



Healthy Man in Two Physical and Spiritual Aspects according to the Chapter 23 (the Believers) of Holy Quran

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Abstract: *The current study examines the reasons of the fulfilment of believers in the world and the Hereafter, according to the text of Chapter 23 of Holy Quran; because a believer can have both physical and spiritual health. A believer is of a conscious existence and likewise he has a sense of hatred of sin due to his internal and external senses. The believer, whose faith is authentic, always attends to the Lord, and the practice of faith is an inseparable part of his existence. And consequently the attributes of a healthy and pious man emerge in him. The believer believes in resurrection, both in his mind and in his tongue, for this reason, the worldly life is worthless to him, and thus he keeps himself away from the futility and deviations that endanger the health of the soul and the body. The men of belief are familiar with the duties of servitude. And the one who performs his religious duties and since the nature of these duties is positive, they are led as such to physical and spiritual health. The believer who has touched and enjoyed the pleasure of faith, i.e. has felt the permissible pleasures and touched the greatest pleasure of faith, namely, the proximity to God, finds his desire for sin disappears. This research has been conducted to present a religious and clear pattern for having a healthy body and soul. Accordingly, this research work is to examine and compare the exegetical books.*

If the content of the Qur'an and the findings of this research are put into practice, one can well see its success, as we see in Quranic commands in the communities that follow them in real life conditions.

Key words: *Healthy Man, Body and Soul, Chapter 23 of Holy Quran.*

INTRODUCTION

This study examines the criteria that have been determined by the chapter 23 of Holy Quran, based on which one can enjoy both physical and spiritual health, as a healthy person, and have an experience of life with tranquility. And the importance of analyzing the chapter 23 from this point of view is due to the needs of the modern society for peace and health in the spirit and body. Since today man has lost his touch with physical and mental health due to the existing concerns, and such chapters of Holy Quran as Chapter 23 are recommended to be read to raise the quality of human life. Other authors have also referred to this issue, e.g. in 1979 Dr. Gilbert Botvin conducted an independent research on life skills. In this year he developed a set of life skills training kit for the seventh to ninth grades students which was welcomed by numerous mental health professionals. The educational plan taught teens how to resist peer aggression using courageous behavior skills, decision making, and critical thinking against temptation or suggestion of substance abuse. Botvin's goal was to design a preliminary prevention program. The subsequent studies have shown that life skills training results in the desired outcomes when all skills are taught to the individual. Researches have demonstrated that preliminary prevention has been successful in fighting several types of drugs, including cigarettes. But the comparative advantage of the current research is that it has paid heed to religious culture, and used the characteristics of monotheism. And since these divine and monotheistic characteristic needs are rooted in human beings themselves, and because it is from the

Almighty God, there is no flaw whatsoever in it. One question might occur to the mind of reader to the effect that how and based on which model the chapter 23 can show the characteristics of a healthy person in both physical and spiritual dimensions. One can retort that all chapters of the Qur'an, including the chapter 23, are revealed by a Perfect Lord, and contain life patterns of the ancestors and give accurate information about the human body and spirit, and drawing the spiritual dimensions of this world, and the outside world is the best way to define a healthy person in both physical and mental dimensions. Human beings, as the God's caliph on earth, must also prepare their body and soul for the path of growth and excellence. One of the ways to follow the path of growth and prosperity to follow the Qur'an and the other is following the Ahlul-Bayt [the Progeny of Prophet Muhammad]. The method of conducting this research is survey.

1) The reasons for prosperity of the believers in the world and the Hereafter

1-1) – **Insightful and Conscious Existence and the sense of hatred of sin:** according to verse 1, believers will overcome obstacles to prosperity, because they are of conscious and insightful existence, and clearly feel the ugliness and futility. Since they have purified themselves they own a strong sense of hatred of sin, and likewise the believers have strengthened the spirit for battling with the vices and distanced themselves from hopelessness, and that's why they are victorious and successful. (In fact, prosperous and fulfilled people overcome obstacles and break their way to the destination. Of course, prosperity and salvation are of a wider meaning that includes both material and spiritual victories, and as to the believers it refers to the both dimensions. One's triumph in respect of worldly salvation lies in that a man is free, proud, dear and needless, and these are impossible except under the auspices of belief, and the otherworldly salvation depends on the mercy of the Lord, as well as the blessings Immortal, along with decent and clean friends, and living in full glory and dignity) (Makarem Shirazi, 2005).

