according to spectrum of a Likhert 7-point scale	Teenagers and adults older than 16
12	Benson, Donahoo & Ericson	1993	Growth of belief scale	Us	Author-made according to Christian religious texts & resources	38 questions which were graded according to spectrum of a Likhert 7-point scale	Christian adults
13	Sivor & Sivor	1993	Religious answers and spiritual subjects scale	US	Author-made according to the projective methods like TAT	11 cards with black and white images of religious customs	All ages
14	Moroo, Vertington & McCullough	1993	Religious values scale	US	Author-made according to Christian religious texts & resources	62 questions which were graded according to spectrum of a Likhert 5-point scale and which measure 7 dimensions of religiousness	Adults
15	Ryan, Rigby & King	1993	Christianity internalization scale	US	Author-made according to the Holy Scripture	12 questions which all are 4-optional	20-23 year-old Male and female students

(Continue..) Table 1. A summary of the literature in construction, validation and standardization of religious scales.

No	Author name	Year	Scale's title	Country	Kind of instrument	Specifications	Population
6	Hansberger et al	1993	Religious skepticism scale	US	Author-made on the bases of a projective methods	10 cards with different religious image on each one. The examinees were asked to classify them according to a 10-point Likhert scale.	Adults
17	Calstud & Hanson	1993	Liberal believes scale	Norway	Author-made according to the Vigert Model of Christian fundamentalism	8 questions which were graded according to spectrum of a Likhert 5-point scale	Adults
18	Bust et al	1994	The size of Non-verbal concept of God scale	US	Author-made on the bases of a projective methods	54 cards with an image of God in each one	2-12 year-old children
19	King, Spayng & Thomas	1995	Free interview for spiritual and religious believes	US	Author-made according to the religious texts	This scale has 3 parts which every one of them scales a religious dimension	Healthy and with psychic disorders adults
20	Dinidtz	1995	Moral-social thinking scale		A translation of others-made scale	—	12-20 year-old teenagers
21	Pfifer & Walti	1995	Religious commitment scale		Author-made by using Allport Scale	51 questions graded on a spectrum of a 5-point Likhert Scale	Adults with psychic disorders
22	Hall & Edward	1996	Spiritual assessment scale		Author-made based on religious texts	43 questions graded on a spectrum of a 5-point Likhert Scale	Adults
23	Gibson & Francis	1996	Fundamentalism believes of Christianity scale		Author-made based on religious texts	12 parts which all scale a unique structure, namely fundamentalism	Youths and adults older than 20

(Continue..) Table 1. A summary of the literature in construction, validation and standardization of religious scales.

No	Author name	Year	Scale's title	Country	Kind of instrument	Specifications	Population
24	Haroth, Hill & Gilden	1996	Religious attitude scale		Built based on others-made scale and interview with respondents	12 4-optional questions	Adults having children with developmental disorders
25	Nicholas & Davor	1996	Roher bauf & Jesver Religious scale		Built by Roherbauf and Jesvor based on religious texts	—	Freshman students
26	Koanig, Paterson & Midwer	1997	Religious factors		Author-made based on Hog's (1972) Religious Scale	5 questions which investigates the organizational, non-organizational and internal religiousness	Adults older than 20
27	Serajzade	1998	Measuring the religious attitudes and behaviors of Tehranian Teenagers		Author-made based on Gluck and Stuck model	26 questions graded on a spectrum of a 5-point Likhert Scale	High school students of Tehran
28	Francis & Grir	1999	The scale of attitude toward Christianity		Author-made based of Holy Book	—	Catholic and Protestant high-school teenagers
29	Brazelton, Frandson and McCoven	1999	The scale of religious attitudes assessment		Author-made according to religious texts	—	Students
30	Griss	2000	An introduction to all religious scales		Accumulated and published in Hill and Hood's book	—	—
31	Golzari	1999	Temple and Shame Tests	Author-made based on Islamic religious texts	200 questions graded on a spectrum of a 4-point Likhert Scale		
32	Bahrami	2000	Religious orientation scale	Author-made based on Islamic religious texts	80 questions graded on a spectrum of a 5-point Likhert Scale		

Continue..) Table 1. A summary of the literature in construction, validation and standardization of religious scales.

