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SPIRITUAL HEALTH IN QURAN AND ITS EFFECTS

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ABSTRACT

Health is a complete physical, mental, and social well-being, besides, one of the most important dimensions of human health is spiritual well-being. Spiritual health in man is so influential in his life, without which the enjoyment of humanity from worldly affairs will not be so enjoyable. There are numerous means and strategies for creation of spiritual health in human being through which one can reach spiritual health. Undoubtedly, the Qur'an as the only comprehensive and comprehensive book has practical and complete guidelines in this regard that, if they are revived and applied, they can be achieved spiritual well-being. Among these means, one can mention belief, righteous action, patience, trust in God and so on and so forth. Spiritual health in man causes certain effects that are divided into various areas and branches like mental effects of spiritual health (Including lack of grief from present and future, peace of mind and confidence of the heart), social effects of spiritual health (Including improving economic situation of society, destruction of corruption and destruction in the community and the decline of charity and blessings), moral effects of spiritual health (Including the lack of grief from the present and the future, peace of mind and confidence of the heart) and the moral effects of spiritual wellbeing (including passing and death, lack of appetite, lack of pride, good sense of humor and lack of rumor). Lack of spiritual health in human existence cause such disorders as envy, jealousy, hatred, enmity and so on and so forth.

Keywords: Spirituality, Health, Effects.

INTRODUCTION

Health consists of complete physical, mental and social welfare not just the lack of disability and disease (Academy of Medical Sciences, 2010, p. 6). Besides the aforementioned cases one of the most important aspects of human health is spiritual health. In the light of spiritual health one can reach a comprehensive growth and sublimity and enjoy a happy life in the world and the afterworld. In fact, upon a partial reflection on human life one can reach the conclusion that spiritual health in man is so effective in his life without which human enjoyment of worldly affairs will not be pleasurable too. Spirituality creates such a physical and spiritual peace in man that pave the ground for better life and maximize the existing pleasures. Thus, the importance of this element in life renders an investigation of spiritual health from the point of view of Quran the Book of Guidance necessary in order to reach practical strategies and means based on which one can understand the effects of spiritual health in human life. A number of studies have been conducted on spiritual health. However, in this study the subject has been inquired from a new angle.

A- Means of Spiritual Health:

To reach spiritual health one needs means and plans through which one can enjoy health in this area inside his existence. Undoubtedly, Quran as a unique book offers complete and comprehensive eternal guidelines in this domain, which if revived and functionalized, can tile the path for one to attain spiritual health. Here we allude to some of these means:

1- Faith: One of the most significant and chief criteria and means for reaching spiritual health is having faith. Faith is so involved in this area that creation and existence of other means can be only possible in the light of this criterion and without it other means will lose their effectiveness.

In Quran God recounts numerous features for believers one of the most vital one of which is faith. Thus the Lord has praised them and declared that prosperity only belongs to them. In this regard, we read “That is the (Holy) Book, where there is no doubt. It is a guidance for the cautious (of evil and Hell)/ Who believe in the unseen and establish the (daily) prayer; who spend out of what We have provided them./ ho believe in that which has been sent down to you (Prophet Muhammad) and what has been sent down before you (to Prophets Jesus and Moses) and firmly believe in the Everlasting Life./ These are guided by their Lord; these surely are the prosperous”(Holy Quran, Baqara: 1-5).

Faith is of various degrees and every degree has a share of spiritual health and no doubt the man who enjoys the highest degree of faith can best use this means for his causes. Faith, in its genuine sense, implies total surrender to God as Allameh Tabatabaei has noted in his commentary of the following verse: “Indeed, whoever submits his face to Allah and does good works shall be rewarded by his Lord; there they shall have nothing to fear nor shall they be saddened.” (Baqara: 112). According to Allameh, the aforementioned verse is the verse of faith (Tabatabaei, vol. 1: 258). We also read the description of faith according to Quran as follows: “Believers! Shall I direct you to a commerce that will save you from a painful punishment? /You shall believe in Allah and His Messenger and struggle for His Way with your possessions and yourselves. That is better for you, if you but knew. / He will forgive you your sins and admit you to Gardens underneath which rivers flow, and to fine dwelling places in the Gardens of Eden. That is the mighty triumph. / And other things that you love, victory from Allah and an opening that is near. (O Prophet Muhammad) give glad tidings to the believers” (AS-SSAF: 10-13).