1-2) Continuous attention to the Lord and belief practicing: according to the verse 2, believers are constantly praying and honoring God. In other words, they always consider the Lord in speech, behavior and deed, and because they practice faith in all stages of life, and pious life is internalized in them, thus the qualities of a healthy person, such as humbleness and positive fears that are constructive, and believers are always in awe and hope, and since they have an initiation in life that is accompanied with belief, they pray with utmost humbleness, and this humbleness is the divine gift that strengthens belief in their soul and body. Humbleness refers to a special mode that is found in those who are subdued, those who are faced with an all-powerful Lord, insofar as their attention is wholly directed to him and cut off elsewhere, and apparently this is an internal state that is applicable to all human body members too (Allameh Tabatabaei, 2003).

1-3) The belief in resurrection both inwardly and in the heart and sympathetically: According to verse 3, since believers believe in resurrection, and have faith in the heart, therefore, the worldly life is worthless to them, and they are away from every futility in speech, deeds and thoughts, because they know that their smallest and greatest acts are calculated in the sight of God.

1-4) Familiarity with the duties of servitude: According to verse 4, believers who belong to the group of healthy human beings are familiar with the duties of servitude, one of which is the paying zakat (alms). (The Holy Qur'an recommended those who were in Mecca for defending and fighting the invading oppressors to pray and give zakat. Zakat refers to recommended charity because the obligatory Zakat, which is devoted to nine things, has been described as obligatory in Medina not in Mecca) (Javadi Amoli, 2010).

1-5. Aiming at Quranic life: According to verse 5, since believers have chosen Qur'anic life as their way of life, and cordially believe in Qur'an and its instructions, they distance themselves from sin, and according to this verse, believers, due to their submersion in the Qur'an, recognize the vices well and have a dependable knowledge of diabolic deeds as well as their nature and essence and they find out what leads them in the direction of innate growth and perfection. Consequently, they consider sin one of the barriers

that would deviate a believer from the original path. If man first recognizes sin and in the second stage he knows his nature and in the third stage understand his Creator and finally has a sense of his future, of course a knowledge that has turned to belief in him, he will keep himself away from the vices and could have a healthy soul and body.

1-6) Understanding the pleasure of faith: According to verse 6, since the believers have become accustomed to their spiritual life both inwardly and outwardly, their carnal desire for impermissible vices has diminished, and the pleasure of faith and proximity to the Lord has filled their existence. That is why they turn to Halal things and observe the frameworks God has placed in them in the Qur'an.

1-7) Believers are not trespassers. Those who are not practically faithful to monotheism are intruders: According to verse 7, the believers have actualized monotheism in themselves, and differ from those who are submerged in doubts as to following the path of growth. Thus believers have reached certainty and they have to realize that their needs, such as sexual need, must be different between them and animals, because a healthy and God-centered man should also observe his Lord even in his animal instincts and his low level.

1-8) Observing Trust and Pact: According to verse 8, since the believers are firmly established in their covenant with their Lord, they also show this mystical and divine relationship in their human relations (What can you expect from a hog but a grunt?), because a believers inside is as transparent as a mirror, this quality is also reflected in his relations.

1-9) Protecting the fruits of faith: According to verse 9, one of the fruits of faith is taking care of one's prayer. In other words, a believer who has belief in heart and who purified himself inwardly will take care of his important covenant, the meeting with his Lord. (Interestingly, the first feature of the believers has been humbleness in prayer, and the last one is protecting one's prayer, it starts from prayer and ends with prayer, because prayer is the most important relationship between creator and creature. Prayer is the supreme school of education (Makarem Shirazi, 2005).

1-10) Observing material and spiritual sanctity before the Creator: According to verse 10, since the believers know the dignity and magnanimity and all attributes of their Lord and know that their creator is flawless and because this knowledge is certain in them, thus they will observe the greatness of their creator. This is why they are described as the heirs. According to the verse 11, they deserve to inherit the paradise. According to the verses of chapter 23 of Holy Quran, believers see a state of exhaustion and depression in sin, and because they do not pollute their transparent essence and their senses are strong, they sincerely feel that sin is a diabolic diversion. This diversion can be in the form of drug abuse or an illegitimate relationship or usury, lying or any other satanic deed. That not only removes man from his Lord, but also creates a state of boredom and depression in individuals. Since sin and taking shelter in a false refuge, such as the worldly absurd appearances are empty and without any major achievement, when individuals experience it with their soul, because the spirit is much higher and higher than that, it does not accept these sinful fruits. And the individual experiences internal and external conflicts. In other words, he has a soul inside that is of the width of a sea, and on the surface the sins prevail. That's because you do not get together. A person gets a tedium. According to chapter 23, the most important means to achieve health in the body and soul is to strengthen self-esteem and increase the degree of usefulness of individuals at least in their own being, because the human being is not one dimensional and he is both of an animal body and the transcendent spirit. When he reaches his perfection, he would spontaneously pay attention to his soul. The trait that exists in all humans.

