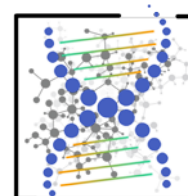


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PROVIDING A MENTAL HEALTH CONCEPT BASED ON HUMAN HEALTH INDEXES IN QURAN

Davud Nodehi^{1*}, Mohsen Azizi Abarghuei², Abolfath Azizi³

1. Behavioral Sciences Research center, Baqiyatallah University of Medical sciences, Tehran, Iran
2. Phd of educational psychology, Allameh Tabataba'i University, Tehran, Iran
3. Phd student of Quran and Hadith, Department of Quran's Science & Hadith, Science and Research Branch, Islamic Azad University, Tehran, Iran

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ABSTRACT

Mental health and achieve that, is one of the critical issues in human life. Western psychologists have raised a number of indicators for the mental health. Islamic point of view of the mental health and illness due to their different ontological, theological, anthropological, and epistemological foundations with the Western principles, at the same there are some commonalities, can be distinguished. The aim of this research is criticizing and studying the concept of the mental health from the Western psychological view and providing a holistic concept of the mental health based on indicators of a healthy person in the Holy Quran.

Material and Method: The present research methodology was qualitative. In this study Grounded Theory (GT) was used. To extract the mental health an index from the perspective of four human relations (with Allah, Self, Others and the Universe) was used the methods of coding (open, axial, selective) in Grounded Theory (GT) and also categories and concepts were clustered.

Results: The results indicated that based on four human relations (with Allah, self, others and the Universe) can be provided a comprehensive explanation of the mental health. Moreover, in human relations with Allah (10), with self (12), with others (5) and with the Universe (3) indexes were extracted.

Conclusion: From the perspective of the holy Quran, heart disease and mental health have been explained. In relation to the concepts of the mental health and heart disease, between the position of Islam and Western psychological perspective, both in definitions and in the indexes, despite some commonalities, have been reported fundamental differences.

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Introduction

The concept of health and equivalent terms, such as health terms, including the concept is mainly people considered and has tried to achieve it. The health is the quality of life that the exact defining and measuring is almost impossible; however, studying about the dimensions of "health" and predictor factors and enhancers of it, because of the great importance has been considered by physicians, philosophers and psychologists [1]. The term of mental health, in the psychology books has a special meaning and psychologists have defined this concept into different types. Goldshtein considers mental health the balance between individuals and environment in achieving self-actualization [2]. While Chauhan (1991) considers of mental health as the state of psychological maturity that leads to feelings and positive feedback about themselves and others and the satisfaction in interpersonal relationships [3,4]. This Present study seeks is based on the Holy Qur'an, and the centrality of the Word of Allah, to achieve a comprehensive definition of mental health and normal, extract the mental health indexes from the perspective of the Holy Quran based on four human relations(with Allah, Self, Others and the Universe).

Literature Review

Gregory (2004) is defined mental health means having the ability to of cooperation and collaboration, the intimacy, friendly relationships to others, expressing feelings, awareness of self and the world around and adapt to life's problems [5]. According to Adler (1973) mental health means having a clear objective; good social and familial relationships help others and control their emotions. Rogers's model of a healthy personality and mental health, a person who is very efficient and full of action and function that uses of all abilities and his potential and also has features such as preparation for the experience, the feeling of freedom and creativity [6]. Mental health can be defined based on the general and a broader definition of wellbeing.

During the last century has changed our understanding of well-being widely. Longer life than average, save lives from fatal diseases with the discovery of antibiotics and scientific and technical advances in diagnosis and treatment, developed the current concept of health, which reflects not only the absence of disease but also means to achieve a high level of well-being. Such a concept requires balance in all aspects of life in terms of physical, intellectual, social, occupational and spiritual. The dimensions interact with each other so that each person can affect others and the environment and will affect them. Therefore, the mental health is not just the absence of psychiatric illness, but also refers to a level of performance come to terms with his lifestyle relaxed and without any problems. In fact, it is believed that a person should have control on his life and only in such a state that it can be changed himself and the parts of life which problematic [4].

Jahoda (1958) has provided some items for define the term mental health which includes: 1) Positive attitudes towards themselves, 2) growth and development, 3) independent, 4) accurate perceptions of reality, 5) environmental competencies, and 6) positive interpersonal relationships [7,8]. Others also offered other items; however, Smith (1961) believes all these things are the same concepts. Thus he suggested that instead of counting these things, it was better the mental health aspects to be selected based on the following principles: A) demonstrate the positive values the human, B) the ability to measure and recognize, C) having links with personality theories, D) the social relevance to the context that has been defined for it. As a result, next specialists focused their work on the general concepts such as health or welfare. Nowadays, the concept of coping as the criterion for mental health has found its way into the writings of various specialized fields of the mental health [4].

Some researchers argue that the mental health is the form of welfare and also a feeling in person which can cope with society. The mental health means feel satisfied, healthier mental and the social adaptation with the accepted norms of society [2]. In recent years, the Canadian Mental Health Association (CMHA) is defined the mental health in three sections: a) self-feedback contains: control over their emotions; awareness of the weaknesses of the self; the satisfaction of their happiness); b) Feedback on others included: Interest in long and sincerely friendship; feeling of belonging to a group; sense of responsibility in the human and the environment; c) Feedback on life, including: the acceptance of responsibility; enthusiasm for development possibilities and own interests; ability to take personal decisions; enthusiasm for good working [4].

The World Health Organization (WHO) considers the mental health as the ability to create harmonious relationships with others, the ability to modify the social environment and logical resolving instinctual conflicts and personal interests, so that an individual can create a balanced mix of contradictions. It offers a definition that the main task of the mental health is providing the mental health that able to help the development of mental abilities. In fact, the mental health is based on three things: A) provide and maintain the mental health, B) Eradication of pathogenic factors and preventing of the mental illness, C) creating a suitable context for the growth of flourishing personality and talents in order to maximum capacity behind them.

Generally, a person has mental health could be faced with the problems of growth and can be the acquisition of individuality and also adapting to the environment.

Fromm calls the healthy personality "the productive person," a concept similar to Allport's "mature personality" and Maslow's "self-actualizing person" and also Rogers called "the fully functioning person"; Frankl "the self-transcendent person" and Perls "the here and now person". Unlike Smith (1961), Schultz (1977) writes: "Find the difference between the theorists is easy, and we can find common points with a little effort. So, we realize that there is no consensus among psychologists about the definition of "normal" and "the mental health" and "healthy personality and the views are different. However, according to Schultz (1977) perhaps there is no such thing as a healthy personality or a general norm for the mental health that is beneficial to all alike [9]. The relativistic viewpoint is quite obviously in these opinions. As you can see, firstly, could not be found among psychologists the common definition for "the mental health" and "normal" (although we can find some commonalities, but the differences are clearer) and second "relativistic view "dominated in the definition of" the mental health" and "normal." The "abnormality" should also say that by looking at the references, so we realize that there is no similar definition for "abnormality" and abnormal behavior is defined sometimes based on "conformity with norms," "psychological distress" and "inability or dysfunction" too. It should be noted that the irregular behavior is not the criterion and sign of "mental illness" necessarily. Mental illness refers the group of common syndromes which including some abnormal behaviors or characteristics. It simultaneously occurs or appears to a person. For example, the Diagnostic and Statistical Manual of Mental Disorders, 4th Edition (DSM-IV) about the mental disorder, says: "a mental disorder as a clinically significant behavioral or psychological syndrome or pattern that is associated with present distress (a painful symptom) or disability (impairment in one or more important area of functioning) or with a significantly increased risk of

suffering death, pain, disability or an important loss of freedom. In addition an acceptable or culturally approved response to a common stressor or loss, such as the death of a loved one, is not a mental disorder. This pattern or syndrome with every primary cause must reflect a dysfunction in the psychological, biological, or developmental processes underlying mental functioning. Socially deviant behavior (e.g., political, religious, or sexual) and conflicts that are primarily between the individual, and society are not mental disorders unless the deviance or conflict results from a dysfunction of the individual" [10].