2- Invocation: One of the means of spiritual health is the invocation of God and Divine Bounties through which man becomes spiritualized and this paves the ground for his spiritual health. There are numerous verses in Quran that have led humans to this cause and considered it a key to countless bounties.

Among these verses one can refer to the following: “And when We made a covenant with you and raised the Mount above you, (saying) "Take what We have given you forcefully and remember what is in it, so that you will be pious” (Baqara: 63); in this verse God considers remembering the Divine Presence a means for piety and spiritual growth of human being (Sadeqi Tehrani, 1986, vol 1: 448).

The following verses also remind the believers the importance of invocation:

“Believers, remember Allah frequently” (Al-Ahzab: 41); “So remember Me, I will remember you. Give thanks to Me and do not be ungrateful towards Me” (Al-Baqara: 152).

3- Righteous Action: One other means of spiritual health in Quran is righteous action through which one can promote his/her own spiritual state and consequently reach spiritual health. This



means is so important that in Quran faith and righteous action have been mentioned together and given the same credit though the former is considered to be the basis of spiritual health. However, this basis cannot be effective without action and never would lead someone to prosperity alone rather it faith combined with action that is the source of human prosperity. Insofar as Quran states:

“Bear glad tidings to those who believe and do good works. They shall live in Gardens underneath which rivers flow. Whenever they are given fruit as provision they will say: 'This is what we were given before, ' for they shall be given in resemblance. Therein they shall have pure spouses, and shall live there for ever.” (Baqara: 25); “As for those who believe and do good works, we shall admit them to Gardens underneath which rivers flow, they are there for eternity, and for them purified spouses. And We shall admit them into plenteous shade.” (An-Nissa: 57). Moreover, when Quran seeks to describe the pious mentions their action along with the faith which according to the commentators suggests that in Islam faith is not separated from action and they both together can merely lead one to prosperity not alone (Fazlullah, 1999, vol. 1: 117; Qaraati, 2009, vol. 1: 49).

4- Trust in God and Patience: patience and trust in God are two strategies that can play essential role in creation of spirituality in man and numerous Quranic verses invite people to them and consider them as the factor of prosperity: “Thereupon, two pious men whom Allah had favored said: 'Go in to them through the gate, and if you enter you shall surely be victorious. In Allah put your trust, if you are believers'” (Al-Maeda: 23). “Such are those who are patient, and put their trust in their Lord” (An-Nahl: 42).

The latter verse describes the immigrants with the two attributes of patience and trust in the Lord. As to this verse Allameh writes: if they are described with these two features the reason should be sought for in the fact that these qualities are key to one’s reaching the virtue and perfection that have been promised by God because if they did not endure the bitterness of jihad and did not trust their Lord in disastrous moments of misfortune and only did rely on themselves with all those weaknesses that they had and did shrike their responsibilities in the face of the enemy who was insisting on spiteful enmity they would never have been able to build the righteous society that was promised by God and they would never have the opportunity to get benefited from it and certainly they would even lose their Otherworld too (Tabatabaei, vol. 12: 255). Then, this verse describes trust in God and patience as means through which one can reach a good end and it is clear that the latter path is the path of spirituality.

5- Charity: Among other means and strategies that can be helpful in this area one can refer to charity. In numerous verses God has mentioned the importance of these means for God-wariness (piety) in man insofar as in the Chapter Al-Anfal the Lord mentions charity as one of the qualities of the real believers: “Those who pray steadfastly, and spend of that which We have provided them, those are, in truth, the believers. They shall have degrees with their Lord and forgiveness, and a generous provision.”

