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CONCEPT OF SPIRITUAL HEALTH IN DESCARTES' AND
TABATABAEI'S PERSPECTIVES

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Abstract: A comparative discussion on “Spiritual Health”, as one of the most imperative health fundamentals was initiated. This concept has recently been added to the previous health constituents including physical, psychological and social aspects by the World Health Organization. The words “spiritual” and “health” for many people are two separate and independent issues, while they are inextricably linked. Spirituality in health is not material in nature but belongs to the realm of ideas that have arisen in the minds of human beings, particularly ennobling ideas. Considering the important role which spiritual health plays in our overall sense of happiness and fulfillment as well as the direct connection between spiritual wellness and physical health, the perspectives adopted by Rene Descartes, as the “father of philosophy and modern Humanism” and Allameh Tabatabaee, as the “representative of Islamic philosophy” were compared in the present study.

Due to his humanistic perspective, Descartes holds that spiritual health is of an abstract nature and is solely connected with human's conscience and intellectual insight indication of a naturalistic (materialistic) interpretation of humans, but it is not concerned with humans' desires, behavior and ultra-humanistic realm. Tabatabaee believes that spiritual health depends on humans' ultra-naturalistic realm and meaning-seeking nature, i.e. the acceptance of absolute reality principle (God) as the meaning of life that aside from correcting humans' insight and outlook assigns direction to his behavior and attitude

Key Words: Rene Descartes, Tabatabaee, Spiritual Health, Monotheistic Perspective, Ultra-humanistic Factors, Spirituality

Introduction

Historically, the concept of “Health” would solely encompass physical, psychological and social aspects and its spiritual aspect had been neglected. Recently, the spiritual health has been approved and ratified by the World Health Organization (WHO) as one of the quadruple fundamentals of health. The concept of “spiritual health” is the basis of a humane, qualitative, meaningful and guaranteed life in which humans’ calm of the mind depends on quitting all meaningless and vain deeds.

There are ultra-naturalistic and ultra-humanistic factors that influence mental health and life quality. Upon accepting the spiritual aspect of life and the invisible realm of the existence world, acceptance of the divine religion as the source of logical devising and thinking the life is positioned at the center of life-making and elevating factors. In this special model of life, religion is defined as the acceptance of the God’s governance and management in life.¹

In the metaphysical model of life, the types of humans’ interactions are presented in new frameworks which are more realistic, effective, accessible, affordable and compatible with humans’ nature compared with the factors affecting social, psychological and physical health. In metaphysical models, theists generally believe some sort of afterlife awaits people when they die. Many religions, whether they believe in the soul's existence in another world like Christianity and Islam believe that one's status in the afterlife is a reward or punishment for their conduct during life.²

By definition, Ultrahumanism or Transhumanist is the intellectual and cultural movement that affirms the possibility and desirability of fundamentally improving the human condition through applied reason, especially by developing and making widely available technologies to eliminate aging and to greatly enhance human intellectual, physical, and psychological capacities. In other word it is the study of the ramifications, promises, and potential dangers of technologies that will enable us to overcome fundamental human limitations, and the related study of the ethical matters involved in developing and using such technologies.³

The relational and effective samples of “spiritual health” in the monotheistic perspective on the world and human, in the form of prayer, recourse (to God), trust (in God), love, acceptance of the divine fate, appreciation of the reason of the misfortunes, individuals’ interactions with each other, concept and calm of the life, understanding poverty and the acceptance of the material world as being caused by the spiritual world and hundreds of other spiritual factors that surprisingly affect the quality and quantity of the individual and social life and in the case an individual accepts them, the elevation of life, calm of the mind, feeling of

satisfaction, happiness, freshness and enjoyment of certain philosophy for a qualitative life, will be certain and definite.

The causal findings have shown that because these kinds of comparisons are a source of both emotional support and a means of positive interpretation of life events, they can facilitate the next comparisons. Therefore, making use of them is healthful for most of the individuals.

Considering the important role which spiritual health plays in our overall sense of happiness and fulfillment as well as the direct connection between spiritual wellness and physical health, the perspectives adopted by Rene Descartes, as the "father of philosophy and modern Humanism" and Allameh Tabatabaee, as the "representative of Islamic philosophy" were compared in the present study.

