

Spiritual health and illness and their role in human behavior: A quranic perspective

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ABSTRACT

Religious teachings consider the health of the body and soul as a condition for achieving high human perfections, and considers mental and spiritual health to be effective in people's way of thinking, feeling, will and performance; Spiritual illness causes disturbances in self-perceptions and changes in a person's spiritual personality, wrong decisions and wrong actions. Spiritual illness affects the soul, and in order to find out about spiritual illness and health, dos and don'ts, influencing and being influenced, and other issues related to the soul, one should refer to divine revelation. This research was done with library and descriptive-analytical method. To collect data, with the help of available dictionaries and Quranic software, the verses that talk about mental health or illness were extracted and discussed.

As a result, a total of 39 cases were observed, and in 13 cases, he considered the cause to be mental illness in an absolute manner and said: " في قلوبهم مرض " (there is a disease in their hearts). In another 26 cases, he added a title or restriction to mental illness, which he mentioned with other titles such as: "sealed heart", " heart in the curtain ", "sinful heart", " hard heart " and " tight heart". With this statement, spiritual problems are identified from the perspective of the Qur'an, and the conclusion is also reached that there is no other way for these people to have a correct understanding and correct actions except to reform their souls and gain spiritual health.

Keywords: Spiritual health, Spiritual illness, Quran, Behavior

Introduction

Given that humans are dual-natured beings, composed of both physical body and spiritual soul [1], their health and illness manifest in these two dimensions (as referenced in Quran: Al-Fath/17, Al-Shura/89, Al-Fajr/27, Al-Ma'idah/52, Yusuf/184). Neglecting the wellbeing of either aspect of human existence leads to deficiencies in true perfection [2]. This is especially true for the spiritual dimension, whose health not only fundamentally influences physical, mental, and social wellbeing but also shapes one's perspective, decision-making, and behavior. Spiritual illness, by disrupting "soul perception," leads to poor decisions and inappropriate actions, potentially bringing entire societies to ruin, as the afflicted person fails to recognize their condition and mistakenly believes their improper actions are correct.

The Quran attributes each person's actions to their inner characteristics, which it terms "shakilah" (Al-Isra/84). Similarly, in analyzing the comparable positions and actions of those who opposed the prophets, it states that because disbelievers suffer

from similar spiritual ailments, their stances and behaviors remain consistent throughout different historical periods (Al-Baqarah/118).

While medical science has long focused on physical health, recent years have seen increased scholarly attention to human spiritual and mental health. The World Health Organization has added "spiritual health" to the existing categories of physical, social, and mental health. Research has shown a significant correlation between nursing and midwifery students' spiritual health and their quality of patient care, indicating that higher levels of spiritual health lead to better care and interventions [3, 4]. Field studies have demonstrated that students with high spiritual health actively work to reduce stress and anxiety when facing life's adversities [5].

Research Significance

The medical community has not achieved significant success in understanding spiritual health and illness, particularly regarding their outcomes and relationship to individual behavior. This is because spiritual health and illness belong to the realm of the

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soul, whose nature, characteristics, and other attributes remain beyond human grasp. To understand illness and health, guidelines, influences, and other matters related to the "soul," one must seek guidance from divine revelation, naturally leading to religious texts and their interpretation. In practice, we observe that research on spiritual health often involves subjects who adhere to a specific religion. Therefore, this study uses the Quran as its primary source, examining "the influence of spiritual (mental) health and illness on individual behavior from the Quranic perspective." This research focuses on the health and illness of the immaterial dimension and human soul, which is the source of actions and effects, and is primarily known as "qalb" (heart) in religious teachings. The Quran explains how understanding, comprehension, and behavior change in those afflicted with spiritual and mental illness, leading to actions, behaviors, and positions that sound reason cannot accept. This study explores how the Quran views the source of problems some people impose on themselves and society, what positions and behaviors it attributes to spiritual and mental illness (which it calls heart disease), why such cases typically progress and worsen, and what treatment the Quran prescribes.