Moreover, in the beginning of the Chapter Al-Baqara charity is also mentioned again as one of the features of the true believers where it reads: “That is the (Holy) Book, where there is no doubt. It is a guidance for the cautious (of evil and Hell). / Who believe in the unseen and establish the (daily) prayer; who spend out of what We have provided them.” (Al-Baqara: 2-3).

EFFECTS OF SPIRITUAL HEALTH IN QURAN



One needs to know that spiritual health in man is of numerous effects and bounties. These effects can be divided into various branches all of which are interrelated and one affects the other.

A. Mental Effects of Spiritual Health

One of the areas that can affect the spiritual health is human spirit and internal mods. The impact of spiritual health in this area is so important that today the scientists and physicians highlight it. Quran as the Divine Word does also underlines the impact of spiritual health on human overall mental health and even has mentioned some of the effects if it that we will deal with them in this part.

1- Freedom from Grief in Present and Future:

One of the factors that has affected human mental conditions and led to the imbalance in this area is one's concern and grief of the current and future events. Man is a captive of the world with various types of hardships and miseries and beside the existing difficulties he is always concerned of the emergence of new difficulties insofar as Quran states: "We created the human in pain" (Balad: 4). On the other hand, since man is of existential weakness, "and humans are created weak" (Al-Nisa: 28), he cannot fight them alone and as a result he needs a strong backrest that can support him in his confrontation with these griefs.

The only being through whom one can overcome the difficulties is the Divine Presence and man can only free himself from the present and future concerns and griefs when he relies on God and this is not possible but through nearing oneself to God. To put it otherwise, he should have spiritual health. This is why God in Quran has noted that having no fear and no grief is contingent upon the belief and then it is only the believers who are truly free and delivered from fears and griefs. Here we read: "Go down, all together, ' We said, 'so if a guidance shall come to you from Me, whosoever follows My guidance no fear shall be on them, neither shall they be saddened" (Al-Baqara: 38). In this verse, God announces that whoever follows the light of guidance he will have no fear and grief. "Sadness" in this context refers to a huge grief that can occur due to one's concern of a possible damage that can be done to him in present or future (Rozat al-Jinan, vol. 1: 234).

It is interesting to note that God in the Chapter Al-Baqara has repeated numerous times that believers are not suffering any grief and every time the Lord makes this contingent upon one of the means of spiritual health that was mentioned earlier and for last time in the final verses of the chapter He announces that it is hinged upon the totality of all means. Thus, man can enjoy spiritual health when he has provided an access for himself to all these means. Here we quote a number of these verses:

"Those who believe, Jews, Nazarenes and Sabaeans whoever believes in Allah and the Last Day and does good deeds shall be rewarded by their Lord; they have nothing to fear nor are they saddened." (Al-Baqara: 62); "Indeed, whoever submits his face to Allah and does good works shall be rewarded by his Lord; there they shall have nothing to fear nor shall they be saddened." (Al-Baqara: 112); "Those who spend their wealth in the way of Allah and do not follow their spending with reproach and insults shall be rewarded by their Lord; they shall have nothing to fear or to regret." (Al-Baqara: 262).

"Those who spend their wealth by day and by night, in private and in public, their wage is with their Lord, and no fear shall be on them, neither shall they sorrow." (Al-Baqara: 274).

"Those who believe and do good works, establish the prayers and pay the obligatory charity, will be rewarded by their Lord and will have nothing to fear or to regret" (Al-Baqara: 277).



As you can see in these verses God has clearly announced that freedom from sadness and grief is hinged upon faith, righteous action, and charity and in the last verse quoted above these all are present together. The point that can be inferred accordingly is that this type of mental effect, i.e. freedom from fear and grief in future, can be reached in light of these means and spiritual health.

2- Mental Peace and Heart Confidence

The second mental effect of spiritual health in man is cordial confidence and peace. Various factor may bring sense of confidence to one's heart but one needs to know that the most perfect and noblest form of cordial confidence cannot be reached but through connecting oneself to God. It is in the light of one's relation and nearness to God that he can enjoy cordial peace and confidence. One needs to know that this mental peace even in the opinion of physicians is effective on human physical health. This mental need has also been noticed by Quran where it states: "those who believe, and whose hearts find comfort in the remembrance of Allah. Is it not with the remembrance of Allah that hearts are satisfied" (Al-Rad: 28).

