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An Analysis of Spiritual Health (Insightful Dimension) with an Emphasis on Nahj al-Balagha in Order to Present Educational Implications

Jahangir Shafiee Ganjeh[1], Mohammad Reza Shamshiri[2]✉, Zohreh Saadatmand[3]

1. PhD Student, Department of Educational Sciences, Isf.C., Islamic Azad University, Isfahan, Iran
2. Associate Professor, Department of Philosophy and Islamic Theology, Isf.C., Islamic Azad University, Isfahan, Iran, 1285740408@iau.ac.ir
3. Associate Professor, Department of Educational Sciences, Isf.C., Islamic Azad University, Isfahan, Iran

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ABSTRACT

Objective: The purpose of this study was to explore spiritual health in Islamic teachings—particularly in Nahj al-Balāghah—in order to extract and propose practical educational implications.

Methods: This research employed a qualitative content analysis and meta-synthesis approach. Twenty-one scientific studies related to spiritual health in Islamic teachings with emphasis on Nahj al-Balāghah were analyzed. Data were coded using MAXQDA24 software through three stages: open coding, axial coding, and selective coding. The analysis focused on the core dimension of spiritual health (the "cognitive" or "vision-based" dimension), structured around four indicators: relationship with God, relationship with self, relationship with others, and relationship with creation (nature).

Results: Findings showed that spiritual health, within the Islamic framework, represents a comprehensive and dynamic model grounded in four major indicators: connection with God, self, others, and creation. In the cognitive dimension, the model encompasses components such as monotheistic orientation, divine self-knowledge, social ethical conduct, and meaning-orientation. The analysis revealed that the relationship with God forms the central axis influencing all other dimensions; divine self-knowledge acts as a bridge between them; and awareness of existential dependence drives the individual toward service to others. Based on this synthesis, multiple educational implications were extracted concerning the learning environment, tools, methods, content, educator, and learner—all emphasizing deeper understanding of reality, self-knowledge, and attention to divine signs in nature.

Conclusions: The strength of this model lies in its holistic consideration of all educational components. However, implementing it within existing educational systems requires curriculum reform, training multi-dimensional educators, and designing flexible learning environments. This ensures that spiritual health can emerge as the ultimate outcome of an authentic relationship with God and existence in both individual and social life.

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Introduction

Spiritual health is one of the important yet lesser-known dimensions of human well-being, intricately intertwined with other existential dimensions such as the physical, psychological, and social. Spiritual health refers to fulfilling the reasonable needs of human beings in this world and the Hereafter, grounded in the philosophy of human creation, thereby enabling the realization of true human life (Mir Mo'ini & Vashian, 2025). In Islamic teachings, spirituality and spiritual health are emphasized as fundamental components for attaining *ḥayāt ṭayyiba* (a wholesome life) and a prosperous, meaningful existence. This dimension of health not only influences inner peace and psychological coherence but also contributes to the establishment of moral and just human and social relationships.

Nahj al-Balāgha, as an unrivaled treasury of ʿAlawī wisdom, provides a comprehensive framework for explaining and actualizing spiritual health. The sayings of Imam ʿAlī (a) in this seminal work—with their profound emphasis on piety, self-purification, and deep connection with God—serve as an inspiring source for examining various dimensions of spiritual health. Furthermore, these teachings offer foundations for developing educational models that may serve as valuable guidelines for enhancing spiritual health across future generations within educational and training systems.

Although the term "spirituality" and its derivatives do not appear in classical Islamic sources, they have become prevalent in both Arabic and Persian scholarly discourse. Spirituality is an endeavor focused on cultivating self-knowledge, knowledge of God, knowledge of people, and an understanding of nature. This pursuit continually seeks to unify and harmonize these qualities in the direction of becoming an "ideal human being." From one perspective, spirituality is associated with three major themes: God, the world, and the human being. Islamic teachings in general—and *Nahj al-Balāgha* in particular—assist in identifying key indicators of spiritual health across cognitive dimensions (truth of life, beliefs, and values), experiential dimensions (feelings of hope, inner peace), and behavioral dimensions (the outward manifestation of one's spiritual beliefs). Spirituality incorporates both vertical and horizontal dimensions: the vertical dimension reflects one's relationship with God as an infinite power, while the horizontal dimension represents connectedness with others as well as with one's own inner self.

