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Spiritual health from the perspective of Islamic mysticism

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Abstract---The subject of spiritual health, which is discussed in this article, is one of the most important topics in various fields of religion, philosophy, psychology and one of the most important and central moral teachings and the most effective element of construction and human need. Spiritual health in humanistic thinking does not exceed the passion of life and human relationship with others and living happily and has nothing to do with the supernatural, but in theology, especially Islamic mysticism, spirituality arises from the divine nature in which life, man is a special perfection. It is considered to manifest itself only in the light of faith in God and righteous deeds in the areas of insight, inclination and behavior. The contents of this article are organized in an analytical and descriptive method and the author has tried to introduce the subject of spiritual health in a number of texts of prose and prose of mystical literature. Mystical literature is reflected and individuals can achieve their original life and enjoy its achievements by relying and practicing spiritual health strategies in the realm of mystical literature in the current crises and world.

Keywords---spiritual health, epistemology, ontology, anthropology, mystical literature.

Introduction

One of the concerns of human beings throughout history has been to strive to understand, know and achieve spiritual health and related issues. In this regard, several theories try to solve the mystery of this puzzle and Answer human questions and ambiguities about human spiritual health. Therefore, many schools of thought, science, philosophy and society have emerged, each of which has spoken about this issue and its subjects, elements and components, and they have established rules and regulations. To provide both a clear understanding and analysis of spiritual health, and a correct understanding of how man attains it. Spirituality is one of the most important parts of human life that is related to his soul and spirit. His spiritual and heart tendencies are towards the existence of the Almighty, that is, the essence of God's light. The terms "asceticism, piety, worship, monasticism, mysticism, mysticism, nostalgia, wisdom, enlightenment, dervishes, idolatry, shamanism, totemism" and the like all indicate a kind of human attraction to a transcendental intoxication.

Today, the issue of spiritual health is not the only concern of religious people; Rather, many people seek to clarify it despite not having a specific religious commitment; But it is clear that these issues are more important from the point of view of religious people who believe in spirituality and the existence of God; Because they have a rational duty to reconcile religious beliefs on the one hand with mystical beliefs on the other, so that religious people can enjoy this harmony in their practical lives.

Researchers in this field are divided into introverts and extroverts and have defined spiritual health and presented their own solutions. Introverts with a doctrinal and religious approach and extroverts based on experimental sciences. They look at the external and theological approach to spiritual health.

However, mystics, without explicitly referring to spiritual health, have sometimes described this issue and its principles in some way in their works. In this research, we also introduce, express and emphasize the great poets of mysticism by identifying general issues that are close to spiritual health.

Spirituality and spiritual health, on the other hand, deserve further attention and re-examination, which seems to have found a new and multifaceted presence in society and has been emphasized by the World Organization in recent years.

Mystical literature refers to a large volume of literary works, in prose and in order, all in Persian and all in Arabic, which have been created by mystical poets or mystics under the influence of mysticism and include a large part of Persian literature.

Fundamentals of spiritual health

1. Epistemology

A) Gaining spiritual health from God

It is true that the interpretation of spiritual health has not been proposed in the field of mystical literature, but this key and important principle and basis that is

inspired by the Qur'anic teachings, has been proposed that God Almighty is the source of perfection and achieving divine perfection is his important goal. It is taken into account. Hazrat Haqq is close to human beings from the jugular vein and in his shelter he is freed from suffering and affliction.

Dear Abu Saeed Abi Al-Khair, at the end of your life, wherever you sat, you said, "The famine of God has come, the famine of God has come ... Before this famine was water and bread, now there is 1 famine of God."

According to Attar, if someone wants to sweeten and bring spiritual sweetness, it is possible for us to become obedient to God through nearness to the Almighty. Be utterly mortal. Do you want to survive from yourself? Perish, perish.

That is, in order to attain divine knowledge, one must cut off from God and remove the skirt from everything other than Him. In the quatrains of Najmuddin, Kobra is mentioned. In the way of seeking, the one who has reached must cure her own vision, because she has stretched out the scope of the world.

In this regard, Najmuddin Kobra in the treatise of etiquette of behavior to achieve divine attraction and so that people always remember Hazrat Haq Jala and Ala and do not neglect him for a moment, advises people to continue the divine remembrance.