Confidence as a term implies stillness and peace. Having confidence in something means that it is heartening for him and helps to concentrate. In fact, this verse suggests that belief in God is associated with cordial confidence resulted from his remembering (Tabatabaei, vol. 11: 353).

As we see God announces in this verse that belief in God and his invocation result in cordial confidence and indeed these two are among the strategies of spiritual health in human being. Moreover, in Quran, a verse addresses this issue independently where it reads: "Then, Allah caused His tranquility (sekina) to descend upon His Messenger and the believers; He sent legions you did not see and sternly punished the unbelievers. Such is the recompense of the unbelievers." The term "sekina" is a variation of "sukun" (stillness) that represents the opposite of movement. This term is used to refer to the stillness and peace of heart and means cordial tranquility and being free from agitation in decision and will. The Exalted Lord has set these among the qualities of perfect faith (Tabatabaei, 9: 227). One needs to know that this tranquility and peace of mind is a divine bounty endowed with God in critical moments and leads to salvation (Qarashi Bunabi, Ahsan al-Ahadis, 1996, vol. 4: 213). One of the examples of such cordial peace is when the Holy Prophet was in the cave of Thor with Abu Bakr. "When the two were in the cave, he said to his companion: 'Do not sorrow, Allah is with us.' Then Allah caused His tranquility (shechina) to descend upon him and supported him with legions (of angels) you did not see, and He made the word of the unbelievers the lowest, and the Word of Allah is the highest. Allah is Mighty, Wise" (Al-Tawbah: 40).

B. Moral Effects of Spiritual Health

Among the most important effects of spiritual health one can refer to its effects in moral domain. The impact of spiritual health in this area is of such an importance that one can dare to say that achieving moral integrity is truly hard without having spiritual health because morals realize through spiritual health. Quran as a Book of Guidance contains numerous points on morality and the effects of spiritual health in this domain that we will discuss hereunder.

1- Self-sacrifice

One of the highest virtuous qualities that can be mentioned in this content is self-sacrifice. Self-sacrifice is hierarchically highest among other moral qualities. It is indeed a virtue for one to content oneself with his own rights and do not transgress other people's rights and such a person deserves to be praised. But if an individual prioritizes other people's rights over his own rights



and ignores the latter in favor of others he becomes more deserved to be praised. This does not occur unless about one who has already reached the acme of spirituality and so to speak enjoys spiritual health. In Quran, a special attention has been paid this spiritual impact and God has praised the believers for having this attribute.

“And those before them who had made their dwelling in the abode (the City of Madinah), and because of their belief love those who have emigrated to them; they do not find any (envy) in their chests for what they have been given and prefer them above themselves, even though they themselves have a need. Whosoever is saved from the greed of his own soul, they are the ones who win” (Al-Hashr: 9).

The latter verse relates the story of the helps of close disciples of the Prophet to the immigrants. After revealing the unconditional generosity of the disciples towards the immigrants God describes them as follows: “they do not find any (envy) in their chests for what they have been given and prefer them above themselves, even though they themselves have a need.”

Allameh Tabatabaei in his commentary states that “sacrifice” in this context means volition and choosing one thing over against other things. And “envy” means need. Thus, the verse suggests that the disciples prioritized the immigrants over themselves though they were themselves poor and needy. Then, in fact, this verse means that “not only they had no expectation rather they prioritized the immigrants over themselves” (Tabatabaei, vol. 19: 207). It is clear that this does not happen unless in the light of faith and spiritual health in human existence. Admittedly, the disciples due to having a strong faith and enjoying spiritual health thanks to their training by Holy Prophet could show such an action and in this field they reached a place that made them worthy of praise in Quran.