Concept of "Spiritual Health"

Against relatively high amount of tasks done in the recent decades regarding the spiritual health,⁴ there may not have been presented a comprehensive, effective, logical and defendable definition for it. What is achieved from all approaches and perspectives are some common denominators such as belief in a prime world, the effects of ultra-materialistic factors on the life quality, feeling calm along with acceptance of the definite divine fate, coming along with pathos, challenges and life hardships along with the acceptance of the wise divine system, feeling joy, happiness and satisfaction with life along with feeling satisfaction with the creator and the worshipped God and that is to say, the effects of believing in these concepts and realities are proved in investigating the patients and their answers to the questioners.

Based on the above-motivated elements in defining the spiritual health, the following definition could be regarded as one of the best definitions of the spiritual health.

Spiritual health is the correction and elevation of the epistemological realm of the transcendental world and elucidation of the monotheistic system based on the absolute life, knowledge, power, wisdom and justice of the highest God in devising and thinking the best system following which the human's insight, realm of the wishes, will, human's emotions and deeds are corrected and elevated.⁵ The result of such a perspective will be an internal feeling of security, calm, being familiar with one's true identity, feeling satisfied with monotheistic life, life quality, and meaningfulness of life and accepting calamities as the hidden wisdoms and growth factors, all of which being fluent in an accurate and wise system based on the individual's belief, ethical perspective and performance and lead to the training of healthy, spiritual, favorable and normal human.⁶ As the qualitative and meaningful life depends on the possession of a convincing, guaranteed and eternal philosophy, inevitably the health

management has to aside from accepting the definite effects of the life philosophy, beliefs and values on the life health and quality, make the scientific approaches and methods of using it in the individual and social health more practical in treating the patients (those who are believers) and turn it into a health-medical culture.⁷

The therapeutic spirituality which dates back so long ago, throughout the medical history, especially with regard to the Muslim and Eastern physicians, is indicative of the delicate point that: religion, spirituality and physicians' practice have a meaningful connection with each other. It means that internal integration and psychological monotheism are emanated from the individuals' spiritual health.

The common denominator of all of definitions of spiritual health is the correction of the individual's perspective on his/her creator, himself/herself and others, correction of the individual's performance based on the monotheistic perspective and also correction and elevation of the realm of emotions, tendencies and desires.

Statement of the Problem

The most important questions of this research are as follow:

1. Does spirituality will have any effects on that amount of calm, elevation, satisfaction, quality and prosperity of human being or not?
2. What does the concept of spiritual health mean in the Islamic philosophy representing by Tabatabaee's and how is it different with the western and humanistic perspective representing by Descartes?

Rene Descartes' perspective and philosophy

Rene Descartes, the French philosopher of the 17th century is a humanist philosopher and the founder of new Western philosophy and views about modern human. His views and perspective on metaphysics and the material world became a new basis for later studies in this area, especially in the areas of humanism, psychology, medicine and culture. Basing his philosophy on human's existence as the "utter thought" he laid other realms of self in seclusion. His famous expression says: "Cogito Ergo Sum" which means "I think, so I do exist".⁸

Although Descartes bases his epistemological system on the acceptance of God's existence, because Descartes' God is an abstract one for explaining the logicity of his philosophical system, it doesn't prove a world beyond human's existence. Therefore, his God is practically a dead one. He says in this regard: "the necessity of the God's existence lies in the concept of our general view of God".⁹ As a result of the abstractness of the God's concept and existence in Descartes' perspective, the "spiritual

health” that is based on the acceptance of the celestial world, rightfulness of God’s existence and ultra-humanistic factors will not be that very meaningful. Descartes is a thinker who introduced a new type of humanism under the title of “subjectivism” in which human is regarded as the basis for the interpretation of everything, even God.¹⁰

If we are going to rightfully use the concept of “spiritual health” for the Descartes’ human, I should be said; this human is a self-standing, utterly rationalist and technological one with a natural identity that would be a self-contradictory statement, because the natural human stands opposite to the spiritual human.

In Descartes’ perspective, the more the human can explain the world logically and humanize it, the more healthy and normal it (human) would be. Using the concept of “normal human” might be more favorable for Descartes than “spiritual human”, because bases of spiritual health in his philosophy are quite trivial and shady.