In the sixth literature, he says: "The seeker should not engage himself in remembrance and obedience, and obedience and scattered types of charity and goodness. It is not possible to enter the house and the dark house is not lit except by a lamp, so the seeker should recite the truth so that the lover is mentioned and the remembrance never leaves him, and then he continues in the remembrance until the remembrance falls in love and does not leave his heart empty for a moment. Continue dhikr until human dhikr becomes heavenly and holy dhikr. (Kobra, 23: 1984). Also in the book of the ten principles, he writes:

"(God's special servants) are immersed in the sea of worship and servitude to the truth, and as a result, they perform the worship of the Almighty as a result, and enjoy the worship that they perform for the Almighty, and the dhikr that they recite in due time, and the sweetness in their palate." They feel, and as a result, the tools of worship and remembrance, which are sciences, secrets, and lights, appear for them. "It means that they deviate from the people and realize the Almighty in every sense of the word." (Kobra, 2009: 92).

Clear spirituality and true health can be found only in the infinitely mystical waterfalls of God. And if the soul is free, if it is humiliated for the sake of submission, then the believer has no consolation. I have a free soul that will never rest if you give up everything that is above desires to give up on you.

Whoever is caught in the rope of the passion of the divine spirituality, he cannot forget it and lose heart because this love and affection is rooted in the nature and dignity of people and the passage of time cannot forget him.

An Iraqi sees all beauties in the radiance of God, because the only and absolute beauty is God himself and he is not a partner in goodness: I look at everything I see because I see your face: from all the good to the good Hassan.

Achieving spiritual health, like other subjects, has levels and stages. From weak to strong spiritual understanding, from desire to love. Azizuddin Nasafi says: "Whoever wants to talk to someone, that first desire is called desire, and when the desire increased and became excessive, that excessive desire was called will, and when the will increased and became excessive, that excessive will was called love, and because love increased and Excess, that excessive love is called love.

Therefore, in terms of the Taliban's spirituality, Some are in the rank of desire, and some are in the rank of devotion, and some are in the rank of love, and some are in the rank of love. (Nasfi, 89: 1997). Hafez also instructs that if you want to be in his presence and reach peace and peace of mind, do not neglect the memory of the true lover and when you meet your friend, leave everything except him, because two lovers do not fit in one heart. If you want to be present, do not miss him, Hafiz (Hafiz, 1: 1983).

Promotion of knowledge

The more the knowledge of God Almighty increases, the more the seeker gets closer to the source of spirituality, which is the door of God, and the more attention and divine care is given to the seeker. Najmuddin says: "God said: (Maeda / 54) It means that God loves them and they love God." Love is one of the fruits of knowledge in the names of divine beauty. And there is no beauty in the world except God." (Kobra, 2009: 92).

In one of his quatrains, he says about the love and affection of the beloved:

Now that my heart will be separated from you, let go of your love that she has or will meet someone else, and where will your place pass? But according to Najmuddin Razi, it is this human being who is in dire need of severe spirituality in perfection, and Hazrat Haqq is in complete deprivation, and in order to reach higher degrees, he must even give up everything and lose his way, and other than this perfection is possible. Cannot be because:

They should not touch her hands when they are single, they should not drink milk from the cup of Sharia to Mastan, and they should not take a sip to their worshipers.

Two-way love. Divine love and affection in mysticism is a mutual love. Just as the lover seeks the connection of the beloved, so the beloved seeks him. Mystics have inspired this joke from verse 54 of Surah "Maida" God said:

"O ye who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust".

You who believe, whoever of you turns away from his religion, Allah will soon bring to a party who loves them, and they love him with the humble believers. The proud infidels fight in the way of God and are not afraid of being blamed for any reproach. This is the bounty of God, He gives it to whomever He wills, and God knows best.