A healthy man in two physical and spiritual aspects according to the chapter 23: In chapter 23 of Holy Quran, a healthy human being is defined as a believer, and also as a human being who believes in both the resurrection and monotheism, and has reached the complete knowledge and the right consciousness, that are reflected in the form of pious deeds. And a healthy man from the perspective of chapter 23 of Holy Quran

is someone who has learned the ability to solve the problem and does not lose sight of the slightest problem, and likewise overcome the obstacles and wins prosperity and victory, and the healthy person is one who does not forget self-refinement, meditation, and calculation. It does not, therefore, reach the position of humbleness. And if man wants to maintain the health of his body and soul, according to the chapter 23, one must avoid futility and hollow deeds, because keeping oneself occupied with futile affairs changes one's total habits, and leads him to destruction, and this verse recites the pursuit of animal needs as one of the examples of seeking futile affairs, because when he performs futile things, he actually distances himself from wisdom; on the contrary, to have a healthy body and spirit, he must be diligent in material and spiritual affairs. In other words, he should strive for moderation in his worldly affairs. And for the hereafter, because the world is the answer to his physical needs, and the hereafter, as a spiritual universe, to meet the spiritual needs. The believers are thankful of their Lord and likewise the healthy person is thankful because he is also informed of the greatness of his lord as well as the shortcomings in other beings (creatures) that, if God wanted, could put these shortcomings in him too. And a healthy man, according to this chapter of Holy Quran, controls his inner desires, and observes the terms of moderation in these desires. And keeps himself away from the forbidden lust. The believer, who has actually touched the physical and spiritual health and embodies a healthy person, is of emotional and personal maturity, because when people have access to a strong backrest and rely on it psychologically and emotionally they gain peace of mind, and then they will take care of their trusts and promises, and one of these trusts is their body and soul, and one of the promises is the pledge for servitude. To have a healthy body and a healthy soul man should be a man of practicing. And if he has a vicious habit, or habits that harm his body and soul, leave it aside and protect his soul according to this chapter via protection of the spiritual and superficial conditions of his prayers. According to the verse 1, a believer can overcome the obstacles, and embark upon the path of the victory and happiness when he has cordial presence in his prayers. To put it otherwise, when he is a good prayer and observes the rights of God and keep his body members and their rights, respects the rights of people. In other words, he has to consider God in all his personal and social affairs and actions, and when he has done all these things properly, then he is among the heirs of Paradise. According to the verse 11, if humans know that how much the results of a healthy life and having a healthy soul and body are comforting and beneficial, they will perform better their servitude duties. And when man knows the characteristics of the infidels, because he becomes familiar with the future and the way of life in the world and in the future, he is no longer inclined to make a wrong turn, because he himself sees the dark future, which is actually the embodiment of the life of the infidels in two worlds and thus his passion for a healthy life and having a more healthy body and soul increases, because in the chapter 23 of Holy Quran, the consequences of having a healthy life and an unhealthy life have been mentioned (in this chapter, we are invited to God and to the Day of Resurrection, and the differences between Believers and infidels have been enumerated. The virtues of the believers and moral vices of the infidels have been listed and these are followed by the glad tidings and warnings that include mentioning the torment of the hereafter and the worldly calamities. The calamities that destroyed the past generations due to denying the call of the truth.

This chapter refers to the time of Noah (PBUH) and offers an example from every nation up to Jesus (PBUH) (Allameh Tabatabaei, 2003). To have a healthy life, and consequently the healthy soul and body, we must have a strong belief. To state the matter differently, faith must be transformed into knowledge and internalized in human being (and faith in this context implies the acknowledgment of something and commitment to its requirements, for example, the belief in God in the Qur'anic words means confirmation of his unity and His Prophets, confirming the Day of Judgment and returning to him, and confirming the verdict that brought the messengers (Allameh Tabatabaei, 2003).

Conclusion

We can conclude that based on the findings of the current research, Quran is the best guide book to a prosperous life and it can lead us to eternal prosperity, i.e. nearness to the Divine Presence, if we use it with consciousness and under the guidance of seasoned experts. The best means for reaching the health of body and soul is strengthening Quranic vision and consciousness, belief practice, belief in the afterlife, observing the trusts and treaties both before the Creator and the creature. If man wants to attain growth and transcendence and have a healthy body and soul he should observe the boundaries and never breach the path of truth. He must preserve the fruit of his belief against the ruining deviations of his body and soul. The aim of the current essay is to take a step towards the promotion of the health of human body and soul. The best solution that has been mentioned in the chapter 23 is the continuous servitude that thwarts the diabolic temptations. We have to make our children familiar with Quran from their infancy years. The subject matter of this article is considerable due to the religious solution that it presents.

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