No	Author name	Year	Scale's title	Country	Kind of instrument	Specifications	Population
33	Macby, Manson and Grant	2001	The scale of religious attitude assessment	Author-made based on grounded base studies	—	Catholic and Protestant adults	
34	Azarbayejani	2001	An Islamic based Religious orientation scale	Author-made based on a brief review of the world religions and a detailed study of Islam	A questionnaire with 90 questions graded each in four steps from completely disagree to completely agree	175 Iranian students	
33	Fredrick and Price	2002	The religious orientation scale	Author-made according to the Allport Scale	25 questions all graded in a spectrum of Likhert 5-point scale	Students in various Christianity sects	
36	Multabi	2002	The general religious orientation	Built by Gorsuch and Nible (1983)	12 multi-optional questions	12-68 American, British and Icelander children, teenagers and adults	
37	Ghobari, Mohammadi, and Lavasani	2002	Religious, spiritual, and theosophic assessment scale	Author-made based on available questionnaires for religious scale and Islamic texts and resources	69 questions which assess 6 factors of religiosity	High-school Tehranian students	
38	Smith, Fares and Danton	2003	Unfamiliarity with religion scale	Author-made based on structured interviews with respondents and also according to religious texts	—	13-18 American teenagers	

(Continue..) Table 1. A summary of the literature in construction, validation and standardization of religious scales.

No	Author name	Year	Scale's title	Kind of instrument	Instrument specifications	Specifications
39	Kazemi-pour and Rezaei	2003	The scale of religious emotional and behavioral factors	Author-made based on structured interviews with respondents and also according to religious texts	—	Iranian children, teenagers and adults
38	Hunsberger, Pratt and Banser	2002	Religious doubts scale	Author-made based on structured interviews with respondents	—	High-school teenagers
40	Skiara and Giosho	2003	The religious and spiritual orientation scale	Author-made based on Richards and Bergin's Model (1997), Gorsuch and Vancil's Scale (1983), Patson and Schwartz 's Religious Scale (1991), and Farland Fundamental Religious Scale	34 questions all graded based on a spectrum of the five-point Likhert scale	South-east universities of America
41	Hanif-khan & Watson	2006	The Islamic attitude scale of Sahin & Francis	Sahin-Francis (2002) have made this scale based on Islamic beliefs and behaviors	21 questions in a 5-point Likhert scale from completely disagree to completely agree with 3 experimental communication of beliefs, God commitment, and performing religions' traditions	150 male and female students of Karachi
42	Yeager et al	2006	Religious dependence scale	Author-made based on the interview and in Buddhism, Islam, and Christianity	10 questions in a 4-point Likhert scale	1999 prisoners older than 60 in Taiwan
43	Khodayarifard et al	2007	Student religious scale	Author-made based on Islamic texts	Two forms with 113 questions graded in a 5-point Likhert Scale from completely disagree to completely agree with four factors of cognition and believe, emotions and affections, and commitment to religious duties	4200 students from Iran various universities

(Continue..) Table 1. A summary of the literature in construction, validation and standardization of religious scales.

No	Author name	Year	Scale's title	Kind of instrument	Instrument specifications	Specifications
44	Abu Raiya	2007	Psychological scale of Islamic religiosity	Author-made based on interviews	With 7 subscales of Islamic beliefs, Islamic moral concepts, Islamic religious struggle, duties, obligation and exclusivism, Islamic positive religious comparisons, punishing God reappraisal, Islamic religious conversion	340 Muslims from all over the world
45	Tan & Gol	2008	The Jewish-Christianity religiosity scale	According to Young 's library of questions in beliefs and behaviors of Jews and Christians	A total of 28 question including 17 for beliefs, experiences and customs, and 11 for religious cognition and knowledge	
46	Sirin et al	2008	Religiosity behaviors' scale	Based on Islam	A 6-question scale in religious behaviors graded according to a 4-point Likhert Scale	97 American Muslim between 18-28 years old
47	Khodayarifard et al	Under completion	The religious scale for Iranian sects	Author-made based Islamic texts	Two forms with 50 and 70 questions graded based on a 5-point Likhert Scale from completely disagree to completely agree with four factors of cognition and believe, emotions and affections, and commitment to religious duties	20000 Iranian between 19 -65 years old