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It appears that spiritual aspects of life motivate individuals to strive continually toward higher purposes. Therefore, understanding the indicators of spiritual health from the perspective of *Nahj al-Balāgha* significantly contributes to the physical and spiritual well-being of individuals and ultimately to the well-being of the broader human community. Spiritual health is manifested in recognition of and friendly connection with God and His servants, as well as in realizing virtues within oneself. In this sense, a believing individual—through appropriate life choices such as choosing virtuous companions, selecting a suitable career, or choosing a righteous spouse—can establish healthy social relationships and attain spiritual and psychological tranquility.

In the present study, *Nahj al-Balāgha* is examined based on its sermons, letters, and wise sayings in order to address the central research question, which pertains to identifying its educational implications. It is as though the perspective inherently leads one toward its outcomes, and upon accepting that perspective, its consequences become self-evident.

Although spiritual health holds a significant place in Islamic teachings—especially in *Nahj al-Balāgha*—few scientific studies have undertaken a detailed analysis of this concept and its educational implications. Thus, the present research is grounded in an effort to respond accurately to key questions based on Islamic teachings with emphasis on *Nahj al-Balāgha*.

Since the emergence of spiritual health as a concept within the health sciences, researchers have been unable to arrive at a unified definition. Even among scholars of the same religious or cultural background, significant disagreements persist. Therefore, it is necessary to examine the conceptual structure of spiritual health from the perspective of Islam in order to identify its specific indicators. Existing studies on spiritual health fall into two primary categories: those that investigate its conceptual foundations, and those that attempt to clarify the meaning of spiritual health. In the context of general health, this term and its related concepts have been applied in both material and non-material domains, including moral and divine values. Considering that both Islamic and non-Islamic scholars frequently associate spirituality with moral and religious values—such as worship, prayer, and contemplation—it appears that a person endowed with correct faith, who follows divine guidance and avoids moral impurities, attains a level of spiritual well-being that may be referred to as “spiritual health.” This understanding allows for the coexistence of physical illness with spiritual well-being, meaning that an individual may be physically ill yet remain spiritually healthy, just as one may be physically healthy yet spiritually ill. Moreover, as many

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researchers acknowledge, spiritual well-being may positively influence the recovery from physical illness.

"Spiritual health" is a relatively new expression without a universally accepted definition among scholars. Additionally, the terms "spirituality" and "spiritual health" do not appear in *Nahj al-Balāgha*. Thus, determining the boundaries of spiritual health in this text requires interpretative investigation. Although such an interpretation does not represent a definitive definition, it may still be meaningful as long as it does not contradict Islamic doctrinal or ethical principles. Therefore, while acknowledging the beneficial influence of spirituality on human physical well-being, only forms of spirituality free from polytheistic or erroneous beliefs can be accepted, since the aim of spiritual health is not merely physical wellness but fundamentally the possession of sound beliefs.

During recent decades, spiritual health has attracted the attention of numerous researchers. Initially, scholars sought to provide conceptual and operational definitions and propose frameworks for its assessment (Abbasi et al., 2012; Rashad, Abbaszadeh & Rashad, 2021; Tayyebnia, 2018). Subsequently, other studies designed and validated indigenous tools for measuring spiritual health based on Islamic sources (Farajnia, 2022; Azarbaijani & Bayat, 2023).

From a theoretical perspective, spiritual health is rooted in Islamic anthropology and worldview. Several studies have examined its anthropological and philosophical foundations (Sharifi, 2024; A'rafi, 2017; Yousofi, 2023), while others have explored its connection to human perfection. Analyses of the views of Imam Khomeini (Yousofi, 2023), Imam al-Sajjad (Zarnousheh Farahani & Etrat-Doust, 2023), and the Supreme Leader (Forootan, n.d., 2019) have further enriched this field.