Research Background

While spiritual health was first introduced in the West as "spiritual wellbeing" by Moberg in 1971 [6], this concept has deep roots in religious teachings. Beyond existing verses and traditions, scholars such as Ali ibn Rabban al-Tabari (192-247 AH) in "Firdaus al-Hikmah" and Muhammad ibn Zakariya al-Razi (251-313 AH) in "Tibb al-Nufus" or "Spiritual Medicine" have addressed this topic. Tabari saw physical health improvement through spirituality and spiritual health. Razi considered medicine to encompass both physical and spiritual aspects [7]. Ibn Sina (Avicenna, 370-428 AH) viewed the soul as the source of diverse voluntary actions [8].

The World Health Organization's 2019 report, based on a sample of 970 million people, stated that one in eight people struggles with mental illness [9]. Three notable points regarding this report are:

- 26-28% of patients do not respond positively to conventional psychological treatments
- Of every three people suffering from anxiety disorders and major depression, only one recognizes their condition and seeks treatment
- Most people with mental disorders lack access to effective care

Newman and Pargament (1990) described religion's numerous important psychological roles in helping people understand and cope with life events, stating that religion can effectively create feelings of hope, closeness to others, emotional peace, opportunities for self-actualization, comfort, impulse control, and problem-solving assistance [10, 11]. Koenig (2007) demonstrated in his research that human mental and physical health positively correlates with spiritual life, and individuals

with stronger religious beliefs show better adaptation to life situations [12].

A notable observation in previous works is the typical lack of distinction between illness and its symptoms in spiritual health and illness, sometimes equating spiritual health with religion itself. Another oversight is the neglect of humanity's immaterial and spiritual dimensions. Consequently, spiritual health has been defined as having a sense of acceptance and positive feelings achieved through a dynamic and harmonious process of cognitive, emotional, functional, and personal outcomes. It has also been suggested that spirituality, like emotion, has various degrees and manifestations - it can be conscious or unconscious, developed or underdeveloped, healthy or pathological, simple or complex, beneficial or dangerous! [13]. Although this interpretation doesn't explicitly reference immateriality and non-physicality, its recognition of spirituality's various degrees aligns with the perspective of the rational soul's immateriality and independence. We will see that the Quran also considers such individuals "sick at heart," with the illness spreading if left untreated.

Materials and Methods

This study employs a descriptive-analytical approach, using library sources for data collection. Using "Al-Mu'jam al-Mufahras li-Alfaz al-Quran al-Karim" and Quranic software, verses discussing spiritual health or illness were extracted and analyzed. The behaviors and positions of individuals whose actions the Quran attributes to spiritual illness were collected, categorized, and analyzed.

Conceptual Framework

Health and Illness in Language

Raghib, in his Mufradat, defines health as freedom from both external and internal afflictions, while describing illness as deviation from the human-specific equilibrium [14]. Shartuni in Aqrab al-Mawarid states: "Salima salamatan means to be saved and freed from defects; a healthy person is one who is saved from defects and afflictions" [15]. Fakhr al-Din Turayhi in Majma' al-Bahrain explains: "Paradise is called Dar al-Salam because its inhabitants are safe from all afflictions... For this reason, God the Almighty described Himself as 'Al-Salam Al-Mu'min.'" Some mystics have said: A healthy person is one who is protected from every defect, affliction, imperfection, and destruction" [16].

Dr. Mohammad Mo'in's Persian Dictionary lists eight meanings for health: 1. Being unharmed, flawless; 2. Finding salvation, being rescued; 3. Security; 4. Wellness, health; 5. Salvation; 6. Recovery from illness, healing; 7. Peace, tranquility; 8. Healthy, well. Webster's Dictionary defines health as a good physical and mental condition, particularly the absence of physical pain or illness while defining illness as a state where bodily health has diminished from a healthy condition. The Oxford Dictionary describes health as an optimal state of body and mind where

bodily functions operate effectively and timely, defining illness as a condition where the body or its organs cease to function properly.

