

The Study of Spiritual Health Based on the Life of the Good Qur'an According to the View of Ayatollah Javadi Amoli

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Abstract

Background and Objective: Since the Holy Qur'an is a book of life, it introduces a model of life called "Hayāt al-Tayyebah" (good life) to the human society in which the moral health and survival of human society are guaranteed. The main purpose of the present study was to investigate the Qur'anic life model and explain its foundations from the perspective of Ayatollah Javadi Amoli.

Methods: This is library-based descriptive-analytical study. The required data were collected by searching the words life, tayyebah, hierarchy of life, spiritual health, Ayatollah Javadi Amoli in the Qur'an and religious texts. The authors reported no conflict of interests.

Results: The results showed that Ayatollah Javadi Amoli as a prominent interpreter of the Holy Qur'an, according to the Qur'anic findings, has classified life into three types of tangible natural (animal), rational and real (good life). He does not consider animal life as a part of human life and introduces rational life as the first level of real human life and the good life mentioned in the Qur'an as the higher level of life. He proposes three approaches to achieving and realizing this model of life including 'purification of wisdom', purification of the "soul", and purification of self based on the Holy Qur'an and Islamic texts or narrations.

Conclusion: According to Ayatollah Javadi Amoli, people who want to achieve peace and mental and even physical health, and are eager to live a balanced and transcendent life and seek to avoid mental disorders such as anxiety, depression, etc., should move in the direction of a good Qur'anic life. This Qur'anic life, in all its aspects, while having a preventive aspect against mental and psychological harms, also has a therapeutic and healing effect. The main feature of this life is the purity of the soul and the return to its true inner-nature (i.e., Fitrat).

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Summary

Background and Objective

Since the Holy Qur'an is the book of life, it introduces a model of life called Hayat al-Tayyebah meaning "a good life" to humanity in which the health and spiritual survival of the human society is guaranteed based on moral

principles. This model of life has always been considered by Islamic commentators. They have dealt with it in their interpretations. Commentators such as Seyyed Haidar Amoli in Tafsir al-Muhit al-Azam, Fakhr Razi in Tafsir al-Mafatih al-Ghayb, Allama Mohammad Hussein Tabatabai in Tafsir al-Mizan, and Nasser Makarem Shirazi in Tafsir-e Nemouneh have

commented on the Qur'anic good life. The main purpose of this study was to investigate into the Qur'anic life model and the ways to achieve it from the perspective of Ayatollah Javadi Amoli.

Methods

This is a descriptive-analytical study and the method of data collection was library-based. For this purpose, the concept of psychological and spiritual health as well as life were examined considering the Islamic lifestyle and using the Isra digital library software based on the keywords of life, good life, levels of life, spiritual health, Ayatollah Javadi Amoli in the Qur'an and Islamic sources, especially the written works of Ayatollah Javadi Amoli.

Results

The results show that Ayatollah Javadi Amoli, according to the Qur'anic findings, has classified life into three types of tangible and natural (animal), rational, and real (good life). He does not consider animal life as a part of human life and introduces rational life as the first level of real human life and the good Qur'anic life as the higher level. He introduces the "soul" using the Holy Qur'an and Islamic traditions, through which one can reach the good life mentioned in the Qur'an. This Qur'anic life, in all its aspects, while having a preventive aspect against mental and psychological harms, also has a therapeutic and healing effect. The main feature of this life is the purity of the soul and the return to its true inner nature -i.e. its Fitrat.

Conclusion

Mental health means a comprehensive balance and cohesion in all physical and mental dimensions of human life. From the perspective of the Holy Qur'an, a salim heart (1) and nafse motmaenne (2) are among the signs. Anyone who has these signs has a good life (3). In contrast, the person who gets out of moderation displays such signs as heart diseases and anxiety (4). Therefore, mental health, which is achieved in the light of good life, means a mental balance, and its signs are that man, in the light of his intellect (rational life), chooses what adorns his psyche and brings him closer to God, and flourishes all dimensions of his/her existence and establishes harmony and balance between them.

In the Qur'anic good life, from the point of view of Ayatollah Javadi Amoli, there are important health issues in the psychological dimension, such as patience in matters, trust in God, peace of mind, avoidance of sorrow and belief that with every difficulty, there is ease. (5)

These concepts are also mentioned in the Qur'an. For example:

"If the people of the cities and towns believed (in God) and practiced piety, we would open for them the blessings of the heavens and the earth"(6).

Describing human along an extreme, the Holy Qur'an offers holds that human beings have certain levels of plant, animal and human life and, on this basis, does not consider every person as human. God the Almighty names a group of human beings who do not understand although they have hearts, do not see although they have eyes and do not hear although they have ears. The Qur'an, then, considers them as equal to animals or even inferior.

The Holy Qur'an regards as human those who have left the level of animal life and reached the good life mentioned in the Qur'an. It is in such a life that a person avoids mental and psychological harms and achieves her mental health and true health, and her lifestyle will be based on divine revelation and away from animal life and sensual lusts.

Accordingly, the issue of health has been seriously focused on in the Islamic lifestyle. The results of the present study show that the Qur'an considers health as a matter of human life in this world and the hereafter, and human health in this world is not separate from his health in the hereafter, but health in this world, which is relative, should lead to health in the hereafter, which is absolute and free from diseases otherwise it will not be of much value. Seeing health as connected and associated with God shows the sanctity, importance and originality of this dimension of human existence, and any effort in this area is a sacred effort to achieve human happiness and the flowering of his existential seedlings in the realm of good life.