Research has also addressed the practical and functional dimensions of spiritual health. Studies have highlighted the role of faith, sincerity, and the Qur'an in the promotion and maintenance of spiritual well-being (Dehqani et al., 2023; Abolghasemi & Asadzandi, 2017; Vormohammadi et al., 2022). Other scholars have identified factors such as travel and lived experiences (Imani Khoshkhoo & Shahrabi Farahani, 2022), as well as joy from the perspective of the Qur'an and mystical literature (Khoshi, Mokhtari & Tavassolian, 2022), as contributors to spiritual health. Furthermore, some studies regard spiritual health as the most important dimension of overall health (Haji Sadeghi, 2022) and emphasize its necessity in educational and social systems, particularly in the upbringing of children and adolescents (Khazaei & Khazaei, 2019). Systematic reviews and

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meta-syntheses conducted in Iran suggest that spiritual health within an Islamic and indigenous context is one of the foundational components for enhancing quality of life and human flourishing (Isa-Morad, Hasanvand & Ghalami, 2021).

In the present study, the foundations of spiritual health in Islamic teachings—with emphasis on *Nahj al-Balāgha*—are examined. Within this framework, spiritual health corresponds to the notions of a "sound heart" (*qalb salīm*) and a "tranquil soul" (*nafs muṭma'inna*), achieved through correct beliefs, trust in God, hope for the future, and inner peace. In contrast to humanistic or materialistic approaches that disregard the truthfulness of beliefs, Islamic teachings emphasize the reality of the soul, its permanence, and the determining role of religious beliefs in promoting spiritual health.

The significance of this research lies in its focus on the educational implications of spiritual health in the field of pedagogy. Modern psychological and emotional crises stemming from detachment from spirituality and the pressures of contemporary life have amplified the need to return to spiritual values. In this regard, Islamic teachings and *Nahj al-Balāgha* offer rich and practical guidance for spiritual education. However, insufficient scholarly attention has been devoted to this domain, leaving notable theoretical and practical gaps.

This study is important from three perspectives—conceptual, research-based, and practical. Conceptually, it provides a foundational framework for explaining the relationship between humans and God, the self, others, and nature. From a research standpoint, it fills existing gaps in the academic literature and contributes to the development of indigenous knowledge in the field of spiritual health. Practically, it offers concrete educational strategies for teachers, educators, counselors, and families to enhance quality of life, strengthen religious identity, and reinforce spiritual values within Islamic educational systems.

Material and Methods

The present study, conducted with a qualitative approach—specifically through a research synthesis methodology—aimed to collect, integrate, and reinterpret findings from previous studies, with an emphasis on *Nahj al-Balāgha* within the framework of spiritual health. The research employed a meta-synthesis strategy combined with inductive content analysis, including

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open, axial, and selective coding, and was carried out based on the model proposed by Sandelowski and Barroso (2006).

Data were gathered using documentary (library-based) methods and were processed through systematic note-taking and analysis. The sample consisted of 61 relevant studies, which, after a rigorous screening process, were narrowed down to 21 studies selected for the final analysis.

Research validity was ensured through reliance on authentic Islamic sources, alignment with established scientific indicators of spiritual health (connection with God, the self, others, and creation), and comparison with related scholarly literature. Reliability was confirmed through re-coding procedures and the use of MAXQDA software, yielding a reliability coefficient of 97.72%.

In this process, concepts related to spiritual health in *Nahj al-Balāgha* were first identified and extracted as open codes. These were then organized into axial codes and ultimately integrated into selective codes and overarching themes, leading to the development of a comprehensive model of spiritual health based on Islamic teachings and its corresponding educational implications.

Ethical considerations were observed throughout all stages of data collection, analysis, and reporting.

Results

Research Question 1: What is insight-based (cognitive) spiritual health with its four indicators in Islamic teachings?

According to Table (1) and Figure (1), insight-based spiritual health consists of four key indicators: connection with God, connection with the self, connection with others, and connection with creation (nature). Each dimension was separately analyzed and interpreted.