Therefore, the terms health and illness encompass various physical, psychological, social, and spiritual dimensions.

Spirituality

Linguistically, "spiritual" refers to that which relates to meaning, as opposed to literal, inner versus outer, spiritual versus material [17], something beyond words and expressions [18]. Researchers have not reached a consensus on defining spirituality and spiritual health. Common definitions typically reference religious teachings or a sense of connection, harmony between self and others, nature, and God. Some define spiritual health as possessing a sense of acceptance, positive feelings, ethics, and mutual connection with a supreme sacred power, others, and oneself, achieved through a dynamic and harmonious process of cognitive, emotional, behavioral, and personal outcomes [19]. Others identify the main components of spiritual health as spiritual knowledge, emotions, actions, and fruits [20].

Spiritual Health and Illness in Quranic and Traditional Perspectives

While the terms "spiritual" and "spirituality" aren't directly used in scripture and tradition, they have been discussed extensively in Muslim discourse. The Quran and traditions express these concepts through terms like heart (qalb), spirit (ruh), and soul (nafs), which constitute the complete human reality (Al-Zumar/42). The Quran refers to spiritual health through concepts like the sound heart (qalb salim) (Al-Shu'ara/89), the peaceful soul (nafs mutma'innah) (Al-Fajr/27), and the good life (hayat tayyibah) (Al-Nahl/97), meaning alignment with original human nature and freedom from deviant beliefs and improper actions. Conversely, spiritual illness (heart disease), which Ali ibn Abi Talib considered worse and more dangerous than physical illness [21], is a condition affecting the human spirit and soul, deviating it from its natural path. The Quran describes this using terms like the sick heart (Baqarah/10), the heart heedless of God's remembrance (Kahf/28), and the rusted heart (Mutaffifin/14).

In the Quranic view, all humans begin with spiritual and mental health, with illness being a condition that occurs due to various factors (Al-Shams/7). This understanding is confirmed in traditions; the Prophet Muhammad (PBUH) states: "Praise be to Allah who inspired His servants to praise Him and created them with the innate knowledge of His lordship" [22]. In another saying, he declares: "Every child is born upon the natural disposition until their parents make them Jewish or Christian" [23].

Imam Ali (AS) states: "Allah sent His Messengers and Prophets in succession to humanity to fulfill their covenant of natural disposition" (Nahj al-Balagha, First Sermon). Religious scholars have followed this line of thought: Ibn Sina (370-428 AH) states:

"The healthy souls are those that remain in their natural disposition and haven't been corrupted by earthly matters." Khwaja Nasir al-Din, explaining this statement, says Ibn Sina means that healthy souls maintain their original nature and haven't lost their refinement through worldly interactions. According to Khwaja's interpretation, they haven't deviated from their original path of monotheistic nature and Islam through false beliefs, for if they deviate, they lose their health [24].

Morteza Motahhari writes: "In the world, health and wellness are fundamental, while illnesses are exceptional and incidental. Within every living being's structure lies a power that works for their health and wellbeing and protects their existence. White blood cells with their defensive capabilities evidence this claim. Similarly, the compensatory and regenerative properties in living organisms' bodies provide further proof. The same applies to the spiritual dimension - like every being that has deviated from its original path, there exists a pull that returns it to its initial state. As philosophers say, in every nature subjected to constraint, there emerges an inclination to return to its natural state; meaning, in the world, there always exists a force avoiding deviation and maintaining health and wellness. If illness occurs in the human spirit, it will inevitably return to its original healthy state" [25].