Of course the phrase:

It has caused a lot of controversy in this issue. Safi Alishah has said about this verse in his poetic Qur'an. After dying from selflessness / finds its way to eternal life (Safi Alisha,) in his view, because man is completely in the hands of God. My love strikes a person and makes him helpless. Yahbham commands man to immerse himself in love. (Ibid: 156) .Najm Razi says in his book Mursad Al-Ebad about "Yahbham wa Yahbuneh": "As oil loves nar to make a real virtual existence; Pomegranate also loves oil to reveal the hidden corner of luminosity. This is the secret of "loving them and loving them." (Najm Razi, 2002: 61)

Qashiri says: "God wants to take the servant from the creators and keep him busy only with himself. But the servant also tries not to occupy his breath and breathe unjustly. (Qashiri, 421: 1981) And the view of the tongue of the unseen about the mutual love of the servants and God Almighty is as follows: What if the shadow of the beloved fell on the lover / we needed him, he was eager for us (Hafez Shirazi, 1982: 202)

And in another lyric, he points out that, I trust in the grace and mercy of your serf and I hope, because if there is no permission from the beloved, the effort of the poor lover to join is in vain. By the mercy of your head, you are not trustworthy. And fin ally this verse attributed to Hafez which says:

Unless it is on the part of the lover, the pull / effort of the poor lover will not reach anywhere Al-Ghazali in his book Alchemy of Happiness refers to a holy hadith that God Almighty said: God Almighty said: "The desire of the righteous to meet them, and to meet them will not be longed for."

Rumi has also spoken about the reciprocity of love and affection, because in this heart of love, the seeker of love / in that heart knows that there is friendship. No one should be in love with Joel Joe, who was not his lover, in your heart, the love of the truth, because it has become new / is the truth, surely the love for you (Rumi, 2001, d 527: 3)

According to Rumi, the magnetism and attraction of love is mutual. If a person loves God, he should know that the Almighty also loves him reciprocally. This feeling of love has arisen since the creation of man between him and God.

Gaining spiritual health by carrying out the commands and leaving the grandchildren. Another important basis for achieving spiritual health is through obeying the commands and leaving the tabernacle and in short performing divine worship.

In the Holy Qur'an, one of the purposes of creation is introduced as performing worship. Inspired by this blessed verse, Rumi has said: Because worship was meant by man / became the place of worship of the neck of Saqr (Ibid. D 366: 3) since the ultimate goal of human creation is worship and servitude to the truth, therefore the place of worship of rebellious and rebellious people is hell. Man can do anything, but the main purpose of his creation is service and worship.

We are the creation of jinn and humans. Sing this / it is nothing but worship O spare your soul from us and I / O joke of the soul between man and woman (same). Anqravi, the commentator of Masnavi, believes: "The only divine truth created the multiplicity because of it and made the universe in the guise of creatures to lose the backgammon of worship at its doorstep" (Anqravi, 2001, J 720: 2).

Thus, following the verses of the Qur'an, Rumi introduces worship as one of the most important reasons and achievements of creation. But one should be careful. There is no contradiction with the other things that are said about the philosophy of creation. In fact, some are primary goals, some are secondary goals, and some are main goals and results, and in fact complement each other. Remove obstacles to spirituality to reach spirituality, obstacles must be removed. One of the great obstacles is the mischief of the ego, which makes ugly deeds beautiful in the eyes of man, and man is unaware of his enmity, and constantly orders ugly deeds.

"Indeed, the soul of man commands a lot of ugly deeds. "This breath must be controlled; for in the beginning, the soul invites man to ugliness with a thousand tricks and hypocrisy; but at this stage, he has become accustomed to committing an ugly act, and it is no longer difficult for him to be invited to do something ugly and disobey the truth. This level of the human soul is related to its state of imperfection and lack of growth and excellence, and it is usually acquainted with and enjoys tangible and material things. (Aziz al-Din Nasfi considers the necessity of understanding pleasures and using this happiness to be a healthy soul. As long as human beings do not have a healthy soul, they cannot understand spiritual pleasures and reach the hereafter happiness. Power and budget are endless.