2- Freedom from Envy

One of the moral virtues in man is generosity and freedom from envy and meanness. Freedom from envy and avarice is one of the qualities that God attributes to the believers insofar as when God wants to speak of the features of the believers He states: “Those who pray steadfastly, and spend of that which We have provided them,” (Al-Anfal: 3). Also in another verse it is stated: “Whosoever is saved from the greed of his own soul, they are the ones who win” (Al-Hashr: 9). The word "shah" means "groaning" with greed (Ragheb Esfahani, 1992, vol. 5: 484; Al-Juhari, 2005, vol 1: 378; Madani, 2006, vol 4: 378). This verse suggests that whosoever is freed from avarice and greed by God not only he is generous rather he also feels no grief of other people's wealth. Verily these people are truly prosperous (Tabatabaei, vol. 19: 206). As we see in this verse the faith of disciples and indeed their spiritual health saved them from greed and avarice and this is the true factor of such an effect in their existence.

3- Freedom from Arrogance

“Do not turn your cheek in scorn away from people, nor walk proudly on the earth; Allah does not love the proud and the boastful” (Luqman: 18).

In this verse humans have been admonished to keep themselves distant from arrogance and proud and make themselves humble. (Ragheb Esfahani, 1992, vol. 5: 484) Humbleness is one of the major features of the believers and is a sign of spiritual health insofar as God states: “humble towards the believers and stern towards the unbelievers, striving for the Path of Allah and fearless of anyone's blame” (Al-Maeda: 54). This humbleness is in fact towards the Lord though in surface it is paid to the servants of God (Tabatabaei, vol. 5: 385).



4- Having Good Opinion and Avoiding Gossiping

One of the other effects of spiritual health in human beings is keeping oneself from vilification and having good will and opinion of others. In Quran God states: “Had you heard it, and the believing men and women, thought good thoughts about one another said: 'This is a clear falsehood!’” (Al-Nur: 12).

According to Allameh Tabatabaei, in this verse the use of the phrase “the believing men and women, thought good thoughts about one another” is an expression of the intention of God to inform the believers that faith does indeed keep the believer away from the prostitution and practical vices. Then the one who considers himself a man of belief should also have good opinion of other believers and do not speak ill of others because all believers are indeed one who carries the features and requirements of belief (Tabatabaei, vol. 15: 91).

C. Social Effects of Spiritual Health

Spiritual health has numerous effects among which one can refer to its effects in the social domain. The effect of spirituality in this area is of great importance, insofar as in the light of these effects the society is changed to the utopia and paves the ground for the formation of unified nation. Quran has alluded to the social effects of spiritual health some of which will be discussed hereunder.

1- Improvement of Economic Condition of Society

One of the most important constituents of a prosperous and ideal society is its safe economic condition. There are various ways to reach a desirable economy one of which is setting the groundwork of the spiritual health of the society. For spiritual health provides a suitable basis which makes it possible to fulfil this great cause. Among these bases one can refer to promotion of the spirit of charity and generosity in citizens that is in turn possible via the promotion of the spiritual health of the individual citizens.

Quran describes the believers as people “Who believe in the unseen and establish the (daily) prayer; who spend out of what We have provided them.” (Al-Baqara: 3). In this verse, the pious people, or those who enjoy spiritual health, are presented thus as generous people who care about the poor ones around and contribute to economic improvement of the society.

2- Uprooting Corruption in the Society

One of the problems that every society would become entangled with it is the increase in corruption and crime. To establish security in the society and reduce the crime rate in every society we need to codify a set of laws that have to be implemented by the social executives through power exertion and heavy costs. But unfortunately despite the efforts that have been made in this regard in many cases the desirable results are not achieved.

One needs to know that one of the effects of the promotion of the spiritual health in the society is the decrease of crime and corruption and their replacement with the righteous things. Because according to Quran, one of the striking features and tasks of believers is the promotion of right and denial of wrong and it is far too clear that with the increase of spirituality in the society the citizens will enjoy health.

God describes the believers in the following words: “The believers, both men and women, are guides to each other. They order what is just and forbid what is evil; they establish their prayers and pay the obligatory charity and obey Allah and His Messenger. On these Allah will have mercy. He is Mighty, Wise.” (Tawbah: 71) In this verse God has provided a description of true believers in which the latter are presented as those who order and promote the just and forbid



the evil and it is needless to say that with the increase of spirituality in society the evil is uprooted in the society.

