

Components of Spiritual Health in the Realm of Ontological Recognition with Emphasis on the Practical Conduct of Imam Reza (A.S)

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Abstract

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Spiritual health in the Islamic school of thought is considered the highest dimension of human health, the realization of which requires a solid foundation of “Knowing One’s Origin and Ultimate Reality” (Ma’bada-shināsi). This research, aiming to analyze and extract the objective components of spiritual health in this realm, examines the practical conduct of Imam Reza (A.S) as the concrete embodiment of a monotheistic life. Conducted in response to the central question, “What are the practical indicators of spiritual health in the dimension of Knowing the Origin within the Razavi conduct?”, this study employed an analytical approach using thematic analysis of narrative sources and texts on his conduct. The findings reveal an interconnected network of six fundamental components: Asceticism (Zuhd) meaning disinclination towards the world; Reliance on God (Tawakkul) as complete trust in God; Gratitude (Shukr) at three levels: heart, tongue, and action; Positive Assumption (Husn al-Zann) of God; Contentment (Ridā) with divine decree; and Continuous Supplication and Worship (Du’ā wa ‘Ibādat). These components, in dynamic interaction, form a comprehensive and living model of spiritual health that can be used as a fundamental framework for educational planning and counseling interventions in Islamic societies.



Keywords: Spiritual Health, Knowing the Origin, Reliance on God (Tawakkul), Contentment (Ridā), Asceticism (Zuhd), Razavi Conduct.

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1. Introduction

In the contemporary era, the concept of “health” has transcended a purely biomedical model to encompass psychological, social, and particularly spiritual dimensions. However, prevailing approaches to spiritual health within the Western paradigm, largely centered on secular and humanistic perspectives, have reduced this concept to personal and psychological experiences, failing to address humanity’s innate need for connection with a transcendent truth. In contrast to this view, Islam considers spiritual health the highest dimension of human well-being, whose realization requires a solid foundation of Theology of the Origin (Mabda-shinasi). Moving beyond purely theoretical discussions, this study aims to present an objective and practical model of spiritual health by analyzing the practical conduct (Sira) of Imam Reza (A.S) as the tangible embodiment of a monotheistic life. This Sira is chosen both due to the existing gap in providing systematic, practical models and because of its unique capacity to address the crisis of meaning in the modern world.

2. Research Objectives

The primary objective of this research is to systematically explain and extract the objective components of spiritual health in the dimension of Theology of the Origin from the Sira of Imam Reza (S.A) The central research question is“ :What are the practical indicators of spiritual health in the dimension of Theology of the Origin within the Sira of Imam al-Rida ,and how do these components form an interconnected system that presents a model for a monotheistic life ”?The ultimate goal is to draw a practical map for designing educational ,counseling ,and mental health intervention models in Islamic societies .This research seeks to take a step towards the indigenization of the health concept and offer an authentic solution to the spiritual problems of modern humanity.

3. Methodology

This research was conducted using a qualitative method with a thematic analysis approach .The theoretical framework of the study is based on three pillars:

1. The concept of spiritual health from an Islamic perspective within its four dimensions :cognitive ,emotional ,behavioral ,and consequential.
2. The theory of Theology of the Origin as the cognitive cornerstone of spiritual health.

3. The theory of the conduct of the Infallibles Sira al-Ma'umin as the practical model for realizing these concepts.

The required data were collected through library research and qualitative content analysis of narrative sources and biographies related to Imam Reza(A.S.) Strategies such as review by experts and providing sufficient documentation were used to ensure the validity and reliability of the findings .This methodology ,due to the interdisciplinary nature of the subject ,allows for a deep and comprehensive explanation.

4. Findings

The analysis of the practical and narrative conduct Sira of Imam Reza (A.S.) reveals an interconnected network of six fundamental components as indicators of spiritual health in the dimension of Theology of the Origin:

1. Asceticism Zuhd: Meaning a heartfelt disinterest in the world and material attachments ,which paves the way for inner freedom and focus on God .Its objective manifestation was evident in his simple lifestyle at home ,sitting on a mat ,and wearing simple clothes.

2. Trust in God Tawakkul: Meaning complete heartfelt reliance and entrusting all affairs to God. The Imam(A.S.) considered trust in God a pillar of faith and stated: "Fear none but God".

3. Gratitude Shukr: Defined at three levels: heartfelt recognition of blessings, verbal mention and thanks ,(and practical) using blessings in the path of God's pleasure .He considered gratitude to the creation a condition for gratitude to the Creator.

4. Positive Assumption of God Husn al-Zann: Meaning a profound belief in God's benevolent treatment based on the servant's assumption .The Imam(A.S.) emphasized that God treats the believing servant according to the servant's assumption of Him.

5. Contentment(Rida): Meaning heartfelt satisfaction and submission to the divine decree ,which represents the peak of spiritual tranquility .His title" Reza "is a clear testimony to this trait in his eventful life.

6. Continuous Supplication and Worship Du'a wa' Ibadah: As the believer's weapon and the closest state of the servant to God .The Imam's conduct was replete with prolonged prayers ,continuous remembrance of God Dhikr ,and nightly invocations.

These components do not exist in isolation but interact dynamically within a virtuous cycle: Asceticism prepares the ground for Trust in God ;Trust leads to Grat-

itude ;Gratitude results in a Positive Assumption;a Positive Assumption forms the basis for Contentment ;and all of these are manifested and perfected through Supplication and Worship .This network forms a living and systematic model of spiritual health.

5. Conclusion

This research demonstrated that spiritual health ,from an Islamic perspective and within the Sira of Imam Reza(A.S.) ,is a comprehensive ,teleological ,and objective concept that is realized through the light of” Theology of the Origin “and its manifestation in practice .The derived model ,in comparison to reductionist secular approaches ,considers spiritual health not as an auxiliary tool ,but as the ultimate goal itself proximity to God and human perfection ,which naturally results in health in other dimensions of life .The life of Imam Reza (S.A.) is living testimony to the possibility of achieving this health even in the most difficult circumstances.

Suggestions

Utilizing this six-component model as a fundamental and indigenous framework for designing curricula and educational and counseling programs in educational and therapeutic institutions.

Designing counseling models and assessment tools for spiritual health aligned with Islamic-Iranian culture based on these components.

Promoting the Sira of Imam Reza(S.A.)as a living and emulatable model to immunize the new generation against spiritual crises and to attain worldly and other-worldly felicity.

This research is a step towards producing indigenous and authentic knowledge in the field of spiritual health and opens new horizons for interdisciplinary studies in the fields of religion ,psychology ,and ethics.

Keywords: Spiritual Health, Theology of the Origin, Trust in God (Tawakkul), Contentment (Rida), Asceticism (Zuhd), Conduct of Imam al-Rida (Al-Sira al-Radawiyya).