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Table 1. Insightful spiritual health with four indicators

Code	Open codes	Axial codes	Selective codes	Main category	Main concept
1.10.1.1.2	Intuitive experience of transcendental truths	Transmaterial perceptions	Connection with God	Insight	Spiritual Health
1.9.2.2.2	Transmaterial perception of existence				
1.13.3.3	Human agency	Human will			
1.16.3.2	Knowledge of the Prophet (PBUH) and the Ahl al-Bayt (AS)	Imitation			
1.7.6.4	Belief in the origin and resurrection	Principles of religion			
1.1.3.1	Hope in divine mercy	Divine hope			
1.2.4.1	Hope in divine mercy				
1.11.4.2	Belief in God	Faith in God			
1.5.4.4	Belief and certainty in God				
1.17.4.9	Belief and certainty in God				
1.19.1.1	Realization of Islamic ideals	Religious idealism			
1.14.4.1.2	Belief in the world of heaven and resurrection	Belief in the unseen			
1.12.4.2.2	Belief in the unseen and the world of heaven				
1.14.4.1	Knowledge of the unseen				
1.4.2.6	Belief and correct beliefs	Fundamental Beliefs			
1.14.4.1.1	Thinking about divine signs in nature and the soul	Thinking in Genesis			
1.18.2.2.2	Thinking about creation as a way to know God				
1.17.1.1	Regarding nature as a divine sign				
1.17.1.7	Thinking about nature				
1.18.1.2	The right to describe God	Divine Creation			
1.12.4.2.3	Belief in God as the axis of existence	Central Monotheism			
1.12.4.2	Monotheistic knowledge				
1.14.4.3	The axis of monotheism				
1.15.4.3	Monotheistic-centricity				
1.6.3.2	Belief in the oneness of God				
1.8.4.2	Oneness in worship of God				
1.1.3.3	Trust and intercession	Trust			
1.2.4.5	Trust and trust in God				

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1.11.4.2.2	Belief in the active presence of God in life	Divine Presence in Life
1.15.1.1	A good life	Spiritual Life
1.16.3.3	Knowledge of God	Theology
1.3.5.4	Belief in the existence of God and Divine Attributes	
1.7.6.3	Divine Knowledge	
1.16.3.3	Knowledge of God	
1.14.4.3.2	Knowledge of God as a Source of Health	Applied Theology
1.15.4.3.2	Knowledge of God as a Source of Perfection	
1.13.2.3.1	Attention to Divine Verses within oneself	
1.15.4.2.1	Reflection on the Powers of the Soul and Existential Poverty	
1.18.1.3	Divine Incalculable Reward	Divine Mercy
1.11.1.1	Key Distinctions of Religious Spiritual Health	Spiritual Health
1.16.3.3.2	Knowledge of Divine Names and Attributes	Divine Attributes
1.8.4.2.3	Knowledge of God and Power and Knowledge	
1.18.5.4	Pure Worship	Servitude
1.18.1.4	Immunity from Sin	Infallibility
1.8.4.1	Having Rational Beliefs	Religious Rationality
1.11.4.2.1	Belief in the Purposefulness of Creation	The Finality of Creation
1.12.4.2.1	Belief in the Purposefulness of Creation	
1.13.3.1.2	Belief in the Wisdom of Creating the World	
1.9.3.2.2	Innate Tendency to Worship	Worshipful Nature
1.16.3.3.1	Understanding Existential Dependence on God	Existential Poverty
1.13.3.2	Belief in Divine Destiny	Predestination
1.2.3.4	Contentment with Divine Destiny	
1.8.4.1.1	Belief in the Divine Caliphate of Man	Human Dignity
1.13.1.2	Divine Caliphate	
1.9.2.2.1	Knowledge of Man's Eternal Position	
1.19.2.1	Spiritual Supremacy	Perfectionism
1.19.2.2	Spiritual Fruits	
1.11.1.1.3	Axial Nature	Anthropological Foundations