As to the human’s self-organizing and his needlessness of ultra-self, Descartes believes: “as every concept is the result of the mind, its nature is in a way that no imaginary reality is supposed of it on its own, unless it is driven from thought or mind and also concept is an aspect of the thought or mental aspects or in the other way, our way of thinking”.¹¹ Based on the above-mentioned principle and claims, the world is fully mental and humanistic. In such a world, human is quite alone and lacks haven, i.e. he is left on his own. If he cannot explain the life rationally and solve his own problems, he will be entangled with confusion, fear, anxiety and vanity. And this is the utter mental unhealthiness and abnormality.

Therefore, Descartes in his statement “I think, then I exist” is an imaginary and illusive self, not a “genuine” one.¹² Self-creation of human emptied the world of holiness and spirituality and left no meta-physical reality for justifying creation.

Descartes defines wisdom on this basis and says: “wisdom is the sum of the knowledge and general expression of the world’s creation”.¹³

The basis of a good philosophy for life is the correction of the insight and enough knowledge for explicating the fundamental principles of existence in which Descartes is badly faltering, for he regards the only creditable knowledge to be the intellectual knowledge and he doesn’t allow for any interference by the non-intellectual origin of knowledge and especially he doesn’t accept the meta-intellectual knowledge, especially faith and revolutionary knowledge in explicating the human life. In this regard, he believes: the only source of knowledge is intellect and every kind of knowledge must be approved by that.¹⁴

Based on Descartes’ especial rationalism, prosperity is quite an intellectual issue, but here by intellect it is meant the natural and mathematical intellect. On prosperity, he says: human’s deeds must always be approved by the intellect, if this happens, the prosperity and mental satisfaction that is the aim and goal of the ethics will be achieved.¹⁵

In Descartes's perspective, one of the constituents of "spiritual health" is the "love of God", that is the intellectual love, not celestial or spiritual. In this regard, he believes: "from among the most important internal pulls that is always active, is the intellectual love of God, one must accept the system created by God willingly and love the nature. Love of God is the basis of friendship and cordiality among human individuals. Because, aided by this love, everybody goes beyond his partial existence".¹⁶

Based on this perspective, not only taking recourse to God and loving him doesn't elevate human, but it also makes him more than ever natural and mundane and decreases his elevated sense that is ultra-materialistic and distances him from his natural health. From among other constituents of spiritual health with Descartes is the suggestion of a provisional ethical system, a system in which there is no executive guarantee for some principles such as observing civil laws, respecting law and the elderly and etc. as there is no independent basis for it.

With Descartes, the intellect became mundane and consequently, human and the entire world became mundane and detached from their own holy and spiritual origin and became mechanized. With Descartes the explaining language of the world became quantitative and mechanical.¹⁷

As the science and knowledge got detached from holiness (spirituality), today's secular ideology of the west appeared. The origin of the problem of modern epistemology is more of an anthropological problem, i.e. there are two kinds of humans for two kinds of knowledge, traditional knowledge (spirituality-centered) and modern knowledge (human -centered), traditional human and modern human. The traditional human is the God's successor (Caliph) whom aside from feeling succession doesn't claim independence. Knowledge and insight of this human is resulted from the intuitive intellect and issued by the holy world. But the modern human is the one who is frenzied before the holy world and claims independence from the high world and God's nature.¹⁸

The humanistic perspective that was originated by Descartes is detached from the spiritual world, because the spiritual life is nothing other than possession of God's soul in our interior.¹⁹

The more the modern thinking gets distant from the authentic philosophy and logics and gets near to the psychological and biological explanation, the more it gets distanced from spirituality and the goal of existence. i.e. it gets emptied off meaning and spirituality.

Upon pondering on Descartes' perspective on human, the following results are achieved regarding the concept of "spiritual health": The origin of "spiritual health" that is the acceptance of the spiritual world at the top of which there is God as the absolute reality, becomes an abstract and meaningless issue. Therefore, the basis of spiritual life gets suspended.

The ideological system that itself is an epistemological system and has especial principles and constituents in the direction of human's

spiritual evolution and prosperity, is not notably present in Descartes' perspectives, i.e. it is not considered as the elevating fundamentals of humans and this means the disconnection of human's practical relations with his spiritual world whose results will be stress, anxiety, distress and probably nihilism.²⁰

The ethical system whose mission is the realization of the spirituality emended from the ideological system, has no notable status and support with Descartes. This is the case while a great part of spiritual health is possible in the framework of observing the ethics. Therefore once more, human's spiritual health, with regard to humane values and virtues and his greatness remains unrealized, lacking identity.