According to the World Health Organization (WHO), mental health is "a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community" [11]. However, such a perspective of mental health, influenced by hedonic and eudaimonic traditions [12]. The definition of mental health is clearly influenced by the culture that defines it [11].

Modern psychology, firstly, the discussions of "normal" and "abnormal" are involved in the uncertainty and the confusion and the diversity of views strongly. And secondly, when inevitably to define the concepts of "normal" and "abnormal" to rely on an entirely relatively approach, emphasizes on the adaptability with environment (more precisely, the adaptation to modern society and its inhumane values and profit-centered and anti-ethics and Self-Objectification and anti-religion). It can be said the modern psychology, "adaptation" and concepts beyond that, such as adherence to the values and norms of modern society known as the criterion for mental health. And it was incapable of providing a positive and comprehensive definition with the concept of mental health. Actually the relativistic approach of modern psychology to concepts of mental health, normal and adaptation causes values and norms and patterns of theoretical and behavior of "modern humanistic society" to be unfeigned [13]. Thus, the pathology of these definitions is necessary in Western societies. It should be said that most psychologists feel that if the term "adaptation" within the meaning of conformity with the practices and ideas of others to be considered, In this case it can no longer give a description of a healthy personality. They have emphasized further on the positive characteristics such as individuality, creativity and flourishing on potential talents [14].

We'll see the same characteristics or interpretation of these features suggest that Western psychologists, is fully compatible with their principles and presuppositions about man and the world. The concept of health and disease from the perspective of religious doctrines, although the concept of "mental health" and "normal" in the West, mainly with the work of psychologists was introduced and expanded, the religious literature review shows that these concepts and its components refer to it more fully in the literature and religious doctrines as well. According to Islam, the mental health encompasses human relations with self, God, others and the environment. Some works of literature are considered the meaning of the mental health as self-awareness, an accurate perception of reality, mystical illumination, growth of Allah's pleasure in life, the balance between various aspects of human existence and away from sin. These features help to the optimal feeling of living that's mean circumstances that in the religious culture as "pure life" is interpreted [4]. It seems that the topic of anthropology at the various definitions of mental health plays a central role. In the field of anthropology and healthy man so far, the great scientists have attempted to define human and healthy man and also know him in the continuing studies. However, each school based on the knowledge that the human provided, has tried to achieve perfection and happiness and health by providing introduce an application.

Because the owners of these schools, their achievements through trial and error and guesswork and speculation have gained, their outlined program has also a mistake; because the basic principles of empirical sciences, etc. have errors and rejection capability. On the other hand, how can a person in this world and eternal life pass without any plan? Or with a plan that is the first condition has been rejected how to continue the path? And how the Noblest of all creatures, entrust their fate this unfinished knowledge sometimes on a whim-wham? [15] "We read in the Holy Quran "Did ye then think that we had created you in jest, and that I would not be brought back to us (for the account)?" [Surah Al-Mu'minin [23:115] - Al-Qur'an al-Kareem]

In the Quran, to describe the states the human psyche, different terminology is used. "Self (Nafs) ", "heart (Qalb) ", "the inner heart (fu'ād) " and "breast (Sadr)" are the most widely used of these terms. Equivalent to the word "Nafs" in Farsi assumed as "soul." And like its Farsi equivalent of "self," as long as it doesn't add another word, does not convey a specific meaning. For example, when we add to this the word a pronoun and say "myself" (Nafsi), it turns out that this word refers to the speaker. In some verses of the Qur'an, the word soul used in this meaning and has no other meaning, as we see in this verse: "Your Lord hath inscribed for Himself (the rule of) mercy." [Surah Al-An'am [6:54] - Al-Qur'an al-Kareem]

Finally, a word of soul, another meaning is "convey", that it can be interpreted as "truth of being" human. In this sense, even if the human body fragmented and lost their organic unity, his "soul" does not disappear. It means that at the instant, death said to be addressed to a person: "the angels stretch forth their hands, (saying), "Yield up your souls:" [Surah Al-An'am [6:93] - Al-Qur'an al-Kareem] In other words, the soul as a something that without the body still continues to exist. In most of the work which discusses about the human soul, recent meaning to be desired. Human soul, finds the different states and in every situation would be the proper name.

One of the states of the soul, it emerged that he found the stretching toward pleasure. It's called "sensual passion" that in the first place, the concept of the neutral and this meaning not have a positive or negative value. When sensual passion burns, self is following for the achieving pleasure, and may be so fascinated, which breaking down the limits and rules is also no fear. Self in this case "soul commanding evil "{Nafs al-Ammara Bissu} was called. After man achieving the goal, his self

and passion starchy wears off. So, self falls of ardor and finds himself (conscience). And in the wake of the self-discovery can be out of command passion to restore his unrighteousness action. The result is blaming self. So, self to wear a new clothes and another name is appropriate: "the self-accusing soul." {Nafs al-Lawwama} The third state of Self, when will appear that a man noticed God. Attention to God creates deep relaxation on self. "For without doubt in the remembrance of Allah do hearts find satisfaction". [Surah Ar-Ra'd [13:28] - Al-Qur'an al-Kareem]

And with the emergence of such calm and trust in self, his name deserves, is "the soul at peace." {Nafs al-Mutma'inna} Each of these three effects, are transient modes and the human soul, every time one of these mode comes in. These conversion souls repeatedly have done and any role that is more conducted, which goes from a state of transition to become stable; a soul is always chasing passion, and it is disabled against it, calling constantly to evil. "Then seest thou such a one as takes as his god his own vain desire?" [Surah Al-Jathiyah [45:23] - Al-Qur'an al-Kareem]; Soul which constantly watch out for their passion and regularly put them implicated, has taken root in him the blaming. They consistently blame themselves ". [Sermon 193: Nahjul Balagha] And finally, a soul inhibited his passion so that is not concerned the influx of them and so always associated with the remembrance of Allah. He established "Peace" in himself." (To the righteous soul will be said :) "O (thou) soul, in (complete) rest and satisfaction!" [Surah Al-Fajr [89:27-30] - Al-Qur'an al-Kareem] [16].

Now, to answer the question says what does the Quran from considers the "heart" and their synonyms. Take a look at the use of the term heart in the verses; reveals that the wide scopes for the meaning to this word are included. So that the categories of perception (" And we put coverings over their hearts (and minds) lest they should understand the Qur'an," [Surah Al-Isra [17:46] - Al-Qur'an al-Kareem], Also categories of passivity and feeling ("or harsh-hearted, they would have broken away from about thee") [Surah Ali 'Imran [3:159] - Al-Qur'an al-Kareem]) irritability. In this verse, as "harsh-hearted "Is expressed.) And the category of action," but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing. ["Surah Al-Baqarah [2:225] - Al-Qur'an al-Kareem] (Human actions as acquired of heart is mentioned.), all three have been attributed to heart.

