



A Psychological Analysis of the Characteristics and Pathologies of a Healthy Human Being in *Ṣaḥīfa Sajjādīyya*

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Abstract

The concept of a "Healthy Human Being" in the Islamic tradition is a multilayered one that goes beyond purely biological or psychological approaches. It is a concept that encompasses the intellectual, ethical,

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and spiritual dimensions of a person in connection with their divine nature. Given the shortcomings of modern psychological theories in providing a comprehensive understanding of human beings, it is essential to examine authentic Islamic sources on this topic. The present study aims to identify the characteristics of a healthy person and the pathologies that threaten them within the framework of religious teachings, by analyzing the prayers of *Ṣaḥīfa Sajjādīyya*. The research method is descriptive-analytical. Data was collected through a thematic analysis of the *Ṣaḥīfa*'s prayers and analyzed using the metrics of Islamic psychology and anthropology. The results indicate that, from the perspective of Imam *Sajjād* (AS), a healthy person is God-oriented, rational, humble, responsible, and possesses mental, ethical, and social well-being. In contrast, traits like envy, greed, arrogance, heedlessness, and weakness of will are identified as pathologies that threaten a person's inner balance and cause the collapse of their spiritual health. The analysis of these teachings shows that *Ṣaḥīfa Sajjādīyya* presents a comprehensive and educational spiritual model of a healthy human being. This model can interact with contemporary theories, and while evaluating and correcting some of them, it can also open up new horizons in the fields of mental health, spiritual therapy, and personal development.

Keywords: *Ṣaḥīfa Sajjādīyya*, Healthy Human Being, Spiritual Health, Imam *Sajjād* (AS), Islamic Psychology.

Introduction

46 In the Islamic system of knowledge, a human being is a multi-

dimensional entity composed of intellect, soul, will, and body. Their movement toward perfection is contingent upon the balance and harmony among these dimensions (Motahhari, 2013 AD/1392 SH: 28). Unlike the reductionist approach of modern schools of thought that limit health to physical or psychological dimensions, the Islamic monotheistic perspective views health as the spiritual, intellectual, and ethical integrity of a person in relation to their divine nature, servitude to God, and ethical rationality. The Holy Quran describes a sound heart ("*Qalb Salīm*") as a condition for salvation: "Only he who comes to Allah with a sound heart." (al-Shu‘arā’: 89) It also considers mental and ethical health to be directly linked to faith and the purification of the self (al-Shams: 9).

Within this framework, *Ṣaḥīfa Sajjādīyya* is a prominent source that offers a comprehensive view of a healthy human being and their existential characteristics from a monotheistic and educational perspective. This collection of supplications and prayers, in addition to its spiritual richness, contains profound concepts in the fields of anthropology, ethics, and mental health. In various parts of the *Ṣaḥīfa*, Imam *Sajjād* (AS) mentions characteristics such as reliance on God, humility, rationality, piety, patience, and responsibility as attributes of a healthy person.

The main question of this research is ‘What characteristics constitute a healthy human being in *Ṣaḥīfa Sajjādīyya* and what pathologies threaten them?’ Given the precarious state of mental health, the spread of existential anxieties, and the crisis of meaning in

the modern world, the need for re-examining authentic Islamic sources in this area is felt more than ever before.

1. Literature Review

Research on the healthy human being in religious texts, especially the Holy Quran and hadith sources, has previously been the subject of attention for a number of researchers. In his article "The Healthy Human Being in the Holy Quran," (1998 AD/1377 SH) Sayyid Heydar Alavinejad concludes that a healthy person from the Quran's perspective is a perceptive and thoughtful individual who chooses their life path based on rationality and reflection, not imitation. He emphasizes that human health is rare in the Quran and only a minority of people achieve this rank.

In his article "Anthropology in *Ṣaḥīfa Sajjādīyya*," (2005 AD/1384 SH) Abdolhamid Farzaneh attempted a descriptive analysis of the anthropological dimensions of Imam *Sajjād's* (AS) prayers. He believes that Imam *Zayn al-ʿĀbidīn* (AS) used the language of prayer to convey educational and epistemological teachings about humanity, including servitude to God, humility, fighting injustice, and truthfulness.