Results and Discussion

The Quran mentions personalities like Prophet Abraham (AS) who made correct decisions at all stages and performed appropriate actions, attributing this to spiritual health, termed as a sound heart (Al-Saffat/84). Similarly, it describes divine prophets, saints, and believers who successfully contemplate divine verses (Sad/29), learn from events, and recognize and follow the path to happiness, as having characteristics of those possessing spiritual health (Qaf/33).

From the Quranic perspective, the only thing that enables humans to act in a way that leads to happiness in the afterlife is spiritual health (a sound spirit) (Al-Shu'ara/89). This quality preserves and empowers believers in all conditions, enabling them to stand against wrongdoing and emerge victorious (Al-Saffat/84) while maintaining peace and tranquility in all circumstances (Al-Ma'idah/113). Other terms mentioned in the Quran, such as the heart that returns to its Lord (Qaf/33), the humble heart before God (Al-Hajj/54), the guided heart (Al-Taghabun/11), and the living heart (Qaf/37), can be considered subcategories of the sound heart.

A person with spiritual health, while hopeful and confident in divine promises, remains in awe of standing before God and His supreme majesty - fearful of not fulfilling their duties properly (Al-Mu'minun/60). According to the Quran, those with spiritual health are pious and pure (Qaf/33), they fight against corruption, oppression, superstition, and idolatry, engage in logical discourse, and work to eliminate manifestations of oppression, disbelief, and atheism (Al-Saffat/84). They remain unaffected by satanic plots and don't lose their way during trials (Al-Hajj/34,54). Peace, faithfulness to commitments, trust in God,

patience and perseverance in facing adversities, benefiting from divine signs, and other virtuous qualities and righteous actions characterize them. Imam Ali (AS) considers walking on the straight path a result of spiritual health [26].

The Quran identifies various types of incorrect decision-making and behavior, attributing all to spiritual illness and damage to the spiritual dimension, referred to as the heart. These instances, after consolidation and merging similar cases, can be summarized in 39 categories:

1. In 13 cases, it absolutely attributes wrong actions to spiritual illness, expressed as "fi qulubihim marad" (in their hearts is disease), indicating that heart disease prevents them from perceiving truth and leads them to wrongdoing (Table 1).

Table 1. Quranic Verses That Describe Contradictory Actions as Absolute Spiritual Illnesses

	Source (Verse)	Deviation in Individuals	Spiritual Health Status	Action
1	Baqarah 10-12	Self-absorption and insufficient understanding	Ill	Creating corruption on earth
2	Baqarah 10, 13	Self-absorption and insufficient knowledge	Ill	Calling believers foolish and ignorant
3	Ma'idah 52	Spiritual weakness and overestimating the enemy	Ill	Accepting leadership of Islam's enemies
4	Anfal 49	Lack of true understanding of divine promises	Ill	Portraying Muslims as deceived and arrogant
5	Tawbah 125	Failure to benefit from Quran's spirituality	Ill	Propagating that Quranic teachings are ineffective
6	Tawbah 124-126	Misunderstanding religious system and persisting in deviation without acknowledging errors	Ill	Creating discord
7	Nur 50	Lack of proper recognition of the Prophet (PBUH)	Ill	Preferring disbelievers' judgment over the Prophet's
8	Ahzab 60	Disbelief in the Day of Judgment	Ill	Harming believers and Prophet's companions
9	Ahzab 13	Considering divine and prophetic promises as deceptive and false	Ill	Promoting desertion of Medina and seeking refuge with disbelievers
10	Ahzab 60	Viewing enemy as powerful and believers as weak	Ill	Weakening Muslims' morale during wartime

11	Ahzab 32	Insufficient piety	Ill	Lustful desires towards women
12	Ahzab 13	Lack of faith in divine and prophetic promises	Ill	Fleeing from battlefield
13	Muddaththir 31	Negligence of divine tests	Ill	Mocking divine revelations

2. In 26 other cases, it attributes improper positions and actions to specific diseases affecting the heart (spirit), such as: sealed heart (qalb makhtum); fixed heart (qalb matbu'); sin-immersed heart (qalb athim); hardened heart (qalb qasi); deviated heart (qalb za'igh) (Table 2).