The widespread used shows that the "heart" cannot be limited to one of these cases. In other words, neither one can say that the heart is just a perception and nor can we say that is the only center of feelings, emotions or Intuition and illumination, and we cannot say that merely place the will. Accordingly, the concept at the heart, also the soul considers; all three of these categories are the basic aspects of the human soul. That is why that heart and the soul have been raised about the concepts of similar attributes. For example, the soul, when converted into sin, is called "soul commanding evil." Sometimes the heart called "sinful heart" "His heart is tainted with sin." [Surah Al-Baqarah [2:283] - Al-Qur'an al-Kareem] and this occurs when the heart to take the sin. Additionally, when the soul from the abyss of sin comes in and joins with God, means "the Soul that blames."" For without doubt in the remembrance of Allah do hearts find satisfaction." [Surah Ar-Ra'd [13:28] - Al-Qur'an al-Kareem]

About the "inner heart "also these extensions have seen in the Qur'an, the inner heart as well as a factor of intuition. "The (Prophet's) (mind and) heart in no way falsified that which he saw." [Surah An-Najm [53:11] - Al-Qur'an al-Kareem"] (The Prophet's heart (PBUH) what to see do not lie worth.) And furthermore center of emotions and stretching "so fill the hearts of some among men with love towards them," [Surah Ibrahim [14:37] - Al-Qur'an al-Kareem] (So the hearts of people willing and wanting them) and has considered the synonym for the reason (He gave you hearing and sight and intelligence and affections) [Surah An-Nahl [16:78] - Al-Qur'an al-Kareem]

According to this extent, assigning the inner heart to one of the aforementioned aspects will be worthless. About the concept of "breast" as we see that different aspects to the soul, have been attributed to it. The "breast" sometimes means the book for the human soul where all human deeds, records. "And that which is (locked up) in (human) breasts is made manifest" [Surah 100: AL-Adiyat [100:10] - Al-Qur'an al-Kareem], sometimes is the synonym for the intellectual. Say: "(Nay!) Be ye stones or iron, "Or created matter which, in your minds, is hardest (to be raised up),- (Yet shall ye be raised up)!" [Surah Al-Isra [17:50,51] - Al-Qur'an al-Kareem] ; And sometimes means the center of emotions ("And We shall remove from their hearts any lurking sense of injury" [Surah Al-A'raf [7:43] - Al-Qur'an al-Kareem] ;And human needs ("and entertain no desire in their hearts for things given to the (latter)") [Surah AL-Hashr [59:9] - Al-Qur'an al-Kareem] So what was, clearly the concepts at the heart and its synonyms, the inner heart and the breast with a range of used are to be considered them as the equivalent of the human soul [16].

By analyzing the content of the Qur'an with regard to the expressions stated and by studying the verses related to psychological aspects; including behavioral, cognitive (intellectual), motivation and orientation (and needs), ethical, emotional (feelings) and intentions. And also taking into account the four human relations with Self, Allah, Others and the Universe and also with regard to human nature and purpose of creation, can be defined the mental health according to the Holy Quran. In the definition of health and normal should be abandoned loose and unfounded criteria such as "adaptation", or "normal" or "adaptive behavior."

And according to criteria such as human development, seek to fulfill their perfection, Improvement and deepening of intellect (in the sense of religious intellect (no Greek or modern intellect); to Approach Allah, flourishing and actualization of human nature (as the primordial human nature and as "instinct" or common sense), fulfillment spiritual happiness, deepening the human virtues and so on; proposed as a constant and clear criterion and standards [13].

Method

The present research was a qualitative study. To determine the mental health indicators from the perspective of four human relations (with Allah, self, others and the Universe), using the methods of coding (open, axial, selective) in Grounded Theory (GT), data, categories, and concepts are classified. This research strategy is based on three elements: the concepts, categories (classes) and the assumptions or at first is called "Hypothesis." Moreover, in this type of research, there are three processes that the samplings typically are selected based on them. These processes include: open, axial, and selective coding [17]. In the present study attempt to the verses related to four human relation (with Allah, Self, Others, and the Universe), as far as possible, be considered.

Results

If we are using the perspective of the human relations, to discuss the issue of mental health, we can consider the four relations for him. The human is related to God; additionally, related to the self; on the other hand, with other human beings and finally with the universe and nature and other creatures from the world. If a man has a healthy relation with Allah, self, society, and nature, he can ensure the health of his heart and mind.

Table 1 showed that the classification of these relations by implementing open, axial, and selective coding. The numbers outside the parentheses represented the number of Surahs that the concepts have been extracted from them. The number in parentheses indicates number of verses of Surahs that numbers are outside the parentheses is given. For example, the concept of "faith in unseen" from the fourth verse of Surah 2 (Al-Baqara) is extracted (Table 1).

Table 1. classification and coding the categories via open, axial and selective about four human relations

Relations	Concepts and Categories (Indexes)		Codes of Concepts	
Relation with Allah	Faith in Allah and divine piety	Answering the call of Allah and His Messenger	:(36)6 :(172)3 :(186)2 (47 :38)42 :(18)13 :(24)8	
		The Faith	Faith in Allah	:(62:136:177:186:218:277:285)2 :(193 :16:52:57:110:114:179)3 39:57:122:136:147:152:162)4 :(170:171:173:175: : :(65:81:93 :9:59)5 :(72:74:75)8:(42:96:156:158)7 :(57)12:(23)11:(4:9)10:(99 :20)9 :(22)14:(28:29)13 :(60:96)19:(13:107)18 :(70:73:75:82:112)20 :(14:16:23:50:56:77)22:(94)21 :(55:62)24:(58)3 :(53:81)27:(47:227)26:(70)25 :(7:9:58)29:(67:80)28 :(18:19)32:(8)31:(15:45:53:56)30 :(25)36:(7)35:(4:37)34:(22:35)33 :(40:58)40:(24:28)38 :(22:23)42:(8:18)41 :(2:12:36)47:(21:30)45 (.3)103...(21)52:(15)49:(4:9:29)48
			Faith in unseen	(4)2
			Faith in prophets and what was revealed to the prophets	:(4:41:121:136:177:285)2 :(53:81:84:119:179)3 :(136:152:162:171)4 :(40)10:(158)7:(92)6:(12:59:81)5 (15)42:(53)28:(62)24
			Faith in the hereafter	:(114)3:(177 :62)2 (99)9:(92)6:(39:136:162)4
			Deeds fruitless due to denial, faith or Shirk (attributing a partner to Allah) or other things	:(19)33:(:105)18:(80)9:(88)6:(5)5 (2)49:(1:8:9:28:32)47:(65)39
			The role of faith and intentions and Divine piety In accepting actions	:(19:53:54:91:92:107)9 (18)48:(19)17
			Faith in angels	(136)4:(177:285)2
			Divine piety	:187:183:180:179:177:103:63:2(41

		<p>233,231,223,212,203,197,194,189 278) 50,76,102,120,123,125,133,179)3 (186,198,200, (1,9,77,128,129,130)4 7,8,11,35,57,65)5 (88,93,100,108,112, (51,72,153,155)6 (26,35,63,65,96,128,156)7 (108,109,119,123)9;(1,29,69)8 (35)13;(57,90)12;(49)11 (13,72)19;(2,30,128)16;(69)15 (1,32,37)22;(113,132)20 (52)24;(32,52)23 108,110,126,131,144)26 (150,163,179, (31)30;(16)29;(83)28;(53)27 (49)38;(32,37,55,70)33;(33)31 (10,16,20,28,33,61,73)39 (17,36)47;(51)44;(63)43;(18)41 (17)52;(1,10,12,13)49;(26)48 (5)92...(32)53</p>
	Truthful (in word and deed)	<p>(119)5;(69)4;(17)3 (72)25;(41)19;(51)12;(119)9 (15) 49;(33)39;(23,24,35)33</p>
	Eschew all sin	(32)53;(37)42;(33)7;(120,151)6;(92)5
	Fear and hope	<p>(2)8;(56)7;(194)3;(123,150 ,40)2 (16)32;(90)21;(6)13</p>
	Submitted to the Will of Allah	<p>(112,128,131,132)2 (20,52,67,83,102)3 (126)7;(14,71)6;(65,125)4 (81)16;(101)12;(72,84,90)10 (44,81,91)27;(34,78)22;(108)21 (22)31;(53)30;(53)28 (12,54)39;(102)37;(22,35)33 (15)46;(33)41;(66)40</p>
	Yaghin (being satisfied with the most difficult divine predetermination would certainly be the highest level of faith)(Meta-Faith)	<p>(,114)6;(60)3;(4,147,260)2 (15)49;(24)32;(4)31;(3)27;(94)10</p>
	Fulfill to covenant	<p>(20)13;(152)6;(76,77,81)3;(40)2 (37)53;(23)33;(34)17;(91)16</p>
	Divine signs and covenant of Allah not selling cheap price	(95)16;(44)5;(199)3
	Fear of Allah (Fear of God is not meant afraid of clean nature, but also a means far from law and justice to him. This fear also can be achieved by comparing their actions with divine justice. So the fear of Allah is internal discomforts of Punishment that Reflecting eschew sin and obedience to God)	<p>(3,23,28,44,94)5;(175)3;(150)2 (14)14;(21)13;(13)9;(2)8;(205)7 (60)23;(35)22;(49)21;(3)20 (18,28)35;(37,39)33;(37,52)24 (33)50;(16,23)39;(11)36</p>
	Taking exhortation of the lessons to be learned	<p>(58,66)4;(138)3;(66,221,269,275)2 (52)14;(114,120)11;(3)10;(26)7;(46)5 (3,13)20;(41)17;(13,90)16 (62,73)25;(1)24;(84)21 (9,27)39;(29,43)38;(37)35;(43,46)28 (58)44;(13,54)40 (15,17,22,32,40,51)54;(37)50</p>
Rejecting Devil	Non-vassalage and obedience form the ones God has forbidden (Do not follow in Satan's footsteps)	<p>(42)15;(18)7;(142)6;(208 ,168)2 (62)43;(60)36;(6)35;(21)24</p>
	Rejecting Devil	(17)39;(36)16;(256)2