Somewhere else in Quran we read: “Let there be one nation of you that shall call to righteousness, ordering honor, and forbidding dishonor. Those are the prosperous.” (Al-e Emran: 104)

“You are the best nation ever to be brought forth for people. You order honor and forbid dishonor, and you believe in Allah. Had the People of the Book believed, it would have surely been better for them. Some of them are believers, but most of them are evildoers.” (Al-e Emran: 110)

3- Divine Bounties

One of the other social effects of spiritual health is the descent of divine bounties onto the society in the sense that if the citizens of a society enjoy spiritual health this leads to the descent of divine bounties onto the society and it brings prosperity for them. Insofar as Quran states: “Had the people of the villages believed and been pious, we would have opened upon them the blessings from heaven and earth. But they belied, and We seized them for what they earned” (Al-Araf: 96). In this verse God states that if people live in peace in their society instead of being insolent and believe in God and are pious, i.e. if they have spiritual health, the doors of heavens and earth would open into their face.

Bounties refer to many things ranging from security, peace, health, wealth to the progeny, by which the man is often tried. The phrase “Had the people of the villages believed and been pious” implies that divine bounties descent onto every society is contingent upon piety and belief of the citizens not just one or two of citizens rather the society as a whole (Tabatabaei, vol. 8: 201).

D. Otherworldly and Worldly Effects of Spiritual Health

1- Otherworldly Prosperity and Reward

One of the most significant effects of the spiritual health that has been referred to in numerous verses is otherworldly prosperity. In these verses it has been noted that in men in the light of belief and righteous action which are among the means of spiritual health reach the prosperity and otherworldly bounties. For example, one can refer to the following verse “Had they believed and were cautious, far better for them would be the reward from Allah, if they but knew.” (Al-Baqara: 103).

2- Purposefulness of Life and the Debacle of Nihilism

One of the important effects of spiritual health in human worldly life is the impossibility of nihilism and the prevailment of purposeful conception of life. One needs to know that nihilism has dangerous consequences and in this state the individual does not have any incentive for effort and continuation of life. While the true believers who enjoy spiritual health consider their own creation and the world purposeful and never stop their efforts and struggle for the fulfilment of their goals in life and never allow nihilism to prevail their life.

In Quran God reminds us of the believers: “Those who remember Allah when standing, sitting, and on their sides, and contemplate upon the creation of the heavens and the earth (saying:) 'Lord, you have not created these in falsehood. Exaltations to You! Guard us against the punishment of the Fire.’” (Al-e Emran: 191).

3- Keeping Oneself Away from Futile Affairs

One of the other effects of the spiritual health in human life is the distance from futility, i.e. those affairs that do not have any worldly and otherworldly effects and just waste one's time. God has referred to this point in the description that he has provided of the believers in the following



words: “Prosperous are the believers; who are humble in their prayers; who turn away from idle things;” (Al-Momenun: 2-4).

Idle things in this context refer to anything that has no avail for man (Tusi, vol. 7: 348). The above quoted verse states that the believers are indeed men who enjoy spiritual health and keep themselves away from futile affairs because the latter do not fit their status.

4- Attraction of Invisible Helps and Success in Life

One of the other effects of the spiritual health in human beings is benefitting from the invisible divine helps insofar as God states: “Rather, if you have patience and are cautious, and they suddenly come against you, your Lord will reinforce you with five thousand marked angels.”

This verse is concerning Badr War (Tabatabaei, vol. 4: 8; Tusi, vol. 3: 582). However, one needs to know that these divine helps can occur in any time and as a result one can rely on them to reach prosperity in life.

As we see in this verse divine assistance has been suggested to be contingent on one’s patience and piety. Thus if an individual is of spiritual health this can attract invisible helps and as a result success and prosperity is acquired in life.