Appendix2
The documents of religiosity structure according to
Quran (Holly book of Islam)

Table 2. The documents of religiosity structure according to Holly Quran -(Islam)

Title	Reference	words
Faith in GOD	112:1	say: he, Allah, is one
Faith in resurrection	1:4	those who keep up prayer and pay the poor-rate and they are certain of the hereafter
Faith in Prophecy	48:29	Muhammad is the messenger of Allah,
Faith in invisible world	2:3	those who believe in the unseen and keep up prayer and spend out of what we have given them
Realization and acceptance divine law and rule	2:285	the messenger believes in what has been revealed to him from his lord, and (so do) the believers; they all believe in Allah and his angels and his books and his messengers; we make no difference between any of his messengers; and they say: we hear and obey, our lord! thy forgiveness (do we crave), and to thee is the eventual course
Divine satisfaction from humane good deed	2:195	and spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good
Interest and love in God	2:165	and there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah and o, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil)
Good opinion in God	9:118	and to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in him; then he turned to them (mercifully) that they might turn (to him); surely Allah is the oft-returning (to mercy), the merciful
Trust to God	3:160	if Allah assists you, then there is none that can overcome you, and if he forsakes you, who is there then that can assist you after him? and on Allah should the believers rely
Divine decree	57:22	no evil befalls on the earth nor in your own souls, but it is in a book before we bring it into existence; surely that is easy to Allah:
Interest and love in co-religionist and ...	49:10	the believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you
Feeling of religious experience	39:9	what! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his lord! say: are those who know and those who do not know alike? only the men of understanding are mindful

(Continue.) Table 2. The documents of religiosity structure according to Holly Quran -(Islam)

Title	Reference	words
Divine hatred from evil deed	2:276	Allah does not bless usury, and he causes charitable deeds to prosper, and Allah does not love any ungrateful sinner
Hatred from evil	99:8	and he who has done an atom's weight of evil shall see it
Reluctant to injustice	25:27	and the day when the unjust one shall bite his hands saying: o! would that i had taken a way with the messenger
Hatred from disloyalty	8:58	and if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous
Saying lie	2:10	there is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they
Regard the humane nobility	2:263	kind speech and forgiveness is better than charity followed by injury; and Allah is self-sufficient, forbearing
Good ethic and become affability pleasure	3:159	thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust
Forgiveness	7:199	take to forgiveness and enjoin good and turn aside from the ignorant
Implement to promise	2:177	it is not righteousness that you turn your faces towards the east and the west, but righteousness is this that one should believe in Allah and the last day and the angels and the book and the prophets, and give away wealth out of love for him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil)
Prospect to performance on humane good deed	51:56	and I have not created the jinn and the men except that they should serve me
Beneficence	55:60	is the reward of goodness aught but goodness?
Co-operation	5:2	o you who believe! do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the sacred masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil)

(Continue.) Table 2. The documents of religiosity structure according to Holly Quran -(Islam)

Title	Reference	words
Help to oppressed	4:75	and what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of those who say: our lord! cause us to go forth from this town, whose people are oppressors, and give us from thee a guardian and give us from thee a helper
Reconciliation between persons	49:10	the believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you
Abnegation	33:23	of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least
Give the right of familiars	2:177	it is not righteousness that you turn your faces towards the east and the west, but righteousness is this that one should believe in Allah and the last day and the angels and the book and the prophets, and give away wealth out of love for him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil)
Tendency to peace	8:61	and if they incline to peace, then incline to it and trust in Allah; surely he is the hearing, the knowing
Help to the poor	17:26	and give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully
Refrainment from sin	49:12	O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? but you abhor it; and be careful of (your duty to) Allah, surely Allah is oft-returning (to mercy), merciful
Chastity	24:31	and say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, o believers! so that you may be successful

(Continue.) Table 2. The documents of religiosity structure according to Holly Quran -(Islam)