In her article "The Healthy Human Being from the Perspective of the Quran and Hadith," (2007 AD/1386 SH) Shamsi Eftekharzadeh, focusing on the role of the intellect, considers a healthy person to possess the essence of rationality and interprets physical and mental health in the light of the proper use of intellect.

48 Ahad Faramarz Gharamaleki, in his article "The Theory of a

Healthy Human Being in Razes' Ethical System," (2010 AD/1389 SH) takes a philosophical approach to the issue of human health, and by focusing on Razes' theory, he introduces rationality as the basis of health. He seeks signs of health in moderation, the sufficiency of needs, and the rational evaluation of pleasure and pain.

Tala'at Hasani Baferani and Masoud Azarbaijani, in their article "The Healthy Human Being and Its Characteristics from the Perspective of Viktor Frankl," (2011 AD/1390 SH) examine Frankl's view of a healthy person and emphasize that in Frankl's view, health means satisfaction with life, but the purpose of life is beyond pleasure.

Hadi Shamilpour, in his article "The Healthy Human Being from the Perspective of the Holy Quran," (2016 AD/1395 SH) focuses on the inherent dignity of human beings based on the verses of the Quran and explains the need to identify factors that enhance human status.

Mahdi Fani, Morteza Abdoljabbari, Forouzan Atashzadeh Shurideh, and Marzieh Karamkhani, in their article "The Criterion for a Healthy Human Being from the Perspective of Religious Texts," (2017 AD/1396 SH) emphasize the importance of spiritual health alongside physical health and conclude that spiritual health precedes physical health and is the main criterion for evaluating a person's condition from a religious perspective.

Despite the efforts made to explain the concept of a healthy human being from the perspective of the Quran, Hadith, and psychology, most studies have either had a one-dimensional approach or have simply described the textual propositions. Studies related to *Ṣaḥīfa*

Sajjādīyya have also been mostly partial and lacking structural and pathological analyses.

Asghar Aghaei, in his book "The Theory of a Healthy Human Being," (2018 AD/1397 SH) by reviewing different views in psychology, introduces a healthy human being as a prelude to a perfect human being and emphasizes the distinction between the two.

Other articles, "Explaining the Attributes of a Healthy Human Being with an Approach to Monotheistic Anthropology in the Words of Imam Ali (AS)" (2021 AD/1400 SH) and "The Components and Indicators of a Healthy Human Being according to Nahj al-Balāghah," (2024 AD/1403 SH) have made valuable contributions in introducing the components of a healthy human being in religious texts.

In the meantime, there is a gap for an interdisciplinary study that comprehensively and integrative analyzes the concept of a healthy human being in the *Ṣaḥīfa*. This article, by simultaneously using the teachings of *Ṣaḥīfa Sajjādīyya* and psychological approaches, presents a new perspective. This means that, by moving beyond the traditional framework of prayer studies, it pursues a holistic and analytical structure in understanding the healthy human being within the intellectual system of Imam *Sajjād* (AS) and establishes an effective link between the spiritual teachings of the *Ṣaḥīfa* and modern concepts of mental health. The purpose of this research is to extract the characteristics of health and the existential pathologies that threaten human beings from the teachings of *Ṣaḥīfa Sajjādīyya*. These components are highlighted in various prayers in the form of concepts

50 such as "Health of the Soul," "Strength of Will," "Balance of Intellect

and Lust," and "Sincerity in Servitude."

The theoretical framework of the research is based on the connection between monotheistic anthropology and Islamic mental health theories. In this framework, a healthy person is an individual who is rational and pure, balanced in behavior, relies on the remembrance of God, and is on the path of servitude and their innate growth. The research findings will show that *Ṣaḥīfa Sajjādīyya* not only provides a spiritual and ethical model of a healthy human being but can also be the basis for indigenous theorizing in the field of mental health, personal development, and interdisciplinary studies of religion and psychology in the contemporary era.