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1.12.4.1.1	Knowledge of Divine Nature		
1.13.2.4	Divine Nature		
1.11.1.1.1	Spiritual Causal System		
1.8.4.2.4	Monotheistic Explanation of the System of Existence		
1.18.5.3.2	Permanent Reminder of the Hereafter	Answerism	
1.8.4.1.3	Belief in the Hereafter		
1.3.5.3	Belief in the Resurrection		
1.17.4.2	Belief in the Last Day		
1.18.5.3	Attention Special for the Resurrection		
1.15.4.1	Knowledge of religious rules	Religious Knowledge	
1.16.3.1	Knowledge of religious rules		
1.3.5.1	Awareness of religious teachings		
1.15.4.1	Knowledge of religious rules		
1.9.2.2	Beneficial knowledge	Practical Knowledge	
1.10.2.1.1	Decision-making based on combined science (empirical + revelation)	Monotheistic Epistemology	
1.10.2.1.3	Analytical thinking based on monotheistic principles		
1.1.1.1.3	Searching for spirituality	Existential Meaning	
1.11.4.1.1	Understanding the meaning of life through communication with God	Meaningfulness of Life	
1.8.4.2.1	Understanding the purpose and goal of creation		
1.3.5.2	Purposeful cognition of life and the creation of the world		
1.17.4.1	Belief in the infallible prophets and imams	Prophecy and Imamate	
1.14.4.3.1	Belief in the unity of the system of existence	Oneness of Being	
1.15.4.3.1	Understanding the unity of the system of existence		
1.2.1.1	Tolerance of problems (positive attitude towards calamities)	Acceptance of Destiny	Communication with yourself
1.2.4.2	Patience and perseverance		
1.5.4.1	Acceptance of divine destiny		
1.7.6.2	Belief in divine wisdom		
1.2.1.3	Spiritual balance (balance between material and spiritual)	Mental Balance	
1.2.3.3	Asceticism and detachment from the world		
1.13.3.4	The duality of man		

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1.5.1.1	Reducing the fear of death	Transmaterial Worldview		
1.7.6.1	Spiritual interpretation of events			
1.1.1.4.6	Self-awareness	Self-Knowledge		
1.11.4.1.2	Self-awareness of divine nature			
1.12.4.1.2	Self-awareness of physical and spiritual dimensions			
1.13.2.3.2	Recognition of existential dimensions			
1.14.4.2.2	Self-knowledge based on the hadith "I am" "The Arafah of the Soul..."			
1.15.4.2.2	Self-knowledge as a path to God-knowledge			
1.8.4.1.4	Self-awareness and self-knowledge			
1.1.6.5	Spiritual self-awareness			
1.11.4.1	Self-knowledge			
1.12.4.1	Self-knowledge			
1.13.2.3	Self-knowledge			
1.14.4.2	Self-knowledge			
1.15.4.2	Optimism			
1.5.1.2	Understanding the existential poverty of man	Optimism		
1.14.4.2.1	Return to pure nature			
1.13.2.4.1	Innate tendency towards goodness	Nature-Centeredness		
1.13.2.4.2	Natural moral conscience			
1.9.3.2.1	Monotheistic nature			
1.9.3.2	Cultivating positive and hopeful imaginations			
1.10.3.1.1	Managing negative ideas and imaginations	Imagination Management		
1.10.3.1.3	Meaningfulness in life			
1.1.1.4.5	Meaningfulness of actions and behaviors	Semanticism		
1.13.3.1.1	Living based on afterlife values			
1.18.5.3.1	Permanent meaninglessness			
1.8.4.1.2	Meaningfulness of life			
1.1.6.4	Purposefulness of life			
1.13.3.1	Giving meaning to life			
1.4.2.3	Searching for meaning			

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1.7.1.3	Self-knowledge		
1.2.2.1	Preserving human dignity	Social Ethics	Communication with others
1.4.1.3	Ethical interactions		
1.4.1.5	Honesty		
1.7.4.1	Benevolence and forgiveness		
1.7.4.2	Justice		
1.7.4.3	Humanism and altruism		
1.8.2.1	Peace and compromise		
1.2.2.3	Resistance against the enemy	Conflict Management	
1.19.1.3	Benevolence and benevolence		
1.2.2.4	Social responsibility	Collective Responsibility	
1.4.1.4	Humility and appropriate relationship with the needy		
1.8.2.2	Communicating with the righteous		
1.2.2.2	Unitarianism	Social Solidarity	
1.7.3.1	Empathy and kindness		
1.7.3.2	National unity		
1.19.1.2	Respect for cultural and religious diversity		
1.3.2.2	Thinking about nature		
1.17.1.7	Preserving human dignity	Contemplation and Reflection on Nature	Connection with creation
1.8.4.2.2	Recognizing nature as a manifestation of divine attributes	Nature as Divine Signs	
1.17.1.1	Regarding nature as a divine sign		
1.18.2.2	Paying attention to divine signs in nature		
1.1.4.1	Harmony with nature	Practical Harmony with Nature	