E. Damages Caused by the Lack of Spiritual Health

1- Animosity and Hatred

Among the damages caused by the lack of spiritual health in man one can refer to the emergence of animosity and hatred in hearts. While belief and generally spiritual health lead to cordial sympathy and sense of unity among the believers as Quran states: “Muhammad is the Messenger of Allah. Those who are with him are harsh against the unbelievers but merciful to one another.” (Al-Fath: 29).

In Quran God states that the enmity and hatred that were dispersed among the Christians were due to their avoidance from following the divine rules: “With those who said they were Nazarenes, we made a Covenant, but they have forgotten much of what they were reminded. Therefore, we stirred among them enmity and hatred till the Day of Resurrection when Allah will inform them of all that they have done.” (Al-Maeda: 14).

Jesus Christ invited the people to peace and encouraged them to be mindful of the otherworld and keep themselves away from the worldly pleasures and its deceiving treasures. He did also admonished them not to compete for the invaluable worldly things like wild animals but his followers did not follow his orders and admonition and thus friendship gave its place to hatred and animosity (Tabatabaei, vol. 5: 241).

2- Hardships in the World

One of the other damages that the lack of spiritual health can cause is hardship in life and Quran clearly states that if someone turns his back to invocation of God which is one of the means of spiritual health he will undergo through hardships in this life: “but whosoever turns away from My remembrance, his life shall be narrow and on the Day of Resurrection We shall raise him blind.” (Taha: 124).

This verse suggests that the one who turns his back to Quran and its content and does not contemplate on it his life will turn hell and undergo through numerous hardships. In other words, God will provide partial sustenance for him and this is the penalty of the man’s turning his back to invocation of God. Even if God gives him sustenance this will be through difficulty and he will be engulfed in avarice and will not have the opportunity to get benefitted from life (Tabarsi, 1993, vol. 7: 55).



3- Invitation to Evils and Avoiding the Goods

Among those groups who do not have spiritual health one can refer to the hypocrites who are infidels. This lack of spiritual health in them causes numerous damages to their existence one of which is invitation to evils and avoiding goods. This is to say that right contrary to the believers who always promote goods and forbid the evils the hypocrites are always submerged in evils and vices and cause the good and virtue to leave the society.

In Quran the Lord states: “Be they men or women, the hypocrites are all alike. They order what is evil, forbid what is just, and tighten their purse strings. They forsook Allah, so Allah forsook them. Surely, the hypocrites are evildoers” (Al-Tawbah: 67).

4- Emergence of Envy and Jealousy

Among the damages that can be done due to the lack of spiritual health one can refer to the emergence of jealousy among human beings. Envy and jealousy are two moral vices that bring about great impediments before human success and have damaging consequences. Quran states that those infidels who do not have spiritual health were not willing any good to reach the Muslims due to their jealousy. They preferred Muslims to return to their ignorance.

“The unbelievers among the People of the Book (Jews and Nazarenes) and the idolaters resent that any good should have been sent down to you from your Lord. But Allah chooses whom He will for His Mercy. And Allah is of great bounty” (Al-Baqara: 105).

In this verse the people of the Book are Jews (Tabatabaei, vol. 1: 248; cf. Thalabi, vol. 1: 252; Bayzavi, 1998, vol. 1: 231). Jews were not interested in new divine book revelation because with this new book the exclusive right of Jews in having a divine book would have been broken (Tabatabaei, vol. 1: 249; Tayab, 1990, vol. 1: 142).

Moreover, the Lord states: “Many of the People of the Book wish they might turn you back as unbelievers after you have believed, in envy of their souls, after the truth has been clarified to them. So pardon and forgive until Allah brings His command. Allah is Powerful over everything” (Al-Baqara: 109).

CONCLUSION

There are numerous means and strategies that can promote spiritual health in human existence including such means as belief, righteous action, patience, and trust in God and so on and so forth. One needs to know that the emergence of spiritual health in man has various effects in his life that can be divided into different areas and branches. Among these effects one can refer to mental effects, social effects and moral effects. The lack of spiritual health can cause certain damages that consist of envy and jealousy, hatred and animosity and etc.

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