Table 2. Quranic Verses That Specifically Name Spiritual Illnesses

Ro w	Source (Verse)	Deviation in Individuals	Spiritual Health Status	Action	Sura h No.
1	Baqarah 74	Mocking divine miracles	Hardened heart (Qasawah)	Asking pointless questions	2
2	Baqarah 7	Practicing disbelief	Sealed heart (Khatm)	Rejecting the truth	2
3	Baqarah 383	Seeking comfort	Sinful heart (Athim)	Withholding truthful testimony	2
4	Baqarah 88	Prioritizing material benefits	Covered hearts (Ghulf)	Rejecting truth that contradicts desires	2
5	Al-Imran 7	End justifies means mentality	Deviated heart (Zaygh)	Misusing ambiguous words	3
6	Nisa 155	Disbelief and lack of faith	Heart imprinted with disbelief (Tab')	Killing prophets	4
7	Nisa 155	Acting on assumptions without knowledge	Heart imprinted with disbelief (Tab')	Breaking covenants	4
8	Ma'idah 13	Forgetting religious teachings	Hardened heart (Qasiyah)	Misinterpreting words from their true meaning	5
9	Tawbah 87,93	Fear of death	Heart imprinted with disbelief (Tab')	Declaring inability to participate in jihad	9
10	Tawbah 45	Disbelief in God and Judgment Day	Doubting hearts (Murib)	Creating discord among allies	9
11	Nahl 108	Negligence of truth	Heart imprinted with	Choosing worldly life over afterlife	16

12	Kahf 28	Oppression	disbelief (Tab') Hearts heedless of God's remembrance	Excess and wastefulness	18	25	Mutaffifin 12-14	Disbelief in Judgment Day	Rusted heart (Rayn)	Violating divine laws and rebelling against truth	83
13	Kahf 57	Arrogance toward Prophet	Covered heart (Akinnah)	Mocking divine verses	18	26	Mutaffifin 14	Disbelief in Judgment Day	Rusted hearts	Calling Quran's content ancient tales	83
14	Kahf 28	Oppression	Hearts heedless of God's remembrance	Following desires	18						
15	Anbiya 3	Considering prophet's humanity impossible	Hearts preoccupied with amusement (Lahiy)	Mocking divine symbols	21						
16	Anbiya 3	Considering prophet's humanity impossible	Hearts preoccupied with amusement (Lahiy)	Calling miracles magic	21						
17	Fussilat 5	Unable to comprehend Prophet's words	Covered heart (Akinnah)	Fighting against Prophet (PBUH)	41						
18	Jathiyah 23	Following conjecture instead of knowledge	Sealed heart (Khatm)	Fighting against belief in God and Judgment Day	45						
19	Muhammad 24	Influenced by satanic propaganda	Locked hearts	Returning to past ways (regression)	47						
20	Muhammad 16	Following desires	Heart imprinted with disbelief (Tab')	Negative propaganda against Prophet's words	47						
21	Muhammad 29	Under Satan's guidance	Locked hearts	Conspiring with disbelievers against Muslims	47						
22	Saff 5	Turning away from believed prophet	Deviated hearts (Zagha Qulubuhum)	Harming God's prophet	61						
23	Munafiqun 3	Hypocrisy	Sealed hearts (Qalb Matbu')	Preventing people from God's path	63						
24	Munafiqun 3	Hypocrisy	Heart imprinted with disbelief (Tab')	Speaking attractively and persuasively	63						