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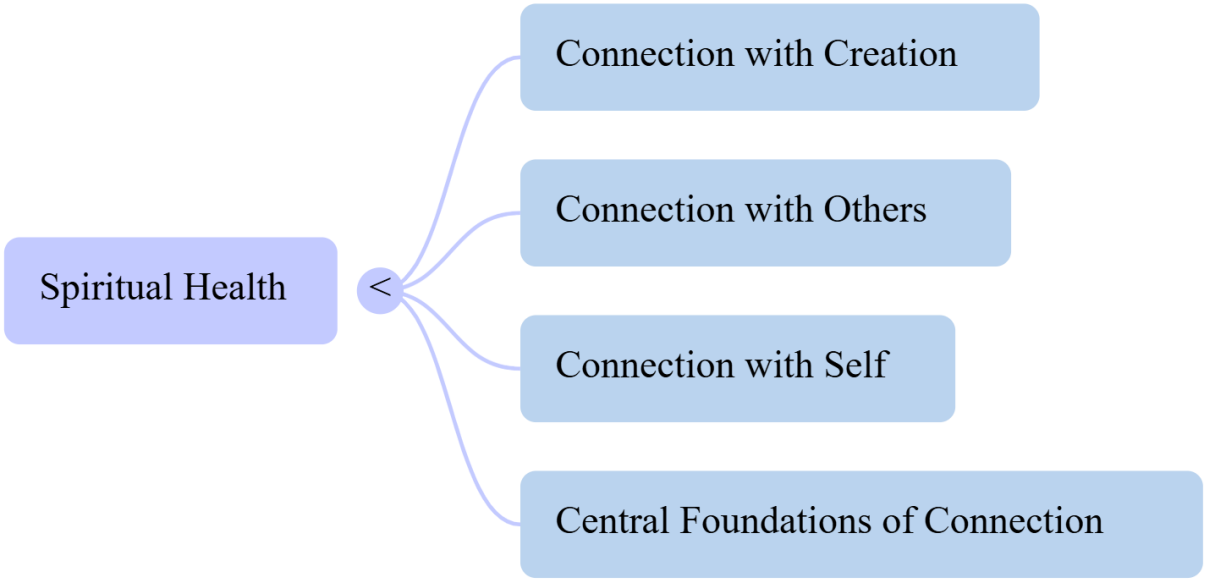

Figure 1. Insightful spiritual health with four indicators

Insight-Based Analysis of Spiritual Health: Connection with God

Spiritual health, as a profound and transcendent dimension of human existence, is grounded in establishing a relationship with the One and Transcendent God. This relationship is not a fleeting emotional state but a dynamic and complex network of supra-material perceptions through which existence is viewed beyond mere materiality. At the core of this network lies *tawḥīd*-centeredness: a firm belief in the unity of existence that directs all creation toward the ultimate purpose of perfection.

This monotheistic worldview requires deep knowledge of God—acquired through reflection on the signs of creation (nature and history) and through revealed teachings—which ultimately leads to a monotheistic epistemology. This knowledge is not merely theoretical; it is practical and transformative. The first step is *tawḥīd-based self-knowledge*: recognizing the existential poverty of the human being before God's absolute richness and understanding human dignity as defined within Islamic anthropology.

The human being is inherently inclined toward perfection and meaning, and the innate drive to worship propels the quest for purpose. Faith in God and belief in the unseen—including belief in the Hereafter—lay the foundation for authentic meaning in life. Divine hope, rooted in God's mercy and wisdom, fuels this spiritual journey.

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True faith is active and grounded in foundational beliefs: the principles of religion, prophethood, and Imamate, with the infallibility of divine guides in conveying revelation. Such faith fosters emulation of divine exemplars and inspires value-based aspirations. Knowledge of divine attributes—particularly God's transcendence—establishes a correct understanding of the worshipped Being and strengthens sincere servitude and submission to His will.

Human agency is not negated; rather, it flourishes through *tawakkul* (trust in God), which entails reliance upon God after rational and practical effort guided by religious wisdom. This type of religious rationality is free from rigidity and employs applied religious knowledge for addressing life's challenges.