		Detaching oneself from someone Dissociate	:(41)10:(1)9:(19:78)6:(257)2 (4:13)60:(216)26
Strengthening your relationship with God		Praying and Devotional	:(8:16:53:147:193)194)3:(186:201)2 :(86)10:(55:180)7:(52)6 :(4)19:(23)17:(40:41)14 :(89)21:(25-32:114)20 :(83)26:(65:68:74:77)25 (28)52:(15)46:(14:60:65)40
		Vigil the night and additional prayer	(17)51:(16)32:(79)17
	Celebrate (Remember)	Celebrate the praises of Allah	:(152:198:200:203:239)2 :(103)4:(135:191)3 :(28)13:(2:45)8:(205)7 :(227)26:(35)22:(34:42)20:(24)18 (21:35:41)33:(45)29
		Remember with gratitude Allah's favor	:(103)3:(40:47:49:50:122)2 :(69:74:141)7:(7:11:20)5 :(18:72)16:(6:34)14 (13)43:(3)35:(9)33:(36:37)24
		Intimacy with Qur'an and divine verses and understanding of them	:(82)4:(113)3:(121:151)2 :(29)38:(29)35:(45)29:(204)7 (124)9:(2)8:(24)47
		Pleading forgiveness	:(58:199:285:286)2 :(16:17:31:133:135:147:193)3 :(23:151:155)7:(74)5:(106:110)4 :(97)12:(3:52:61:90)11:(33)8 :(22)24:(109:118)23:(73)20:(41)14 :(7)35:(4)34:(16)28:(46)27:(51)26 :(15:19)47:(6)41:(55)40:(53)39:(27)36 (3)110:(8)51
		Oft-Returning and repent	:(16:17:18:146)4:(89)3:(37:54:160)2 :(54)6:(34:39:74)5 :(104:112:117:118)9:(153)7 :(3:52:61:75:88:90)11 :(82)20:(60)19:(119)16 :(70:71)25:(5:31)24 :(17:24:30:44)38:(67)28 (32)50:(10)49:(15)46:(54)39
		Asking Sanctify and purify	(18)35:(103:108)9
		Worshiping and serving	:(36:172)4:(51)3:(21:83:138)2:(5)1 :(70:73:85:206)7:(102)6:(76)5 :(3)10:(112:129)9 :(40)12:(2:26:50:61:84:123)11 :(99)15:(52)14:(30:36)13 :(14)18:(3:22:23)17:(22:36:114)16 :(25:92)21:(14)20:(30:36:65:93)19 :(55)24:(23:32)23:(26:77)22 :(88)28:(45:91)27:(68:77)25 :(22:61)36:(16:17:36:56)29 :(2:11:66)39:(30:44:45)38 :(19)47:(21)46:(64)43:(14:37)41 (5)98:(62)53:(51:56)51
		Praise and bowing down and prostrating and standing and sitting for God	:(98)15:(15)13:(112)9:(206)7 :(33:70:130)20:(58)19:(107:108)17 :(58:64)25:(36)24:(18:26:77)22 :(42)33:(15)32:(17)30:(46)26 :(13)43:(37)41:(55)40:(166)37 (62)53:(48:49)52:(39:40)50:(9:29)48
		Turning to God	(10)42
		Closeness nearness to Allah	(99)9
		Grateful (Thankful)	:(123:144:145)3:(52:152:172:185)2 :(7)14:(26)8:(144)7:(53)6:(147)4 :(36)22:(3)17:(14:78:114:121)16 :(73)28:(19:40)27:(62)25:(78)23 :(13:15)34:(12:14)31:(46)30:(17)29

		(15)46:(12)45:(7.66)39:(12)35
	Supplication with the knowledge and wisdom	(58)19:(109)17:(205)7:(83)5
	Humility and and Ekhat (hyper-humility)	:(90)21:(109)17:(120)16:(199)3:(45)2 (35)33:(54)22
	Express feelings to Allah	(86)12
	Love of God	(54)5:(31)3:(165)2
	Say the name of God at the beginning of the work	:(118.119.121)6:(3.4)5:(1)1 (30)27:(34)22
	Praise of God (Hamd)	:(111)17:(10)10:(112)9:(43)7:(2)1 :(18)30:(15.59.93)27:(28)23:(1)18 :(29.74.75)39:(182)37:(1.34)35 (36)45:(55.65)40
	Knowing Allah is the greatest	:(37)22:(111)17 (9)48:(37)45
	Knowing God, the Lord of the Worlds	:(75)39:(182)37:(1)34:(38)18:(2)1 (13)46:(36)45:(15)42:(20)41:(65)40
Submission to Allah's guardianship, Divine Lordship, The rule and Monitoring God in life	Submission and obedience to Allah, the prophets, Those in authority, the Quran, Allah's religion and the right; adjudication Allah and the Messenger in all disputes	:(130.143.208.285)2 17.31.32.50.53.55.68.95)3 :(132.43.113. :(21)47:(9)39:(7.92)5 :(13.14.59.64.65.69.80.125)4 :(3.157.158.203)7:(155)6 :(15.35.109)10:(71)9:(1.20.46)8 :(123)16:(36)14:(38)12 :(90)20:(43)19 :(27)25:(52.53.54.51.56)24 108.110.126.131.144)26 :(150.163.179. :(11.20.21)36:(2.33.36.66.71)33 :(18)45:(61.63)43:(55)39 (14)49:(17)48:(3.33)47:(9)46
	Belief in the power and providence of God	(24.39)18
	To love and associate oneself with the Imam (a) and the leaders of religion and submit to their authority (Tavalla), Those in authority, submission of Allah's Guardianship	:(45.75)4:(68.150)3:(257.286)2 :(155.196)7:(14)6:(55.56)5 :(31.23)42:(3)39:(6)33:(78)22:(40)8 (11)47
	Knowing Allah's presence and overseeing his actions and not to forget him	(25)27:(19)40:(14)96
	Belief and trust in Allah and His signs	(26)2
	Seeking good in this world and the Hereafter	(148)3:(143.201)2
	Knowing good from Allah and evil from myself	(79)4
	Asking help from Allah	:(9.86)39:(250)2:(5)1 :(128)7:(75)4:(147)3 (26.39)23:(112)21:(18)12
	Knowing Allah is sufficient	:(48)33:(96)17:(43)13:(129)9 (36.38)39
	Seeking refuge in Allah from his soul and temptations of Satan	:(97)23:(98)16:(118)9:(199)7 (36)41:(56)40
Having trust and hope and high opinion in god	Do not despair of Allah's mercy	(53)39:(56)15:(87)12
	Do not be envious of what Allah has given to others as a means of enjoyment and worldly delight	(131)20
	Hope in God and the Last Day and the visage of God (to meet God) Legha Allah	:(29)11:(45)10:(46.156.223.249)2 (21.44)33:(5)29:(110)18:(2)13
	Rely on God	:(81.132)4:(.122.159.160)3