Possessing a happy, qualitative and advanced life depends on possessing a convincing and logical philosophy of life which must raise the human's life level beyond the material world so as to be practically capable of training a spiritual and eternal human. In Descartes' anthropology, there is no such a philosophy of life as a result of his humanistic perspective. Therefore, spiritual health is vague and doubtful.

Descartes' analysis of the intellect in the framework of experiential intellect and the monopoly of knowledge in the intellectual knowledge is, in reality, constraining the horizon of human's perspective in the realization of his nature and discovering the world's hidden and evident powers. This is in a way that through sheer intellect; neither human nor God and even the world are to be realized. Therefore, Descartes' bottleneck of human's insight makes the philosophy of life and consequently spiritual health ineffectual.

The guarantee for reasoning power and thoughtfulness of the intellect depends on the acceptance of the intuitive and inspirational knowledge in explaining the world. Otherwise, the intellect reaches a deadlock in explaining the existence of human, world and God. The result of all of the mentioned cases is the non-realization of "spiritual health" in Descartes' philosophy.

Concept of "Spiritual Health" in Tabatabaee's perspective and philosophy

In Tabatabaee's perspective, the life of authentic human that is the way of training normal and "healthy human" should be certainly based on a convincing philosophy and an eternal wisdom. In his thinking system, the individual's health depends on enjoying a solid and dynamic value system. A sore-hearted individual either lacks a value system or has such a deficient or stagnant system that cannot tolerate or guarantee the complex dimensions of his life.²¹

In Tabatabaee's perspective, the psychologists' negligence of the spiritual dimension, not the experiential one in analyzing human's authentic identity, has apparently led to the their deficient understanding

of the authentic identity and carelessness in their attempts for identifying the healthy and unhealthy human. In Tabatabaee's philosophical-religious anthropology, the healthy and spiritual human favored with spiritual health has the following attributes:

He has considered health as: "freedom from every kind of misery and wretchedness that disturbs prosperity of the afterlife or the present world²² and spiritual as: "guidance to health and prosperity (spiritual) based on God's satisfaction"²³

In confirming his words, he brings this Quran verse as evidence: "God will not ever be satisfied with sinful people".²⁴ He then refers to this Quran verse: "The believers should not jeopardize their faith by wrongdoing and atrocity; rest and guidance shall be with them".²⁵

Based on the above-mentioned perspective, the bases of spiritual health in Tabatabaee's perspective are: acceptance of God's ruling and submitting to the religious system that results in security and guidance.

In processing the principles of spiritual health, Tabatabaee emphasizes on the concept of security and argues that even in greeting (saying hello), providing security for the individual is the first principle in the human communications. In this regard, he says: "Greeting (saying hello) is salutation; the reality of this salutation is the expansion of security and health for the one who is greeted (to whom one has said hello). Security and health is the tidiest thing that is established between two people encountering one another."²⁶ Therefore, Tabatabaee has expanded the concept of health, saying: "by health it is meant being away from the internal and external calamities".²⁷

It means, he considers an inseparable synthesis between psychological and physical health, meaning they influence each other, i.e. lacking apparent health including physical, economic and social, can make spiritual health shaky, vice versa.

In Tabatabaee's perspective, Islam's monotheistic ideology is based on God's love and affection and prioritizing his will on that of human. It means that God has based his training on pure monotheism, resulting in servitude.²⁸ He believes: "the glorious God created humans on the basis of monotheistic nature, a nature in which the issue of knowing God, goodness of piety and badness of dissoluteness have been clarified".²⁹

Based on the above-mentioned analysis, human's training is a thoughtful training, i.e. achieving the favorite. It means the monotheistic training will certainly lead humans to reach the "final goal" and that is the spiritual health, because in this perspective, humans depend on a power who is affectionate and servant-trainer aside from being omniscient. He brings forth this Quran verse as evidence: "a monotheist gets access to such an affluence and grace from God that no badness and harm can threaten him. Living in the monotheistic and wise system generates security and security is the first constituent of "spiritual health."