Comprehensive and all perfections and beauties, man becomes the manifestation of the names and attributes of truth and his thirst is satisfied with his need. In explaining the happiness of the hereafter, he believes that: It includes death in heaven as well as the nearness of Hazrat Haqq, which is higher than all pleasures (Nasfi, 1997, p. 165). According to Hojviri, the "heart" is the position of God, and the intellect and spirit are at the entrance of the human heart. The soul helps the intellect and the soul helps the spirit. The more food a person eats, the stronger the breath and its excesses are scattered in the organs, different veils appear in humans. However, if the seeker takes food from him, the air of the soul becomes weaker, and the intellect becomes stronger. To prove his claim, he narrated a narration from Abu al-Abbas Qassab, who said: "My obedience and sin are divided into two groups: when I eat, I find all the sins within me, because when I give up, I find the principle of all my obedience." (Spirituality is created in the human soul and psyche when the heart is purified and what is other than God is purified from it. He removes the heart from the thoughts of others and confronts

God Almighty sincerely. As Hafiz says as I performed ablution from the fountain of love, I performed four takbirs on everything.

By attaining spirituality and the need for the path of truth, and the needlessness of others, in fact, man has set out for his true perfection and health. If you are a beggar of love, the king of the universe will rule you, you will obey our command another basis for achieving spiritual health in mystical literature is through spiritual ontology.

According to mystical theory, truth is the existence of a single and personal thing. This personal matter is the existence of the Almighty, and nothing but Him (the Exalted) is a true example of existence, and the transcendence of God Almighty - in spite of diversity and difference - all aspects, manifestations, and determinations of the same personal existence are considered. In the theory of personal unity of existence, possible pluralities are not denied; But beings are not considered as opposed to the existence of the Supreme Being or a level of existence in front of the existential level of God, in such a way that God is the highest level of existence and the possibilities of its lowest level; But plurals, Only the manifestations and things of that essence are unique. In other words, in this theory, whose existence and being are considered to be limited to a single personal matter, God is the only essential instance of existence that has the property of application and infinity.

The reason for this feature is that nothing else in the breadth or length of God Almighty has a real existence and is not an essential instance of existence; rather, it is achieved only by breadth and permission. Yes, possible plurals are not imaginary things; Rather, they are the manifestations and opportunities of the Almighty, between which there is a skeptical relationship; That is, appearances, to the extent that they are close to the existence of the Supreme Being, have a stronger and more intense rank, and the farther they go from the Supreme Being in the arc of descent, the greater their weakness and shortcomings. However, the multiplicity of manifestations, and their intensity and weakness, do not impair the unity and simplicity of the essence of the Supreme Being. According to Ibn Arabi and other mystics who were influenced by her, the movement that is pervasive in the world and is the basis of all movements is called the movement of love.(feminine)In the first chapter of Muhammad, Fusus al-Hakam says: "Love is the principle of existence" (Ibn Arabi, 1998: 214). Therefore, the movement of the universe from non-existence, that is, from the intoxication of knowledge to the objective world, is done by divine love and affection, and after that, other beings wear the garment of existence by divine grace, and in fact the names of divine attributes are manifested.

They pay homage to God, and in them there is superfluous love and affection for the eternal lover. Ibn Arabi, 1996: 57) you are the emergence of love .Mystical literature has a romantic and loving worldview and mystics have a caressing and loving view of the world. They believe that with love our hearts rejoice in true joy. Life minus love is like a garden without the sun. Shah Nematullah Vali says: We have found eternal life from His love / live companion, so that you know our souls our soul was the mirror of Hazrat Janan / His love is a treasure in the corner of our ruined heart (Shah Nematullah Vali, 2001: 15).

According to Hafez, a person who does not smell love is not alive. He is a man who should be offered dead prayers according to his fatwa. Someone who is not alive in this way for love / did not die for him, pray for my fatwa. (Hafez Shirazi, 1993: 236) Ibn Arabi in his book *Fusus al-Hakam* has also introduced the motive of creation as intrinsic love.

In general, every creation and movement that is from the land of non-existence to the climate of existence is not devoid of the movement of Habibah. As we have seen, Ibn Arabiyya connects his theory of the creation of the universe and the creatures with a fundamental category of his cosmology, namely love and affection. This is how Ibn Arabi introduces his loving worldview in the book of the translator of *Al-Ashwaq*.

A heart attack is almost the whole picture Religion with this love is your attention / Companions, religious love and faith (Ibn Arabi, 1996: 57) undoubtedly, my heart has become such that it accepts any form. So it is a pasture for beautiful gazelles and it is long past for devout monks. I follow the religion of love, the armies of love turn everywhere, I will go there too. Love is my religion and faith. Basically, according to Ibn Arabi's view of existential unity, a single being loves itself and its existential nature, so love is present in the whole universe.