Title	Reference	words
Repentance	2:222	Allah loves those who turn much (to him), and he loves those who purify themselves
Patience	2:250	and when they went out against jalut and his forces they said: our lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people
Thanksgiving	34:13	they made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, o family of dawood! and very few of my servants are grateful
Cleaning and purify	7:31 9:108	o children of Adam! attend to your embellishments at every time of prayer, and eat and drink and be not extravagant; surely he does not love the extravagant never stand in it; certainly a masjid founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves
Satisfaction of natural needs in normal way	7:31 24:33	eat and drink and be not extravagant; surely he does not love the extravagant and let those who do not find the means to marry keep chaste until Allah makes them free from want out of his grace
Veracity	33:35	surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember-- Allah has prepared for them forgiveness and a mighty reward
True use from the nature	7:32	say: who has prohibited the embellishment of Allah which he has brought forth for his servants and the good provisions? say: these are for the believers in the life of this world, purely (theirs) on the resurrection day; thus do we make the communications clear for a people who know
Kindness with animals	20:52,53	52he said: the knowledge thereof is with my lord in a book, my lord errs not, nor does he forget; 53 who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby we have brought forth many species of various herbs

(Continue.) Table 2. The documents of religiosity structure according to Holly Quran (Islam)

Title	Reference	words
Preservation of environment	11:61	and to samood (we sent) their brother salih. He said: o my people! serve Allah, you have no god other than he; he brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of him, then turn to him; surely my lord is nigh, answering
Prayer	2:45	and seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones,
Fast	2:183	o you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil)
Prayer-Devotion	40:60	and your lord says: call upon me, i will answer you; surely those who are too proud for my service shall soon enter hell abased
purity	4:146	except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward
Performance of religious ritual and rite	62:9	o you who believe! when the call is made for prayer on friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know

Appendix3
The documents of religiosity structure according to
Bible
(Holly book of Christianity)

Table 3. The documents of Religiosity structure of according to according to Bible (Holly book of Christianity)

Title	Reference	words
Faith in GOD	Revelation 1:18	I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.
Faith in resurrection	Matthew 12:36	But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.
Faith in Prophecy	Matthew 10:40	He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
Faith in invisible world	Revelation 7:11	And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,
Realization and acceptance divine law and rule	Matthew 7:24	Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
Divine satisfaction from humane good deed	Matthew 5:17	Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
Interest and love in God	Matthew 22:37	Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
Good opinion in God	2nd Corinthians 7:7	And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.
Trust to God	Hebrews 2:13	And again, I will put my trust in him. And again, Behold I and the children which God hath given me.
Divine decree	2nd Corinthians 7:8	For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it was but for a season.
Interest and love in co-religionist and ...	1 John 4:7	Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.
Feeling of religious experience	Matthew 17:1,3	1And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, ... 3And, behold, there appeared unto them Moses and Elias talking with him.
Divine hatred from evil deed	Titus 2:12	Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
Hatred from evil	1 st John 3:4	Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.
Reluctant to injustice	Acts 22:7	And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?
Hatred from disloyalty	Matthew 26:23,24	23And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.24The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born.
Saying lie	2nd Corinthians 7:8	For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it was but for a season.
Regard the humane nobility	Mark 9:43	And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

(Continue..)Table 3. The documents of Religiosity structure of according to according to Bible (Holly book of Christianity)

Title	Reference	words
Chastity	Mark 9:49	For every one shall be salted with fire, and every sacrifice shall be salted with salt.
Repentance	Romans 2:5	But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
Patience	1st Thessalonians 5:14	Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, and are patient toward all men.
Thanksgiving	2nd Corinthians 1:3	Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort
Cleaning and purify	Matthew 6:17	But thou, when thou fastest, anoint thine head, and wash thy face;
Satisfaction of natural needs in normal way		
Veracity	Ephesians 4:25	Wherefore putting away lying, speaks every man truth with his neighbour: for we are members one of another.
True use from the nature		
Kindness with animals		
Preservation of environment		
Regard the humane nobility	1 st John 4:21	And this commandment has we from him, That he who loveth God love his brother also.
Good ethic and become affability pleasure	Matthew 5:43,44	43Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
Forgiveness	Matthew 5:7	Blessed are the merciful: for they shall obtain mercy.
Implement to promise	Luke 24:49	And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
Prospect to performance on humane good deed	Matthew 9:13	But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
Beneficence	Matthew 6:3	But when thou doest alms, let not thy left hand know what thy right hand doeth:
Co-operation	Romans 16:2	That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.
Help to oppressed	Acts 7:24	And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:
Reconciliation between persons	Matthew 5:25	Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
Abnegation	1 st John 3:16	Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