In Tabatabaee's perspective, the value-based system is the guarantor of rightfulness and quality of conduct. It means that this is the value-based system (ethical) that keeps humans on the track of humanity. In this regard, he says: "humans must understand the range of ethical beliefs and responsibilities and also make their way of life compliant with them so as to achieve prosperity and perfection".³⁰ By his interpretation, the value-based system must be absolute and stable and this happens when it would be based on the religious self-conscience. That is because God-centeredness is not solely confined to the personal and individual life scope, yet it covers the basis for all individual and social actions. In this regard he alludes to this verse: "tell that my prayers, policy, life and death are for the God who is the creator of the worlds".³¹ That verse addresses the glorious prophet and is the description of Ibrahim's status, one of the God's greatest prophets, and is picture of a monotheistic, value-based and perfect life which is the very spiritual health.

Based on the above-mentioned code, only having faith in God and accepting a firm ethical system can make humans' life filled with the sublime concepts and humans' noble values and prevent disturbance and shakiness of humans' values. That's because the basis for insecurity and concern is humans' inability and "God-centeredness" makes an individual feel safely attached to a being that is both powerful and present and always responsible to his needs. Therefore, a religion-centered value system, i.e. "Godly order", is the very safety and spiritual health. In Tabatabaee's perspective, the most important ethical concepts and constituents which are causes of humans' spiritual health and help them in treating diseases, facing defeats and getting freed from crises include: Forgiveness, Honesty and truthfulness, Gratitude, Patience in tolerating the life's calamities, Pure love, without expecting compensation, Accepting self (love of self), Faith in what is right and our fate, Non-covetousness, Prayer and praise, Lack of fear and concern, Hopefulness, Self-refinement, Self-respect, Trust and resort, Faith, Knowledge of critical realms of life. The key concepts including forgiveness, honesty, patience and love are the ethical principles influencing spiritual health which are abundantly emphasized and used as evidence in Tabatabaee's perspective.

Tabatabaee considers the sweet and easy life to be a life that is based on remembering God and considers the negligence of the beloved one as the factor of restraining from remembering God, being attached to the things, getting away from the beloved one and as a result agony and psychological instability".³²

Regarding spiritual health in Tabatabaee's perspective, being satisfied and not being greedy, are important principles in storing energy. That's because the "right-centered" individual lives in the present time and never hoards anything. That's why he feels always freed and belongs to nothing and nobody and this feeling of non-belonging and freedom-

seeking manner makes him feel satisfied and his individual independence and needs are derived from the absolute reality.

Comparing Descartes and Tabatabaee's perspectives on the concept of "spiritual health"

Common opinions

Based on their philosophical fundamentals, both thinkers try to offer the concept of humanity, humane life, epistemology and humans'. In explaining the epistemological system and epistemology, they both consider humans' perception as a metaphysical issue, i.e. they regard the source of material life as abstract and spiritual, yet, there are some differences in the fundamentals. Both philosophers regard humans' reality as the abstract soul and on this basis humans' prosperity and evolution must be the same as his reality, i.e. of spiritual nature. They both put emphasis on having a value-based and ethical system, with the difference that, Descartes' ethical system is relative and provisional but in Tabatabaee's perspective, it is absolute and fixed. They both have emphasized the concept of "love" regarding spiritual health, with the difference that in Descartes' perspective, love is an intellectual issue but in Tabatabaee's perspective, it is a natural and trans-intellectual (intuitive) issue.

Regarding the general concept of health, they have both paid attention to the issue of psychological and spiritual health, with the difference that, in Descartes' perspective, the spiritual factors and causes that produce health are so weaker and more deficient than Tabatabaee's perspective. They have both considered the intellectual perception in the framework of conscience and insight, with the difference that, Descartes regards only intellectual perception as a creditable one but Tabatabaee has expanded the realm of knowledge and its sources and goes beyond the realm of intellect.

Different opinions

Descartes' basis of thought and philosophy, in anthropology and epistemology, is humanistic. But Tabatabaee's basis of philosophical thought, in explaining the world of existence and especially humans, is trans-natural and based on revelation. It means humans have a trans-humane and idealistic orientation. In humanistic perspective, spiritual health is not that much guaranteed, because many of crises and humans' theoretical and practical problems with regard to the concept of health are originated by the material and humanistic perspective and are not to be dealt with through referring to the trans-humane source and the prudence of the world of revelation. Therefore the concept of health, in

general, and spiritual health are more emphasized in Tabatabaee's religious perspective, are more guaranteed to be actualized, and are also more effective in raising the life quality.