The final outcome is the manifestation of spiritual health: an inner harmony, enduring tranquility, a sense of belonging to the cosmos, purposefulness, resilience in adversity grounded in hope and faith, and moral living dedicated to serving others. Applied theocentric knowledge appears in one's daily behavior, making spiritual health not merely an internal state but an active, transformative force.

Thus, spiritual health centered on connection with God begins with supra-material perception, deepens through monotheistic epistemology, is strengthened by foundational beliefs (faith in God, principles of religion, prophethood, Imamate, belief in the unseen), is completed through monotheistic self-awareness and recognition of human dignity, and becomes manifest through servitude, trust in God, and religiously grounded rational living. This pathway cultivates divine hope, grants authentic meaning, guides innate perfection-seeking, and ultimately actualizes spiritual health as the fruit of genuine connection with the Source of existence.

Insight-Based Analysis of Spiritual Health: Connection with the Self

Spiritual health in relation to the self begins with deep self-knowledge and attention to human nature. This involves discovering one's inner truth and aligning with one's pure innate disposition. Such understanding strengthens a supra-material worldview and orients the individual beyond material concerns. Meaning-making then provides direction and clarifies the purpose of existence. Acceptance of divine decree (contentment with God's will) and management of thoughts and imaginations reduce anxiety and foster lasting psychological equilibrium. This internal balance naturally promotes optimism, enabling individuals to face challenges with resilience and hope. Thus, spiritual health establishes deep harmony across all layers of the self.

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Insight-Based Analysis of Spiritual Health: Connection with Others (Social Relations)

Spiritual health, as manifested in human relationships, emerges through socially grounded ethical conduct, forming the basis for healthy interactions. Spiritually informed conflict management transforms tensions into opportunities for growth. Collective responsibility strengthens social cohesion and fosters commitment to communal well-being. Social solidarity creates supportive networks that enhance societal resilience in the face of challenges. Collectively, these elements position spiritual health as a driving force for a balanced and resilient society.

Insight-Based Analysis of Spiritual Health: Connection with Creation

Spiritual health develops through contemplation of nature as a mirror of divine wisdom. Such reflection leads the mind to see nature as a collection of divine signs where every leaf, mountain, and river reflects the infinite Creator. Ultimately, this insight inspires practical harmony with nature: respecting natural resources, avoiding wastefulness, and adopting responsible living that sustains ecological balance and fosters inner peace. Together, these components manifest spiritual health as conscious alignment with the Source of existence within the lived environment.

Insight-based spiritual health was conceptualized with four core indicators: connection with God, the self, others, and creation. Within this dimension, components such as monotheistic-centeredness, monotheistic self-knowledge, and social ethics were identified as foundational theoretical pillars of spiritual health.

Findings indicate that spiritual health is not merely an abstract concept but is manifested through dynamic interactions between the individual, society, and nature. Connection with God, as the central axis, influences the other dimensions; for example, a monotheistic worldview leads to attitudes of trust in God and devotional practices. Self-knowledge functions as a bridge among the dimensions, such that awareness of existential dependence directs the individual toward serving others. However, operationalizing components such as psychological balance or environmental responsibility requires cultural planning.

Within the Islamic framework, spiritual health provides a comprehensive model for both individual and societal flourishing. This model is realized through harmonious interaction with God, the self, others, and creation.

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Research Question 2: What are the educational implications derived from the concept of spiritual health in Islamic teachings?

The educational implications based on the insight dimension and the four relational concepts (Creator, nature, others, self) are presented below for each domain: educational environment, educational tools, teaching methods, educational content, educator, and learner.

1**. Educational Environment**

The educational environment must be designed to strengthen learners' deep understanding of fundamental existential concepts. This includes creating spaces for philosophical inquiry into life's purpose and justice, providing content about the human position in creation, teaching about the intelligent order of nature, analyzing civilizational interactions for understanding "unity within diversity," and conducting self-knowledge workshops to help learners discover their unique capacities. The environment should integrate concepts relating to the Creator, nature, others, and the self into core lessons.

2. Educational Tools

Educational tools should enhance monotheistic understanding and comprehension of deeper concepts. These may include conceptual animations on cosmic order, digital simulations of ecosystems, educational content on cultural diversity and mutual respect, and digital self-assessment tools for identifying talents and values. Tools should facilitate virtual and interactive learning of the four relational dimensions.