(Continue..)Table 3. The documents of Religiosity structure of according to according to Bible (Holly book of Christianity)

Title	Reference	words
Give the right of familiars	1 st Timothy 5:8	But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.
Tendency to peace	Matthew 5:9	Blessed are the peacemakers: for they shall be called the children of God.
Help to the poor	Matthew 6:2	Therefore when thou doest thine alms, do not sound a trumpet before thee, ...
Prayer	Matthew 6:5	But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret...
Fast	Matthew 6:17,18	17But thou, when thou fastest, anoint thine head, and wash thy face;18That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.
Prayer-Devotion	Matthew 6:6	But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
purity	Matthew :17,18	17But thou, when thou fastest, anoint thine head, and wash thy face;18That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.
Attention to blessed time and place	Acts 20:7	And upon the first day of the week, when the disciples came together to break bread
Performance of religious ritual and rite	Matthew 3:15	And Jesus answering said unto him, Suffer it to be so now: for thus it cometh us to fulfil all righteousness. Then he suffered him.

Appendix4
The documents of religiosity structure according to
Bible
(Holly book of Jewish)

Table 4. The documents of religiosity structure according to Bible (Holly book of Jewish)

Title	Reference	words
Faith in GOD	Deuteronomy 6:4	Hear, O Israel: The LORD our God is one LORD
Faith in resurrection	Daniel 12:2	And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.
Faith in Prophecy	Deuteronomy 5:5	
Realization and acceptance divine law and rule	Leviticus 5:18	And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.
Interest and love in God	Deuteronomy 6:5	And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.
Good opinion in God	Micah 7:18,19	18Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. 19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.
Trust to God	Proverbs 30:5	Every word of God is pure: he is a shield unto them that put their trust in him.
Divine decree		
Interest and love in co-religionist and ...		
Feeling of religious experience		
Divine hatred from evil deed	Deuteronomy 19:11	Ye shall not steal, neither deal falsely, neither lie one to another.
Hatred from evil	Exodus 20:13	Thou shalt not kill.
Reluctant to injustice	Deuteronomy 19:13	Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.
Hatred from disloyalty	Proverbs 25:19	Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.
Saying lie	Proverbs 25:18	A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.
Regard the humane nobility	Leviticus 9:34	But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt
Good ethic and become affability pleasure	Leviticus 19:18	but thou shalt love thy neighbor as thyself

Table 4. The documents of religiosity structure according to Bible (Holly book of Jewish)

Title	Reference	words
Forgiveness	Psalms 36:25	But there is forgiveness with thee, that thou mayest be feared.
Implement to promise	Exodus 19:5,6	5Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:6And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.
Prospect to performance on humane good deed	Exodus 22:21	Thou shalt neither vex a stranger ...
Chastity	Leviticus 19:9,10	9And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, ... 10And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.
Co-operation		
Help to oppressed	Proverbs 22:22	Rob not the poor, because he is poor: neither oppress the afflicted in the gate:
Reconciliation between persons		
Abnegation		
Give the right of familiars		
Tendency to peace	Leviticus 5:31	but thou shalt love thy neighbor as thyself
Help to the poor	Isaiah 58:7,8	7Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? ... 8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily ...
Refrainment from sin	Psalms 1:1	Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
Chastity		
Repentance	Lamentations 3:40	Let us search and try our ways, and turn again to the LORD.
Patience		
Thanksgiving	Psalms 106:2	Who can utter the mighty acts of the LORD? who can shew forth all his praise?
Cleaning and purify	Proverbs 21:8	The way of man is froward and strange: but as for the pure, his work is right.
Satisfaction of natural needs in normal way		