Ibn Arabi says in the book of the conquests of Mecca about the series of love: It is the dignity of God to make love present in all beings in the universe and to make it a pleasure that has no superiority. (Ibn Arabi, 1994, J 581: 12). According to Rumi, the purpose of creation has a special delicacy and tenderness. Basically, Rumi's world is a mixture of soul and world. Rumi is sad that the world cannot introduce itself to us in a dumb language.

I wish you had a tongue until you opened the curtains in the winter. This world, with all its charming sights, is nothing more than transcendental according to Rumi and has no independence. These widths are in the shadow of an essence that is the Imam of Truth. So the heart was the essence and the world was the shadow of the heart because it was the heart (Rumi, 2001, d 435: 3). He is the soul and the world accepts good and bad as the body of the body (Rumi, 2001, d 80: 1).

Since love is an eternal twin and was the eternal year and the first lover of God himself, and from the time he created man, weaved love in his fabric, the eternity of love is undeniable. Sheikh has some interesting poems in this regard: We came from the ruins of drunken love Name yes because we go because we are all drunk, we all got drunk on a wine we all got a sip of a friend (Attar, 1998: 618).

Anthropology

In order to achieve spiritual health, he knew the human body and its innumerable capacities. That is, the more a person knows himself, the more he becomes acquainted with the divine knowledge and spirituality and benefits from its gifts. He said, "I did not know myself, I did not know my Lord." Everyone knew himself, so It is true that he has known his God (Majlisi, 1983, vol. 95, p. 452) Imam Ali (AS) also said: 179 / 1 ج). Man was created to be able to understand the

truths of the universe. In other words, God has endowed man with special tools of knowledge with the help of which he can understand himself, God and the world. The necessity of using these tools correctly is such that one has a responsibility for them in the hereafter, that is, in the other world, one must be responsible for how one uses one's perceptual powers. Haq says what you brought me / the deadline I gave you at what end did you spend your life / in what strength and power did you die?

Where have you worn the gem / where have you refined the five senses? Ears, eyes, intelligence and gems of the throne / what did you spend on the carpet (Rumi, 2001, d 430: 3).

Although man has the power to understand the truths of the universe, his thought is incapable of recognizing the nature of God.

Basically, human humanity and his point of privilege from animals is his spirituality. Without the spiritual element of man, he is not human. Sheikh Mahmoud Shabestari says in his book *Kanz al-Haqaiq*:

In the form of a human being, the painter Cho has become his king, while Rasooli Cho came to water. There is no tayammum in Choo's work. Shabestari, 2003: 42) In Rumi's view, man was not born to please and comfort the carnal and material aspect of his existence, but this very carnal and material aspect, the human body, must be a compound, which transcends the transcendent soul to the eternal limit. Rumi believes that in parallel with the five senses, we also have five inner senses:

Five senses are the core of these five senses / that which is red gold and these senses are copper (Rumi, 2001, p. 181: 2).

And it is with those five innate senses that we can perceive the invisible eternal world, but how? Enables the recognition of science that is not in the curriculum of schools and with the luxurious and expensive equipment of schools and universities It is not attainable today either. In Rumi's view, every inward sense works well when the outward sense with which it resembles is disabled, and in other words, we do not receive the outward sense of truth through it. The ear of the hearer hears the word of truth, that the "ear of the head" or the ear of our appearance be closed, and the word of the world-lovers is not pleasing to us:

Put cotton in the ear of the sensation / Remove the sensory cord from your eye
Put cotton in the ear of the sensation / Remove the sensory cord from your eye
Cotton is the ear of the head, the ear of the head is / until it turns, this deaf is the heart of the deaf (Rumi, 2001, d: 29).

Of course, such a transformation, which brings man from a material and sensory perception to a level of invisible perception of being, is unbelievable or at least impossible for most people, and in fact one should not expect more people to reach this level of spiritual transformation, but in Rumi's view. This spiritual transformation or transcendence is possible for everyone with the providence and support of God, and the providence of the right of these external senses turns us

into inner senses. In addition to sensory cognition, we know another cognition of Rumi, and that is intuitive cognition and esoteric cognition and cognition through the heart and relies on the heart. The light of the eye is the light of the heart / the light of the eye is the light of the heart.