In Descartes' philosophy the concept of metaphysics and the "spiritual world", which are the bases of spiritual health, are moderately superficial, because God who is the center of the spiritual world, in Descartes' perspective, is created by humans' imagination, i.e. he is not a real and objective concept being practically capable of healthy management of humans' life.³³

On the concept of humans' reality, Descartes considers it just as thought and naturally explains it through a mathematical and mechanical outlook and also clearly announces that a human is a large car and his abstract dimension is nothing but pure thought. Descartes' provisional ethical system doesn't guarantee the practice of ethical deeds, because it doesn't have an executive support, i.e. a reward or punishment system.³⁴

The spiritual factors generating health, namely prayer, praise, supplication, trust etc. are of no such a status in Descartes' ethical system and thought. Yet, in Tabatabaee's thought, these factors are the bases of "spiritual health" that give identity to the spiritual human. This means that the spiritual humans' objective manifestation is in the framework of getting connected with the celestial world in the forms of prayer, servitude, trust, love etc. and in Tabatabaee's thought, these affairs are objective and realistic, not abstract or provisional.

With regard to the concepts of insight and consciousness, Descartes as a rationalist philosopher, confines the scope of human's knowledge in intellectual perception and in so doing, he restricts humans' knowledge scope. Therefore such a human can not ever find his way to the higher ranks of existence and this is itself insecurity and abnormality, especially as it lowers intellect as instrumental and experiential through explaining experiential identity for the intellect. Yet in Tabatabaee's epistemology, humans' self-knowledge, knowledge of God and world is far more extensive than that of Descartes. This is because aside from the intellectual knowledge, he believes in intuition, revelation-based knowledge and innate knowledge. In such a system, humans have a better understanding and analytic insight of the existence system, with more consciousness and they don't fall into a knowledge crisis. It means they have a higher thought and knowledge security and the very thought health directs and influences them in the right explanation of humans' dimensions of desires, inclinations and behavior. Through bringing forth faith knowledge and consciousness, Tabatabaee argues that sheer scientific knowledge is not capable of offering a safe ideology for humans and he also believes that the only way of humans' prosperity is through accepting the religious system and revelation-based knowledge.

In Descartes' perspective, spiritual health doesn't have a prominent meaning and identity, because the "psyche" intended by Descartes is an

experiential one not spiritual soul. Yet in Tabatabaee's perspective, by religious training, it is meant training healthy and spiritual humans.

Through mechanical explanation of the world, Descartes detached God from "divinity" and turned humans' spiritual existence into material. He also, through denying quality of the world, practically erased holiness and spirituality of the modern humans' life and emptied him of spirituality and the sense of elevation, i.e. left him completely hopeless and insecure. Yet through a monotheistic explanation of the world and human, Tabatabaee puts forth the discussion of the wise and best system in which all particles are intelligent, targeted and connected and also humans can have a meaningful relationship with all things in the direction of their spiritual evolution. Sensing and understanding the wise system is the very security, health and spiritual evolution.

Discussion & Conclusions

Based on the perspectives provided in the present study, the issue of "spiritual health" doesn't have executive guarantee in the humanistic system introduced by Descartes, as a result of humans being disconnected from the spiritual world and attributing originality to them and their inclinations, because humans' belonged identity (to God) and his being an effect don't let him provide, realize and guarantee prosperity.³⁵ Such a human with the feeling of self-creation is naturally insecure, unprotected and prone to all psychological threats every of which jeopardizing and endangering his spiritual health and life quality. But in Tabatabaee's monotheistic system which is derived from the idealistic Islamic culture, as a result of the wise, meaningful and exact explanation of the existence, humans are the noblest of the creatures and as a result of possessing monotheistic identity and nature, they are naturally inspired towards the way of guidance, perfection and prosperity. Such humans whom Tabatabaee calls "spiritual" and "natural" have strong and guaranteed bases regarding consciousness, desires, inclinations and also in the behavioral and functional dimensions. As a in accordance with the religious teachings, Tabatabaee's spiritual human is defined in a framework in which he has an thinking system, a logical philosophy for qualitative life, an absolute support for bearing problems and an eternal target due to objective and realistic effects of beliefs, ethics and "spiritualizing" factors. As a result, he has always internal calm, security and spiritual health. In case the management of health and the world health organization can institutionalize rules of the practical religious culture in the therapeutic system through accepting humans' "spiritual mind" and divine nature, it will certainly be more successful and effective in the treatment, psychological health and realization of spiritual health more extensively. Therefore, the issue of "spirituality-therapy", based on the religious thinking, can in the future be put forth for solving humans'