3. Teaching Methods

Teaching methods should promote understanding of existential truths. These include philosophical inquiry into cosmic order, analysis of Qur'anic verses on creation, educational ecotourism to explore nature as divine signs, studying inspirational biographies, and using validated psychological assessments for self-knowledge. Methods should encourage deep and reflective engagement with the four relational dimensions.

4. Educational Content

Educational content must explain fundamental existential concepts. This includes teaching *tawḥīd*, divine decree and destiny, the relationship between divine wisdom and daily life, the balance of nature as signs of divine wisdom, human rights and responsibilities based on justice and

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benevolence, and self-knowledge including the concept of human vicegerency (*khilāfat Allāh*). The content should foster a profound understanding of the four relational dimensions.

5. The Educator

The educator must possess deep understanding of fundamental existential concepts and be capable of conveying them to learners. This includes belief in a transcendent reality, understanding of unity and cosmic order, recognition of inherent human dignity, and self-knowledge. Educators should employ methods such as philosophical questioning and causal reasoning to strengthen learners' insight.

6. The Learner

The learner must actively pursue deep understanding of fundamental existential concepts, including belief in God as the source of existence, perceiving nature as divine signs, belief in inherent human dignity, and self-knowledge. Learners should strengthen their insight through questioning and reflection on natural signs and sacred texts.

Discussion

Spiritual health in Islamic teachings is not merely an abstract or theoretical construct; rather, it unfolds through the dynamic interaction between the individual, society, and the natural world. The findings of the study indicate that the relationship with God serves as the central axis upon which all other dimensions of spiritual health depend. A monotheistic worldview (tawḥīd-centered vision) provides the foundation for faith, trust in God (tawakkul), and the attribution of meaning to life, shaping an inner orientation that guides one's actions, emotions, and moral commitments. Furthermore, self-knowledge plays a mediating and transformative role within this framework. By cultivating an awareness of human existential poverty in contrast to divine richness, and by recognizing the inherent dignity bestowed upon humanity, individuals are naturally guided toward ethical responsibility and service to others. Thus, spiritual health functions as a holistic and dynamic system that promotes the growth, harmony, and elevation of all dimensions of human existence.

From an educational perspective, the concept of spiritual health offers a comprehensive model that integrates the learning environment, instructional tools, pedagogical methods, curriculum content, and the competencies of both educators and learners. This model seeks to incorporate the four

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fundamental relational dimensions—connection with God, the self, others, and creation—into educational practice. Through strategies such as philosophical inquiry, self-reflection, contemplation of nature, and cultivation of social ethics, the model facilitates balanced personal and social development grounded in Islamic principles. A major strength of this framework lies in its simultaneous attention to multiple educational dimensions and its coherent alignment with foundational Islamic beliefs.

However, operationalizing this framework within current educational systems presents significant challenges. Many contemporary educational approaches remain heavily focused on cognitive skills, often neglecting the affective, spiritual, and existential dimensions of human growth. Implementing this model fully would require a substantial revision of curricular structures, capacity-building for educators capable of integrating spiritual, ethical, and intellectual competencies, and the creation of flexible learning environments that nurture spiritual development alongside academic and technical skills.

Despite these challenges, the Islamic perspective on spiritual health offers a promising paradigm for fostering personal flourishing, enhancing social cohesion, and cultivating a morally grounded and spiritually aware citizenry. Its emphasis on interconnectedness—between the human being and the Creator, the inner self, the social world, and the natural environment—makes it a powerful framework for addressing contemporary challenges related to identity, meaning, morality, and environmental responsibility. As such, spiritual health can serve not only as a tool for individual well-being but also as an engine for collective resilience and ethical advancement in modern societies.

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Data availability statement

The original contributions presented in the study are included in the article/supplementary material, further inquiries can be directed to the corresponding author.

Ethics statement

The studies involving human participants were reviewed and approved by ethics committee of Islamic Azad University.

Author contributions

All authors contributed to the study conception and design, material preparation, data collection and analysis. All authors contributed to the article and approved the submitted version.

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Conflict of interest

The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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