			:(2.49.61)8:(11.23)5 :(71.84.85)10:(51.129)9 :(67)12:(56.88.123)11 :(2)17:(99)16:(11.12)14:(30)13 :(79)27:(217)26:(58)25 (10.36)42:(38)39:(3.48)33:(59)29 (67)39:(74)22:(91)6	
	Theology		(67)39:(74)22:(91)6	
Patience in the face of hardships and tribulations in the way of Allah	Being receptive to divine tests and trials		:(140.152.186)3:(155)2 (31)47:(106)37:(2.3)29:(35)21:(28)8	
	Patience		:(45.153.155.156.177.249.250)2 :(17.120.125.142.146.186.200)3 :(65.66)8:(128)7 :(11.49.115)11:(109)10 :(12)14:(22)13:(18.90)12 :(75)25:(35)22:(65)19:(96.110)16 :(17)31:(60)30:(59)29:(54)28 :(55.77)40:(102)37:(35)33:(24)32 (48)52:(5)49:(10)48:(31)47:(35)46	
	Suffered harm in Allah's cause		(195)3	
	Being the helper of Allah and his messengers and religion		:(40)22:(100)9:(157)7:(12)5:(52)3 (9)48:(7)47	
	Patience, steadfastness, perseverance in the way of Allah		:(147.186.200)3:(250)2 :(74)17:(102)16:(89)10:(11.12.45)8 (7)47:(13)46:(15)42:(20)41	
	The suffered exile (Emigrants) in the path of Allah		:(89.97.100)4:(195)3:(218)2 :(41.110)16:(20.100)9:(72.74.75)8 (10)39:(58)22	
	Jihad		:(154.190.216.218.244)2 :(142.157.169.195)3 :(71.74.75.76.84)4 :(39.72.74.75)8:(35.54)5 :(14.20.29.36.73.88.111.123)9 :(227)26:(52)25:(39.58.78)22:(110)16 (15)49:(4.31)47:(69)29	
		Jihad and defense		:(154.190.216.218.244)2 :(142.157.169.195)3 :(71.74.75.76.84)4 :(39.72.74.75)8:(35.54)5 :(14.20.29.36.73.88.111.123)9 :(227)26:(52)25:(39.58.78)22:(110)16 (15)49:(4.31)47:(69)29
		Precaution in war		(102)4
		Lack of pride in victory		(17)8
		Knowing it from Allah		(60)8
		Peace and compromise		(128.90)4:(61)8
		To motivate other believers in the jihad		(65)8
		General mobilization for jihad in Allah's way		(38.39.40.41)9
		The role of ability to jihad and not to blame The weak benevolent		(91.92.93)9
		Fiqhi (Islamic jurisprudence) Work and scientific and Jtihad beside jihad		(122)9
		Not to excuse for jihad		(20)47
Special Allah's attention of him or her	Having Sakineh, safety and the real reassure heart		:(28)13:(10)8:(113)5:(126)3:(260)2 (4.18.26)48:(23)39	
	To receive wisdom and a benefit overflowing from Allah		:(74.79)21:(12)19:(22)12:(269)2 (20)38:(12)31:(14)28:(21)26	
	Allah's satisfaction of him or her		(28)89	
	To receive a special mercy from		:(74.107.132.157)3:(1)1	

	Allah and healing and the mercy of the Qur'an	:(54.155)6:(175)4 :(56.63.151.155.156.203.204)7 :(64)16:(56.111)12:(57)10:(21.71.99)9 :(50)19:(65.10.16)18 :(109.118)23:(75.84.86)21 :(19.46)27:(56)24 (10)49:(30)45:(9)39:(43)33
	Sharh Sadr (opening up of the breast) for Islam	(22)39:(25)20:(125)6
Having sincerity and the divine motivation in life	Uprising sincerely for Allah	(46)34:(14)18:(8)5:(238)2
	The Divine and monotheistic color and the marking (Sebghatullah) in life	(138)2
	Pure make things for Allah	(40)15:(162)6
God-based and command and divine punishment	Steadfast in prayer	3.43.45.83)2 :(110.148.149.153.177.238.277. :(72.92)6:(12)5:(103.162)4:(43)3 :(114)11:(71)9:(3)8:(170)7 :(14)20:(31)19:(78)17:(31)14:(22)13 :(2.9)23:(35.41.78)22:(73)21 :(31)30:(45)29:(3)27:(37.56)24 (38)42:(18.29)35:(33)33:(4.17)31
	Perform rituals and worship (Including Ancillaries of the faith)	125.128.183.184.185)2 :(197.198.199.200.203. :(7)5:(9)3:(35)33:(3.112)9 (28.29.30.32)22:(162)6
	To perform the vows	(7)76
	Put not forward before Allah and His Messenger in word and deed, etc.	(1)49
	Steadfast in religion, and make no divisions therein	(13)42
	To hold fast by the rope which Allah (stretches out for you) and the Quran	:(170)7:(146.175)4:(101.103)3:(256)2 (43)43:(22)31:(78)22
	Do not put on like and dislike a criterion of good and evil	(19)4:(216)2
	Righteous deeds	:(227)26:(93)5:(82.277)2 :(75.112)20:(122.124.173)4 :(25)84:(94)21:(96)19:(107)18 :(6)95:(7)98:(3)103 :(58)29:(11)85:(58)40 :(11)65:(45)30:(29)48:(56)22:(55)24 :(28)38:(26)42:(30)45 (3)103...(12)47:(57)3
	Doing a benefit overflowing and pioneer therein	:(48)5:(114)3:(148)2 :(77)22:(73.90)21 (32)35:(61)23
	To earn the pleasure of Allah and Satisfied to pleasure of Allah and his Messenger	:(207.265.272)2 :(16.119)5:(15.162.174)3 :(21.59.72.100.109)9 (18)48:(15)46:(130)20:(55)19
	To be happy with the favors and mercy of God is better than whatever you accumulate	(58)10
	Knowing Hereafter and their pleasures better and more stable than worldly pleasures	(36)42:(60)28:(73.131)20:(95.96)16
	Move to the Straight Path and having moderation	:(213)2:(6.7)1 :(68.175)4:(51.101)3 :(125.126.153.161)6:(16)5 :(41)15:(56)11:(25)10 :(36.43)19:(76.121)16 :(46)24:(74)23:(54)22

			<p>:(118)37:(4.61)36 (2.20)48:(43.61.64)43:(52.53)42</p>
		Judging according to the truth and Divine signs	(20.22.26)38:(181)7:(44.47.49)5
		Doing obligation (acting to religious obligations and leaving prohibition) and respect to the indications of Allah	<p>:(128.158.178.183.187.229.230)2 :(3.8.35.66.68.93)5:(13.14.31)4 :(30.32)22:(90)16:(21)13:(112)9 (6.37)33:(1)24</p>
Relation with others	Sense of responsibility in others	Enfagh, Sadaqah, Feeding and giving the property in the way of Allah and to pay Khums and Zakat	<p>3.43.83.110.180.177.195)2 254.215.261.262.265. :(267.277.272.274.271.280. :(114.162.39)4:(17.92.134)3 :(99.60.79.103.71)9:(3)8 :(75)16:(31)14:(22)13 :(35.28.36.41.78)22 :(16)32:(54)28:(67)25 :(47)36:(29)35:(39)34 :(35.33)33:(88)12:(38)42 :(38.39)30:(56.37.22)24:(26)17 :(156)7:(12)5:(41)8:(19)51 (4)31:(3)27:(4)23:(73)21:(31)19</p>
		Nusrat, helping, harboring and supporting	:(31)20:(90)16:(71)9:(72.74)8 (15.34)28
		Enjoining good and forbidding wrong	:(157.199)7:(104.110.114)3 :(72)25:(41)22:(116)11:(71.112)9 (132)20:(55)19:(17)31
		Providing the facilities of marriage for the righteous singles	(27)28:(32)24
		Advised to patience, right, and Mrhmh (kindness and compassion)	(3)103:(17)90
		Not get into deceit and cheating	(92.94)16
		To Invite others to Allah and the religion	:(46)33:(87)28:(67)22:(36)13 (125)16:(15)42:(33)41
		Guiding others to the truth and to command of Allah	(24)32:(73)21:(181)7
		Warn, Glad tidings, Remind	<p>:(2)11:(2)10:(122)9 :(2)16:(89)15:(52)14 :(95)19:(56)18:(105)17 :(1.56)25:(49)22 :(92)27:(115.214)26 :(3)32:(50)29:(46)28 :(28)34:(45.47)33 :(6.11)36:(24.37)35 :(18)40:(17)39:(70)38 :(8)48:(9)46:(7)42 (29)52:(50.55)51:(45)50</p>
		Correct and Halal trading	:(275.276.278.282)2 (37)24:(29)4:(130)3
		Not to be the diminisher (Fraudulent in (weighing and measuring))	:(59)12:(84.85)11:(85)7 (183-181)26:(35)17
		Do not treacherous and be entrusted	:(8)23:(52)12:(27)8:(58)4:(161)3 (26)28
		Ask Allah's forgiveness for other people except hellish polytheists	:(62)24:(47)19:(41)14:(64)4:(159)3 (19)47:(86)26
		Intercede with a good intercession and reconciliation among the people	:(85.114)4 (9)49:(1)8
		To modify the discord between a wife and her husband (If you have the competence)	(35)4
		To be good for others, and beautiful preaching and advising	(125)16:(62.68.79)7:(104)3
Keep the blood and lives of others	:(151)6:(32)5:(29.92.93)4:(84)2 (68)25:(33)17		