physical, psychological, social and spiritual problems and pathos, side by side with the empirical therapy. The sheer empirical and medical view of the therapeutic system leads to the negligence of the patients' spiritual psyche and soul and also regards a large size of the diseases caused by non-realization of humans' "spiritual health" as incurable and critical.³⁶ The future world of humanity is the one whose first factor for analyzing health is spirituality. To realize this new approach, there is no way but accept the religious and revelation-based system. The concept of "spiritual health" is based on the principle that humans have a trans-global, trans-material and divine nature and if it will not be taken into consideration, the scope of the psychological deceases shall continuously increase that will result in the increase of abnormality, nihilism and crisis in humans' practical and theoretical life and also make the therapeutic system face new and unsolvable challenges.³⁷ Various studies show that the deepening of spirituality in individuals leads to the prevention of diseases, increase of resistance threshold, expediting therapies, logical decrease of the use of therapeutic and health services and also raise health of the society.

Notes:

¹ The holy book of Quran.

² The holy book of Quran.

³ M. Azadian, *Salvation teaching in Allameh Tabatabaee's perspective with a look at prevalent Christianity outlook*, 1st edition, (Qom, Iran: Imam Khomeini Educational & Research Institute Publications, 1996).

⁴ Robert J. Bensley, "Defining Spiritual Health: A Review of the Literature", *Journal of Health Education*, 22 (5) (1991): 287-90.

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⁷ G. Manning, *Philosophy Needs Medicine; Historiography, Descartes and other Minds*, Montreal Draft (March 2009), DOC, philomtl.files.wordpress.com/; D. McArthur, "Recent Debates over Structural Realism", *Journal for General Philosophy of Science*, 37, (2), (2006): 209-224; M. Suarez, "Scientific Representation", *Philosophy Compass*, 5 (1) (2010): 91-101.

⁸ G. Manning, *Philosophy Needs Medicine; Historiography, Descartes and other Minds*; Suarez, "Scientific Representation", 91-101.

⁹ M. H. Tabatabaee, *Almizan*, vol. 2, Translation: Makarem Shirazi, Naser, 2nd edition (Qom, Iran: Allameh Tabatabaee's Scientific and Cultural Foundation, 1985).

¹⁰ M. H. Tabatabaee, *Almizan*, vol. 3, Translation: Nayeri Borujerdi, Abdolkarim, 1st edition, (Qom, Iran: Allameh Tabatabaee's Scientific and Cultural Foundation, 1985).

¹¹ M. H. Tabatabaee, *Almizan*, vol. 4, Translation: Khameneee, SM and Salehi, MR, 1st edition, (Qom, Iran: Allameh Tabatabaee's Scientific and Cultural Foundation, 1985).

- ¹² M. H. Tabatabaee, *Almizan*, vol. 5, Translation: Hojati Kermani, MJ. 2nd edition, (Qom, Iran: IBID Publications, 1985).
- ¹³ G. Manning, *Philosophy Needs Medicine; Historiography, Descartes and other Minds*.
- ¹⁴ G. Manning, *Philosophy Needs Medicine; Historiography, Descartes and other Minds*.
- ¹⁵ Robert J. Bensley, "Defining Spiritual Health: A Review of the Literature", *Journal of Health Education*, 22 (5) (1991): 287-90; McArthur, 209-224; Suarez, 91-101.
- ¹⁶ M. H. Tabatabaee, *Almizan*, vol.5.
- ¹⁷ Azadian, *Salvation teaching in Allameh Tabatabaee's perspective with a look at prevalent Christianity outlook*; M. H. Tabatabaee, *Almizan*, vol.10, Translation: Hojati, Kermani, MJ, 1st edition, (Qom, Iran: IBID Publications, 1985).
- ¹⁸ M. H. Tabatabaee, *Almizan*, vol.12, Translation: Musavi Hamedani, MB. 1st edition, (Qom, Iran: IBID Publications, 1985).
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- ²⁰ McArthur, 209-224; Suarez, 91-101.
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