Verses That Describe Wrongful Actions as Absolute Spiritual Illness

According to verses 10-14 of Surah Al-Baqarah, certain groups spread corruption on Earth, and when confronted about their misdeeds, they claim: "We are reformers." These individuals harbor diseased hearts, and since the heart serves as the center of understanding (Hajj/46), when it becomes ill, it fails to distinguish between true righteousness and corruption.¹ They refuse to heed their innate nature. Not only do they reject faith in God, but they also label believers as foolish, claiming that believers have accepted faith out of ignorance while considering themselves learned for their disbelief. This itself exemplifies pure ignorance and foolishness.²

Sometimes these people profess faith while harboring disbelief, thinking they have deceived God and the believers when in their thoughtlessness, they have only deceived themselves.³

These misperceptions and wrongful actions stem from their spiritual sickness, and because they seek no cure, their illness worsens daily.⁴

In verse 52 of Surah Al-Ma'idah, another issue concerning these sick-hearted people emerges. Though they live in Muslim society and outwardly appear Muslim, they accept the guardianship of disbelievers who are sworn enemies of Muslims and pose a threat to Islamic interests. Under the pretext of seeking protection, they reach out to these enemies and submit to their evil desires. This offers them no protection, and they will eventually come to regret it.⁵

Moreover, their spiritual illness leads them to wrongly overestimate the enemy's strength and view God's promise of victory as mere delusion and deception. (Anfal/49)⁶. This illness also prevents them from benefiting from Quranic teachings; instead, the Quran has an inverse effect, increasing their impurity. Even when tested once or twice yearly, they fail to come to their senses (Tawbah/124).

Since they are not spiritually healthy individuals, they take pleasure in harming believers and the Prophet of Mercy (PBUH) who strives for their well-being (Ahzab/60). Though they identify themselves as Muslims and should naturally accept the Prophet's (PBUH) judgment in disputes, their diseased hearts lead them to suspect injustice and bias in his rulings. Thus, they turn away and refuse his arbitration. (Nur/48-50)⁷.

1 الاِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلٰكِنْ لَا يَشْعُرُونَ
2 وَاِذَا قِيلَ لَهُمْ اٰمِنُوْا كَمَا اٰمَنَ النَّاسُ قَالُوْا اٰمِنُوْا كَمَا اٰمَنَ السُّفَهَاءُ اَلَا اِنَّهُمْ هُمُ السُّفَهَاءُ وَلٰكِنْ لَا يَعْلَمُوْنَ
3 يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا وَمَا يَخٰدِعُوْنَ اِلَّا اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ
4 فِى قُلُوْبِهِمْ مَّرَضٌ فَزَادَهُمُ اللّٰهُ مَرَضًا

5 فَفَرَزَى الَّذِيْنَ فِي قُلُوْبِهِمْ مَّرَضٌ يُسَارِعُوْنَ فِيْهِمْ يَقُوْلُوْنَ نَحْمَدُكَ اَنْ تُصِيْبَنَا دَايِرَةٌ فَعَسَى اللّٰهُ اَنْ يَّاتِيَ بِالْفَتْحِ اَوْ اَمْرٍ مِّنْ عِنْدِهِ فَيُصْنِبُوْا عَلٰى مَا اَسْرَوْا فِيْ اَنْفُسِهِمْ نَادِمِيْنَ
6 اِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِي قُلُوْبِهِمْ مَّرَضٌ غَرَّ هٰؤُلَاءِ دِيْنُهُمْ
7 وَاِذَا دُعُوْا اِلَى اللّٰهِ وَرَسُوْلِهِ لِيَحْكُمَ بَيْنَهُمْ اِذَا فَرِيْقٌ مِّنْهُمْ مُّعْرِضُوْنَ...

Therefore, the meaning of the verse (Muhammad 47:24)¹⁷ is that they don't contemplate the Quran because the locks they've placed on their hearts prevent intellectual and spiritual understanding of it.