Again, the light of the heart is the light of God / The light of the intellect and the pure and separate sense Mr. Karim Zamani writes in the description of these verses that Hazrat Haq, like human perceptions, needs your preparations and preliminaries to separate the knowledge of God from the type of human perceptions "(Zamani, 2009, vol. 382: 1). The mirror of the heart is smooth and clean / the roles of the nose are out of water and soil (Rumi, 2001, p. 53: 1)

O God, make your soul that official / Kander, you grow speechless (Rumi, 2001, 13

Rumi, all sciences must end with the knowledge that is the soul of all sciences; The brain and interior of all sciences is the science of the heart; The narrative science that deals with the appearance, if it realizes the science of the heart, finds its interior and meaning, otherwise it stays in the mill of a donkey that spins around and does not move forward. Rational science, if it goes beyond the stage of detail and calculus and realizes the science of the heart, the intellect becomes sober and faith. According to Rumi, this is the science that leads to action, but it is ultimately the same action; mystically, this science is not like the science of theology and jurisprudence, knowing the product and imitation of the principles of religious beliefs or rules. According to Saadi, one of the most important functions of spirituality is that it is a chapter between men and animal, in other words, spirituality is a ladder through which a person reaches the stage of being human.

Love is humanity, if you do not have this taste in you, it is also a company to eat and sleep

Guide Necessity

In mystical literature, there is another important issue to achieve spiritual health, and that is to seek help and guidance from competent people. . The role of transcendent human beings in cultivating the spirituality and evolution of the great mystics and literati has been more than their individual research and study and austerities. Thus, they usually feel grateful and indebted to their teachers and mentors, rather than other things. They say Sanai Talk about rubbing salt in my wounds - d'oh!

By living with it, which is deficient / accustomed to the human soul (Sanai, 1998, bit 3437-3435).

The old man is a seeker who has reached and reached his destination, who has gone through the stages of mystical journey and cultivation and refinement, and the mirror of his heart has been removed from all impurities and has reached a position where seekers on the way and nosfar should know the right of leadership and He should guide, and since he is not unaware of the dangerous "ways and

customs of houses", he should obey his orders and listen to everything he says and drink it and act on it. . Because without such guidance, the seeker and the disciple will not lead to safety

This verse does not exist in the version of Pejman Bakhtiari and in the corrected version of Ghani and Allameh Qazvini. Of course, I have not seen the rest of the copy. But Dehkhoda has quoted it from Hafez in the dictionary.

Do not work except for old wisdom / old knowledge, not old wheel
Pir Hekmat, not Pir Haft Akhtar / Pir Mellat, not Pir Char Gohar (Sanai, 1998, pp. 143b2481-2480).

Rumi in the first book of Masnavi in the adjective of old and obedient and says: Choose the old man who is / is old enough to be full of troubles, fears and dangers. Whoever became unguided on his way / he perished from Golan and went to the well (Rumi, 2001, b2957-2956).

Conclusion

Living in the shadow of the palm tree of spirituality has been one of the ideals and aspirations of human beings throughout history. Naturally, having ordinary ways of life is not enough to achieve this goal. Therefore, one must somehow improve the quality of life. The axis of spirituality increased the sunrise of spirituality can melt the freezing of people's souls and create appropriate warmth and heat in them and bring peace, health, excitement and satisfaction in life. One of the important sources that is rich in spiritual health teachings. Spiritual health is one of the most basic and basic needs of human life. Man is right only in the light of spiritual and moral behaviors that as a purposeful and thoughtful being achieves his goals and aspirations and conquers the lofty peak of his desired happiness. To; in this way, this issue is doubly necessary for the Muslim man, because a person who wears a pearl necklace of the seed of religion and the servitude of the Almighty Creator around his neck will not achieve the medal of honor of servitude and submission except in the light of the correct training of Islamic morality. Therefore, spiritual health is a complex and delicate issue. How human beings deal with them in all vital situations and its role and impact on human destiny is very important and many methods and models have been introduced or practiced. In the realm of mystical literature, experts and elders many have explained this issue to others and have paid enough attention to this issue and presented issues in different forms.

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