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Conflict of interest

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دراسة السلامة الروحية على أساس الحياة الطبية القرآنية وفقاً لرأي آية الله الجوادى الأملى

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الملخص

خلفية البحث وأهدافه: إن القرآن الكريم كتاب الحياة، يقدم للبشرية نموذجاً للحياة يسمى بـ"الحياة الطبية" حيث تضمن السلامة والبقاء الروحي للمجتمع الإنساني على أساس المبادئ الأخلاقية. الهدف الرئيسي من هذا البحث، هو دراسة نموذج الحياة القرآنية وتبيين مبادئها من وجهة نظر آية الله الجوادى الأملى.

منهجية البحث: اجريت الدراسة الحالية بطريقة وصفية تحليلية من نوع الدراسات المكتبية. تم جمع البيانات وتحليلها من خلال البحث عن الكلمات التالية: الحياة، الحياة الطبية، مراتب الحياة، الصحة الروحية ودراسات آية الله الجوادى الأملى حول القرآن والنصوص الدينية. ولم يلحظ مؤلفو المقالة أي تقرير عن تعارض للمنافع فيما يرتبط بهذا التحقيق.

الكشوفات: لقد صنف آية الله الجوادى الأملى بعد دراسته في القرآن الكريم الحياة إلى ثلاثة اقسام: الحياة المحسوسة الطبيعية (الحيوانية)، والحياة العقلانية، والحقيقية (الحياة الطبية). حيث أنه لا يعتبر الحياة الحيوانية جزءاً من حياة الإنسان وإعتبر الحياة العقلانية في المرتبة الأولى من الحياة البشرية والحياة الطبية القرآنية في المرتبة الأعلى من تلك الحياة. ولكي يتحقق هذا النوع من الحياة، يطرح سماحته ثلاثة آيات: "تزكية العقل" و"تزكية الروح" و"تضحية النفس" مستلهماً من تعاليم القرآن الكريم والروايات الدينية.

الاستنتاج: ويذهب آية الله الجوادى الأملى في أن الأشخاص الذين يرجون الطمأنينة والصحة النفسية والعقلية وحتى الجسدية وكذلك يرغبون في حياة متوازنة حيث تسير نحو الكمال، ويسعون للحد من الاضطرابات النفسية مثل القلق والاكتئاب، عليهم أن يسيروا في نصح الحياة الطبية القرآنية. حيث يكون لهذه الحياة القرآنية بكافة مراتبها إضافة للجانب الوقائي من الأذى النفسي والعقلي جانب آخر وهو الجانب العلاجي والشفائي. إن المعيار الأساسي لهذه الحياة هو نقاء الروح وعودتها إلى فطرتها الذاتية.

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الكلمات الرئيسية:

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بررسی سلامت معنوی بر مبنای حیات طیبه قرآنی مطابق دیدگاه آیت‌الله جوادی آملی

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چکیده

سابقه و هدف: از آنجایی که قرآن کریم کتاب زندگی است؛ مدلی از زندگی با عنوان «حیات طیبه» به جامعه بشری معرفی نموده که در آن سلامت و بقای معنوی جامعه انسانی بر اساس اصول اخلاقی تضمین شده است. هدف اصلی پژوهش حاضر بررسی مدل زندگی قرآنی و تبیین مبانی آن از دیدگاه آیت‌الله جوادی آملی بود.

روش کار: پژوهش حاضر مطالعه‌ای توصیفی-تحلیلی از نوع کتابخانه‌ای است. داده‌های پژوهش با جست‌وجوی واژگان حیات، حیات طیبه، مراتب حیات، سلامت معنوی و آیت‌الله جوادی آملی در قرآن و متون دینی جمع‌آوری و تحلیل شد. مؤلفان مقاله هیچ‌گونه تضاد منافی گزارش نکرده‌اند.

یافته‌ها: نتایج نشان می‌دهد که آیت‌الله جوادی آملی طبق یافته‌های قرآنی در یک تقسیم‌بندی زندگی را به سه نوع حیات محسوس طبیعی (حیوانی)، حیات معقول و حیات حقیقی (حیات طیبه) دسته‌بندی کرده است. وی حیات حیوانی را جزء حیات انسانی ندانسته و مرتبه اول حیات حقیقی انسان را حیات معقول و مرتبه بالاتر را همان حیات طیبه قرآنی معرفی کرده است و جهت تحقق این مدل از زندگی، سه راهکار «تزکیه عقل»، «تزکیه روح» و «تضحیه نفس» را با استفاده از قرآن کریم و روایات اسلامی، مطرح ساخته است.

نتیجه‌گیری: به نظر آیت‌الله جوادی آملی افرادی که خواهان رسیدن به آرامش و سلامت روحی، روانی و حتی جسمانی و همچنین مشتاق زندگی متعادل و رو به تعالی و در صد دوری از اختلال‌های روانی مثل اضطراب و افسردگی هستند، باید در مسیر حیات طیبه قرآنی حرکت نمایند. این حیات قرآنی با تمام مراتب آن ضمن اینکه جنبه پیش‌گیرانه نسبت به آسیب‌های روحی و روانی دارد، جنبه درمانگری و شفابخشی نیز دارد. شاخصه اصلی این حیات پاک روح و بازگشت به نهاد حقیقی درونی خود (فطرت) است.

واژگان کلیدی:

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جوادی آملی

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مسئله سلامت در زندگی انسان همواره جایگاه ویژه‌ای داشته و

مقدمه