	To fulfill that promise	(8)23:(1)5:(177)2	
	To keep their trusts and their covenant	(32)70	
	Don't amalgamate right and wrong and not hide the truth from others	:(42:59:75:79:140:146:159:174:211)2 (46)4:(71:187)3	
	Respecting the rights of others	(27:28:58)24:(2:8:28)5	
	Don't Fash other people	(262:263:264)2	
	don't create nuisance for others	(86)7	
	Dedication (Isar)	(9)59:(58)22:(20)9:(195:169)3:(207)2	
	Observance of the limits of Allah in conjunction with a NA-Mahram	:(5)23:(91)21:(32)12 :(30:31:33:60)24 :(35:32:33:59)33 (25)28:(68)25:(32)17	
	To appreciate the goodness of others and compensate it	(86)4	
	Don't consider too much kindness and don't ruin it by mentioning it to other too often	(262:264)2	
	Teamwork, consultation and cooperation In goodness	:(159)3:(233)2 (2)5:(38)42	
	Empathy and listening to others	(61)9	
	Sympathy;to larger the suffering of others for him	(128)9	
	Not being a burden to others and not asking others to insist	(273)2	
	Do not make mischief in the earth after it has been put right	:(77:83)28:(56:74:85)7 (88:117)11:(36)29	
Having good-tempered and appropriate behavior with others	Compassion and mercy (love and kindness)	:(23)17:(75)11:(128)9 :(3)26(107)21 (29)48:(21)30	
	Being good-tempered	(159)3	
	Not to break your ties of kith and kin (SELE-RAHEM)	(22)47:(90)16	
	To repel badness of others in the best way	(34)41:(54)28:(96)23:(22)13	
	To maintain the honor of others	Not being faultfinding and ridiculing and do not humiliate others	(69)15:(79)9:(10:11)49
		Do not spy	(12)49
		Secrecy	(77)12
		Do not backbite on each other	(12)49:(148)4
		Do not Slander	(10)49:(58)33:(4:11:23)24:(112)4
		Do not gossip	(1)104:(11:13)68
		Having well thought and respond to rumors (Husn al-Zann)	(12)49:(12:15:16)24
		Appropriate behavior with spouse	(49)33:(4:19:20:21)4:(231:235:240)2
		Deal kindly and soft (Modara), Ignoring and dropping (Afv), turning away from sth (sometimes due to anger and indifference and sometimes due to over generous) (Sofh), covering, hide (Gofr), Forgiveness but not moderation (refq) and collusion (Modaheneh)	:(149)4:(159)3:(109:237:263)2 :(134)3:(40:43)42:(199)7:(45)5 (22)24:(13)5

	The ability to manage the emotions in relation to others	(77·84)12
	Humility and modesty	(18)31:(63)25:(23)17:(54)5
	Justice, equity and fairness	:(3·58·127·128·135)4 :(152)6:(2·8·42)5 :(76·90·126)16:(29)7 (15·40)42:(22)38:(9·5)33
	Appropriate behavior with children	(31)17:(151)6:(233)2
	Having polite and respectful behavior	:(19)31:(27·62)24:(12)20:(68)12 (53)33
	To show kindness to the orphans	(17)89
	Brotherhood and friendship with the faithful	(10)49:(5)33:(103)3
	Affection (Ulfat)	(63)8:(103)3
	Not being grudged	(47)15:(43)7:(127)6
	Not get into the envy	(30)5:(32)4
	Not get into the conflict	(46)8
	Goodly exhortation	(46)29:(125)16
	Anger control and restrain (their) anger (Kazme Gheyz)	(37)42:(134)3
	To use patience	:(87·126)7:(34)6 :(83)12:(75)11:(46)8 :(42·126·127)16:(24)13 :(85)21:(130)20:(28)18 :(10)39:(17·44)38:(20)25:(111)23 (27)54:(39)50:(43)42:(35)41
	Care in Speech	:(70·32)33:(5·8·9)4:(235·83·262)2 :(23·28·53)17:(21)47 :(44)20:(10)35:(24)22:(27·24)14 (55)28:(72)25:(30)22:(62)19
	Righteousness and Goodness	:(83·180·177·220·195)2 :(36·114·128)4:(134)3 :(151·160)6:(93)5 :(6·37)33:(77)28:(46)18:(90·128)16 :(14·32·47)19:(23)17:(99·100)12 (15)46:(14·15)31:(8)29
	Careful selection in choosing friends, companions and models	:(41·54·56)19:(28)25 :(21)33:(59)16:(76·78·83·85·89)21 :(83·109·120·123·130·139·181·79)37 (59)43:(16·45·48)38
Do not oppression and oppression rejection	Not to accompanied With wicked people	(68)6
	Not to oppression to others	:(90)16:(52)10:(2·3·10·30)4:(231)2 (42)42:(·22)38
	The reluctance reliance on the oppressors	(113)11
	Rejecting Oppression and Defending the Oppressed	(9)49:(39·41)42:(15)28:(148)4
	Do not be scared of people and unbelievers and oppressors	:(13)9:(3·44)5:(173·174)3:(150)2 (37·39)33:(46·68·77)20
	Refusing to deny and mock Divine signs	(140)4
Awareness in interact and relate to individuals and specific groups and considering the God in their relationships	After playing the duties not be upset that those who rush towards disbelief	(23)31:(41)5:(176·184)3
	Do not pity on Divine limit", or "restriction (Hudud: is an Islamic concept: punishments which under Islamic Shariah law((2)24
	Vigilance in entering into treaties with enemies	(58)8