Those afflicted with this illness have developed a kind of intellectual arrogance through enemy propaganda or their misdeeds. They don't allow themselves to think about religion, the Quran, or the words of God and His Prophet (PBUH). It's as if their information processing center has shut down, leaving no path for reason and thought to penetrate. These sick-hearted ones reject the Prophet's teachings that don't align with their desires – in other words, their criterion for truth is their own desires, not reason. Since the Prophet's teachings don't match their hearts' desires, even when aligned with reason, they rebel and deny divine prophets, even killing some of them (Al-Baqarah 2:88). They view divine guidance with criticism and fault-finding, maintain regressive attitudes, and let Satan take control and beautify falsehood for them, making them unable to adhere to truth (Muhammad 47:25). Instead of submitting to divine command, they pledge loyalty to those who oppose divine revelation (unable to recognize that the appeal of this false path comes from Satan) (Muhammad 47:26). Even when they do understand, their practical reason is impaired, leaving them unable to make decisions or convert understanding into faith.

Conclusion

Studying the Quran reveals that the abstract dimension of human existence, referred to as "spirit, soul, and heart" [34], is inherently healthy according to divine creation and nature (fitrah). What leads to either salvation or deprivation and misguidance has been inspired to it (Ash-Shams 91:7-10). The relationship between the abstract spirit and the physical body is so intimate that human organs and limbs function according to the characteristics and commands of the soul (the abstract dimension), and even perception, thought, and will are shaped by it.

Imam Khomeini (RA) states: The relationship between the spirit and its celestial inner nature with the outer appearance and physical faculties of the soul is such that each of the outer and inner aspects is affected by the other's effects, and the perfection, deficiency, health, and corruption of each flows into the other. Just as a healthy, perfect spirit displays its health and perfection through the windows of physical faculties, like a jar releasing its pure and pleasant water through its openings which are the connections between the outer and inner. Similarly, a deficient, sick spirit shows its misfortune and distress on its face, and under Satan's control, its natural felicity and perfection, which are the connections between the celestial and physical realms, reveal its color, which is "Satan's dye" as opposed to "Allah's dye," and transforms the appearance of physical faculties into its form and disposition, like a jar that reveals bitter, salty, and unpleasant

water from its interior through its openings - which are the connections [35].

Although actions originate from physical body parts like hands, feet, and tongues, the human soul is responsible for these deeds. The Holy Quran states: Everyone acts according to their disposition (Al-Isra 17:84). The Quran attributes similar behaviors of disbelievers throughout history to their similar hearts (Al-Baqarah 2:108). Because they share the same spiritual illness, they take similar positions against divine prophets without needing any specific coordination. Likewise, people with complete spiritual health make decisions and act according to their inner disposition. Therefore, all prophets and divine saints were monotheistic, possessed correct morals, behavior, and conduct, never became contaminated with polytheism and disbelief, and invited people to monotheism and purity, having no disagreements among themselves. Imam (RA) said: If all great prophets were to gather in one city or country, they would never disagree with each other [36].

The conditions of spiritual health and illness, which are usually interpreted in the Quran under the term "heart," affect understanding and effective comprehension. When it is said that "they have eyes but do not see, and have ears but do not hear," this aligns with the Prophet's (PBUH) narrative stating that every human has two eyes in their face and two eyes in their heart [37]. This is also reflected in Imam Sadiq's (AS) statement that humans have four eyes: two in the head and two in the heart [22].

When in a state of complete health, organs function properly, leading to both correct diagnosis and proper decision-making. However, in cases of illness, depending on the conditions, either no diagnosis is made - causing one to think only about material manifestations and pleasures like animals - or even if there is some understanding, the dysfunction of "practical intellect" prevents adherence to it. This results in weakness in willpower, decision-making, and action. Consequently, one's stance, behavior, and conduct become inconsistent with their original nature, leading to deviation, decline, and corruption. Since this secondary nature is self-created through poor functioning, one cannot be excused from responsibility. This matter, including the factors that preserve health and its obstacles, requires further research and discussion that should be conducted through a religious and Quranic perspective.

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