Table 4. The documents of religiosity structure according to Bible (Holly book of Jewish)

Title	Reference	words
Veracity	Proverbs 21:23 23:16	Whoso keepeth his mouth and his tongue keepeth hi Whoso keepeth his mouth and his tongue keepeth his soul from troubles. Yea, my reins shall rejoice, when thy lips speak right things.
True use from the nature		
Kindness with animals	Deuteronomy 22:10	Thou shalt not plow with an ox and an ass together.
Preservation of environment		
Prayer		
Fast	Leviticus 27:23	Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the LORD.
Prayer-Devotion	Psalms 134:3	Lift up your hands in the sanctuary, and bless the LORD.
purity	Proverbs 22:11	He that loveth pureness of heart, for the grace of his lips the king shall be his friend.
Attention to blessed time and place	Deuteronomy 12:14,15	14But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.
Performance of religious ritual and rite	Numbers 29:7,8	7And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: 8 But ye shall offer a burnt offering unto the LORD for a sweet savor; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish:

Appendix5
The comparative documents of religiosity structure
according to Holly books of Islam, Christianity and
Jewish

**Table 5. the comparative documents of religiosity structure according to
Holly books of Islam, Christianity and Jewish)**

Title	Islam	Christianity	Jewish
Faith in GOD	112:1	Revelation 1:18	Psalms 148:13
Faith in resurrection	1:4	Matthew 12:36	Daniel 12:2
Faith in Prophecy	48:29	Matthew 10:40	Deuteronomy 5:5
Faith in invisible world	2:3	Revelation 7:11	
Realization and acceptance divine law and rule	2:285	Matthew 7:24	Deuteronomy 4:2
Divine satisfaction from humane good deed	2:195	Matthew 5:17	Psalms 145:20
Interest and love in God	2:165	Matthew 22:37	Deuteronomy 6:5
Good opinion in God	9:118	2nd Corinthians 7:7	Micah 7:18,19
Trust to God	3:160	Hebrews 2:13	Proverbs 30:5
Divine decree	57:22	2nd Corinthians 7:8	
Interest and love in co-religionist and ...	49:10	1 John 4:7	<u>Ecclesiastes 4:10</u>
Feeling of religious experience	39:9	Matthew 17:1,3	Exodus 19:3
Divine hatred from evil deed	2:276	Titus 2:12	Deuteronomy 19:11
Hatred from evil	99:8	1 st John 3:4	Exodus 20:13
Reluctant to injustice	25:27	Acts 22:7	Deuteronomy 19:13
Hatred from disloyalty	8:58	Matthew 26:23,24	Proverbs 25:19
Saying lie	2:10	2nd Corinthians 7:8	Proverbs 25:18
Regard the humane nobility	2:263	1 st John 4:21	Leviticus 19:34
Good ethic and become affability pleasure	3:159	Matthew 5:43,44	Leviticus 19:18
Forgiveness	7:199	Matthew 5:7	Psalms 130:4
Implement to promise	2:177	Luke 24:49	Exodus 19:5,6
Prospect to performance on humane good deed	51:56	Matthew 9:13	Exodus 22:21
Beneficence	55:60	Matthew 6:3	Leviticus 19:9,10
Co-operation	5:2	Romans 16:2	
Help to oppressed	4:75	Acts 7:24	Proverbs 22:22
Reconciliation between persons	49:10	Matthew 5:25	

(Continue..)Table 5. the comparative documents of religiosity structure according to
Holly books of Islam, Christianity and Jewish)

Title	Islam	Christianity	Jewish
Abnegation	33:23	1 st John 3:16	
Give the right of familiars	2:177	1 st Timothy 5:8	Exodus 20:12
Tendency to peace	8:61	Matthew 5:9	Leviticus 19:18
Help to the poor	17:26	Matthew 6:2	Isaiah 58:7,8
Refrainment from sin	49:12	Mark 9:43	Psalms 1:1
Chastity	24:31	Mark 9:49	
Repentance	2:222	Romans 2:5	Lamentations 3:40
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