		Taqiyyah when it is necessary (To do dissimulation of beliefs to protect oneself)	(28)40
		Not influenced by enemy propaganda	(65)10
		Lack of trust in those who publicly commits sins (Faseq: evildoer, evil-liver) and their news	(6)49
		Opposition to the actions of the wicked (not their own)	(168·216)26
		Unafraid to the reproach of reproacher in way of faith	(54)5
	Dealing with ignorant	Turn away from the ignorant	(199)7
		(Peace be on Somebody) Saying Hello	(89)43:(55)28:(63)25:(47)19
	Deal With the Hypocrites	Turn away from (Sth)	(63·81)4
		Advice and preaching	(63)4
		Expressive and eloquent speech	(63)4
		Considering their bad background do not trust them	(83)9
	Behavior with polytheists and disbelievers	The fight against polytheism and disbelief and its manifestations, abomination of Shirk	:(33)7:(19·151)6:(3)5 :(38)12:(105)10:(1·3)9 :(38·110)18:(39)17:(120)16:(36)13 :(55)24:(59)23:(26·31)22:(57·58)21 :(13·15)31:(31)30:(8)29:(87)28:(68)25 (51)51:(29)39
		Maintaining the treaty with the committed polytheists and non-accomplice against believers	(4·7)9
		Jihad against polytheists except those who turn to Allah in repentance	(5)9
		Giving protection to the polytheists asylum seekers	(6)9
		Convey the word of Allah and giving protection to the polytheists asylum seekers	(6)9
		Brotherhood with those who turn to Allah in repentance (real repentance)	(11)9
		Jihad with treaty-breakers	(12·13)9

			and those who is taunting about religion	
			Being strict (concentration, intensity, decisiveness) those who disbelieve	(29)48:(73·122)9:(54)5
			Do not ask forgiveness for hellish polytheists	(113)9
			Away from polytheists	(30)32:(94)15
Relation with self	Self-discovery (self-Knowledge)	(53)41:(66·67)19:(5·6)86		
	To improve oneself	Seeking knowledge helpful	To ask the question from who is aware and not asking essential questions	(7)21:(43)16:(101)5
			Science learning	:(19)13:(22)12 :(114)20:(65·66)18 :(54)22:(74·79)21 :(15·40)27:(21)26 :(56)30:(14·80)28 (9)39:(28)35:(6)34
			Affirmations and denials wisely, hearing and searching good views and following the best quotes	(169)7:(39)10:(36)17:(18)39
		Not follow the passion		:(50)28:(43)25:(176)7:(135)4 :(23)45:(26)38:(29)30 (3)54:(23)53:(14·16)47
		Purification of the self (Tazkiah) and learning the Book and Wisdom		(164)3:(151)2
	Self-esteem and self-confidence	Confident, loose and not sad in the face of problems		(35)47:(139)3
		Being beloved sight of Allah, and having self-esteem		(8)63
	Taking Responsibility for Your Own Care	Turn away from vain Issues		(72)25:(3)23
		To consider his food		(24)80
		self-care and responsibility for own self		(16)20:(36)17:(107)6:(105)5
	Thinking, understanding, intellection, Insights	Not to offer oppression own souls		:(117·135)3:(54·57·231)2 :(70)9:(23·160)7:(64)4 :(101)11:(44)10 :(44)27:(33·118)16:(45)14 :(9)30:(40)29:(16)28 (32)35:(19)34
		:(73·164)2:(4)54:(21·20·24·46)51:(57)15:(8)50:(20)45:(45)38 (72)28:(80)23:(68)36:(109)12:(138)37:(169)7:(104)6:(13)3:(19)35		
	Activating and purposeful	Be get into working and effort		(39·40)53:(94)21:(19)17
		An active role in life, not choosing the relief work hard		(7)94
Moving towards real goals fit for himself and the creation goals		:(56)51:(1·2)103:(115)23 (12)65		
The ability to dominate his emotions	Not having fear and grief (The friends of Allah and guided by Allah)		:(38·62·112·262·274)2 :(109)23:(69)5 :(48)6:(170)3	

			$\{ (62 \cdot 63) 10 \{ (35 \cdot 49) 7$ $(13) 46 \{ (20) 41 \{ (67 \cdot 69) 43$	
Hereafter thinking and tact and prudence	Remember death and the day of reckoning, thinking of the Hereafter and not neglect		$\{ (1 \cdot 34 \cdot 35) 21 \{ (185) 7$ $\{ (37) 24 \{ (15) 23$ $\{ (11) 32 \{ (50) 30$ $(18) 42 \{ (9 \cdot 13 \cdot 56) 39 \{ (46) 38$	
	Forethought		$\{ (111) 12 \{ (103) 11 \{ (86) 7$ $(6) 49 \{ (18) 47 \{ (21 \cdot 82) 40$	
Addressing the real needs properly	Not get into the extravagance and the wastefulness (Israf)		$\{ (141) 6 \{ (6) 4 \{ (147) 3$ $(26 \cdot 27) 17 \{ (31 \cdot 33) 7$	
	Eating and drinking		$\{ (168 \cdot 172 \cdot 173) 2$ $\{ (118 \cdot 119 \cdot 121) 6 \{ (3 \cdot 88) 5$ $\{ (114) 16 \{ (31 \cdot 32) 7$ $(20) 23 \{ (28) 22 \{ (81) 20$	
	Cleanliness and hygiene		(3)5	
	Adornment and embellishment		(32)7	
	Healthy Recreation		(32)7	
	Clothing & wrap (Hijab)		(4)74	
	Marriages and families	Chaste and not adulterous		(5)5 \{ (24 \cdot 25) 4
		The believer bondwoman and slave better than free polytheist		(22)2
		To marriage with Ham-Kofv (ESP of either of a couple or of either of partners intending to marry) of equal social station; of equal family or social status; of equal station in life, hence: match; equal in birth (a marriage between equals in birth) n match (with reference to social status and station in life)		(3 \cdot 26) 24
		Not being strict in marriage		(27) 28
	Harmony in the Science of Heart, Word and Deed			$\{ (167) 3 \{ (44) 2$ $(5) 62 \{ (2 \cdot 3) 61 \{ (226) 26$
Having a coherent philosophy in life	Accept the religion of Allah and sincerity on it		$\{ (146) 4 \{ (19 \cdot 83 \cdot 85) 3$ $\{ (29) 7 \{ (161) 6 \{ (3) 5$ $\{ (2 \cdot 3 \cdot 11 \cdot 14) 39 \{ (30 \cdot 43) 30$ $(14 \cdot 65) 40$	
	Sharh Sadr (opening up of the breast) for Islam		(22)39 \{ (25) 20 \{ (125) 6	
To forget about worldly goods and also leaving the asceticism	Not having sadness of the past and not intoxication from what they have		(23)57	
Relation with the universe	Considering sense of the universe and the continuity with it in his submission to Allah		(79)21 \{ (83) 3	
	Seeing creation as a sign, thinking and understanding its purposefulness		$\{ (99 \cdot 97 \cdot 96) 6 \{ (190 \cdot 191) 3$ $(13) 45 \{ (44) 24 \{ (11 \cdot 69) 16 \{ (3) 13$	
	Utilization from the facilities the universe properly		$\{ (32 \cdot 33) 14 \{ (142) 6 \{ (29) 2$ $\{ (65) 22 \{ (66) 17 \{ (5 \cdot 14) 16$ $(12 \cdot 13) 45 \{ (20) 31$	

Because the human in his life has the four relations that settled down they will guarantee his health, according to the findings obtained from this present study that is shown in Table(1), include:

A) The healthy man in relation with Allah has the following indexes:

Faith in Allah and divine piety; Rejecting Devil, Strengthening your relationship with God; Submission to Allah's guardianship, Divine Lordship, The rule and Monitoring God in life, Trust and hope and high opinion in god, Theology; Patience in the face of hardships and tribulations in the way of Allah; God-based and command and divine punishment; special attention to Allah (“Qurb” means being the center of attention of someone and to hold a special place near them), Having sincerity and the divine motivation in life.

(B) In relation with Self, provides the following indexes:

Self-discovery (Self-knowledge), to improve oneself, Self-esteem and self-confidence; having a coherent philosophy of life that is the real; Taking Responsibility for Your Own Care (responsibility thoughts, emotions, intentions, actions), Thinking, understanding (Taddabor), intellection, Insights, activating and purposeful; The ability to dominate his emotions (fitting expression and inhibition), Hereafter thinking and tact and prudence, Addressing the real needs properly, Having cohesion and harmony in the Science of Heart, Word and Deed; to forget about worldly goods and also leaving the asceticism.

(C) In relation with Others have been following indexes:

Appropriate sense of responsibility in others, having good-tempered and appropriate behavior with others; Careful selection in choosing friends, companions and models; do not oppression and oppression rejection, Awareness in interact and relation with individuals and specific groups and considering the God in their relationships.

(D) In relation with the Universe have been following indexes:

Considering sense of the universe and the continuity with it in his submission to Allah; seeing creation as a sign, thinking and understanding its purposefulness; Utilization of the facilities the universe properly. Each of these indexes, have subcategories that have been identified in table 1.

Conclusion

As regards in dimensions emotional, mental, and spiritual, In the Holy Qur'an health and disease to "heart" have been attributed, it can be said healthy person is one who has a pure heart (Qalbin Saleem) [18]. Such an individual can be called the believer worshiper (devout) learned. Such a person regulates the four relations of human (with Allah, self, others and the universe), based on faith and obedience to Allah, and also the intellect.

A healthy person, by overcoming his theoretical intellect, on the illusion, and also with his practical intellect; overcoming lust and wrath, convictions (beliefs), ethics (morals, feelings, tendencies and intentions), and actions (behaviors) himself adjusted based on the Allah's pleasure and with fulfilling of his divine nature, by using internal and external resources that Allah has provided, and by overcoming the obstacles faced, creates the "own disposition" (Shakleh) {Shakleh can consider as a synonym of personality in psychology.} strongly and properly (according to his capacity) and moves to the great goals such as guidance and growth, intellect, nearness, satisfaction and servant of Allah until achieved to the purity and pure life and Paradise and expects to meet Allah. As it was stated, the principles and the assumptions related to anthropology (also ontology, epistemology and generally difference in worldviews) can be considered as the key to the difference between various definitions of "mental health" from the perspective of different views and schools.

Obviously, in this view that the human is intended a creature of Allah and closely associated with him, this relation, in the definition of "mental health" cannot be denied. Anthropological foundations of Islamic worldview and the Quran play a key role for the definition of "mental health" based on verses of the Qur'an as that the material anthropological foundations also play in definitions of schools and the views dependent on this kind of worldview. According to the Holy Quran and Islam, the human is a creature of Allah; he is two-dimensional being; has a creation purposeful; he is the servant of Allah; with the death, his life does not end. But also sees another life ahead him; he is trust and free choice being (Although heredity and upbringing affected on his life, but he doesn't condemned and compelled had also he has free will and of course considered his capability and ability); in his life, instead of anthropocentrism and lust-centered, dominates God-centered; The centrality of his existence is more dependent on his "soul" than the "body"; God gave him the dignity and virtue and knows him as trustee; human beings have "primordial human nature" {Fitra is an Arabic word that has no exact English equivalent although it has been translated as 'primordial human nature', and as "instinct" or common sense and also that means "innate nature", "instinct", "natural disposition", it is used to refer to a human being's healthy natural tendencies that it is born with before it is corrupted.} And "nature" and these elements play a vital role in the definition of mental health. He is against God is pure poor and there tends to the fullest; Internal and external enemies, including "blaming soul" and the devil threatened him; Intentions in the actions (accepting and rejecting) play a key role; the human can variability; Allah gave him the assignment according to his capacity; He will be tested with difficulties; Between men and women in terms of human values, There is no difference; Despite individual differences, despite individual differences, all human beings in some features such as having the "Devine nature" are common. Furthermore, the human is a multi-dimensional being and has animal and divine and human dimensions. Quran from the human Animal Self "evil-prompting self" that is summarized in lust and wrath and some carnal desires, suchlike commented: "While those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode." [Surah Muhammad [47:12] - Al-Qur'an al-Kareem] And Allah in another verse to the Prophet (PBUH) says: "Leave them (the infidels) alone, to enjoy (the good things about this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them)". [Surah Al-Hijr [15:3] - Al-Qur'an al-Kareem]

Another dimension that is superior at Animal Self called the Human Self (Devine nature). The human in this level, aside from the animal stage has the owner of the intellect and the reason and will. Some verses of the Quran refer to this aspect and layers of human existence: "Indeed, in the life of bees, there are signs for those who give thought." [Surah An-Nahl [69:16] - Al-Qur'an al-Kareem]. "We detail Our signs for people who understand." [Surah Al-An'am [6:98] - Al-Qur'an al-Kareem] So the results showed that, the verses putting up "inner heart" for the human. And created him as the owner of the heart and also to have the Soul, and the proportion and order given to it; that is from the source of natural

monotheism and as well its enlightenment as to its wrong and its right; all of them announced from human dimension and meta-animal mankind.

The third layer is the top human self who, in fact, did not belong to himself, called "Your Self of Self," but also it is for the original master and his creator and a reasonable person about it, is the Devine trustee. To these dimensions of human existence in verse of Surah Isra noted that: "And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)." [Surah Al-Isra [17:36] - Al-Qur'an al-Kareem] Among Allah's creatures, none of the creatures covered by this layer and the only human have been decorated with this ornament. So if humans with the same component of own existence, namely, eyes, ears and heart will be questioned, turns out beyond These external and internal components, there is another self on the backend of backend, because reasonable person's identical forms his inner heart, heart and breast. The human be asked: "what did the heart and what is it used? Why did not modify affirmations and denials it? And why did lead faith and rejection and hypocrisy...?" It becomes clear in the human's "stealth of stealth" and at the heart to his heart, there is another honorable and the inner heart's trust, and his heart authority held the same Devine covered trust and is the same Devine self and the superior layer unknown human. So it is recommended that human ethical system be set in a way that has total compatibility with all dimensions, especially the third dimension of the human personality. Therefore, the best human ethical system, a system that is set according to the Devine dimensional human being [19].

Clearly, in the world of psychology and its related issues, such as discussion of mental health and mental illness, consider to all aspects of the human being. Considering some aspects, and ignoring other aspects and also the original aspect of human being, certainly will engender an incomplete view. For example, in Freud's psychoanalytic school instincts as driving of forces personality presented. These instincts include Life Instincts (Eros) and Death Instincts (Thanatos). Looking for satisfying the needs of food, water, air and sexuality are among Life Instincts. Oppositely, there are the Death Instincts, which are one of the most significant of these, the drive aggression. It seems that in Freudian psychology, merely an animal aspect of the human has been considered, it is also with a specific Freudian interpretation. In other psychological schools, finally, animal and human aspects have been considered (it also with interpretations of theorists of these dimensions which may be completely wrong) and not considered divine aspects of human beings. It does not seem such an imperfect view and look to humans, are able to the response the basic issues of human life. In Quranic and Islamic look, all aspects of human being are taken into account correctly and the status and importance of each dimension are properly explained. In the definition in the current study, based on four human relations with God, was presented, Anthropological foundations extracted from Islamic worldview and the Qur'an and aspects of human being, are considered. Clearly the presence of these bases, in the definition of "mental health" of the perspective of the holy Quran, there are clear differences among the definitions of psychologists who have other theoretical approaches. In the Islamic view, the human be asked and in charge to Allah, and cannot consider this issue, ensures his mental health in the life must be "the real meaning" and each meaning, not really meaning. The meaning when can be correct and principled that is the reality and not imaginary. Human relation with God is a real relation, and he seriously needs to this relation. When the human achieved to understand from the truth of his existence, and his relations (with Allah, self, others and the universe) adjusted based on the facts of the universe, it can be hoped that move toward heart health. Today, Western psychology away from the facts as a need for attention to the spiritual dimension of human being, and the removal religion and God from human relations, has forgotten the most important human. Pathologically, by eliminating the role of spirituality, most of the real disease basically not identified and many problems and issues (such as homosexuality, etc.) Incorrectly interpreted and also be confused. If we look from the perspective of positive psychology, most of the facts of the universe cannot properly explain. But Islamic and the psychology of religion (given that there are many commonalities between the main monotheistic religions of the Abrahamic and also the common language between believers can be found); with a broad and all-encompassing vision of humanity and considering the fundamental principles, keeping in mind that the real dimensions of human being. Actually, considering the vital role and undeniable God in people's lives, with a perspective, promising to provide a fair picture of the human disease and also the real human mental health and has a bright future ahead.

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