2. Methodology

This research was conducted using a descriptive-analytical method with an emphasis on library sources. Data was collected by examining the prayers of *Ṣaḥīfa Sajjādīyya*, focusing on concepts related to human health. First, relevant prayers related to mental health, spirituality, and human attributes were identified through thematic prayer search. Then, they were categorized into two main axes, "Characteristics of a healthy human being" and "Threatening pathologies," using a thematic analysis method. The analyses were conducted with an inductive approach based on intra-textual concepts. Out of the 54 prayers in the *Ṣaḥīfa*, 24 prayers that contained components such as intellect, soul, ethical attributes, sin, and growth were purposefully selected and analyzed.¹

1. For more and detailed information, cf. Zarei, Hasan, The Healthy Person in *Ṣaḥīfa Sajjādīyya*, Master's thesis, University of Sistan and Baluchestan, Supervisors, Ebrahim Nouri and Hadi Zeini, 2010 AD/1399 SH.

3. Main Discussion and Findings

In this section, the research findings are organized into two main axes: first, the characteristics of a healthy human being from the perspective of *Ṣaḥīfa Sajjādīyya*, and second, the pathologies that threaten human health. These analyses were carried out based on the concepts extracted from the selected prayers and in light of a spiritual and psychological approach.

3-1. The Conceptual Framework of a Healthy Human Being from a Religious and Psychological Perspective

From a religious perspective, a person's self-knowledge is a prelude to their journey toward perfection and achieving true happiness. Imam Ali (AS) says: "The highest degree of knowledge is that a person knows their own worth," (Laythī Wāsiṭī, 1956 AD/1376 AH: 349; Tamīmī Amīdī, 1946 AD/1366 AH: 469) and also, "The greatest ignorance is a person's ignorance of their own worth." (Laythī Wāsiṭī, 1956 AD/1376 AH: 118; Tamīmī Amīdī, 1946 AD/1366 AH: 233)

In another hadith, Imam Riḍā (AS) was asked about the limits of humility, and he replied: "...I said: "What is the limit of humility, which if a person does, they become humble?" He said: "Humility has degrees, one of which is for a person to know their own worth, so they place it in its proper position with a sound heart." (Kulaynī, 2008 AD/1429 AH: 3, 321)

The importance of anthropology lies in the fact that all religions and schools of thought have addressed questions such as a human being's place in existence, their destiny, and their relationship with

determinism and free will. A person's view of themselves also determines the direction of theories in the humanities. For example, if a human being is considered to have a divine nature and to seek perfection, the educational goals will be different from a materialistic perspective (Vaezi, 1998 AD/1377 SH: 15). In short, a correct understanding of a person is the key to understanding the world, the meaning of life, and determining their path of growth and education. And ignoring this knowledge is the source of many crises for contemporary human beings.

Human health is considered a multi-dimensional and holistic concept that goes beyond the absence of disease and includes physical, mental, social, and spiritual dimensions. Health, in its simplest sense, refers to the avoidance of physical, mental, and spiritual harm. The word "Health" in English comes from the old word "Hale" meaning "Free from defect" and "Wholeness" meaning "Completeness."¹ In the World Health Organization's definition, health is not just the absence of disease but a state of complete physical, mental, and social well-being (World Health Organization, 1946: 1). Perhaps this is why the biomedical view, which only focuses on physical components, has gradually been replaced by the bio-psycho-social model, which takes into account the interaction of various factors in the formation of human health (Hasani Baferani, 2011 AD/1390 SH: 2).

1. Oxford English Dictionary. (2023). *Health*. Oxford University Press. Available at: <https://www.oed.com>

In total, the opinions of researchers on the dimensions of health are as follows:

1) Physical health

It includes physical fitness, proper organ function, and disease prevention. Since performing religious rituals also requires physical health, Islam pays special attention to it. Components such as proper nutrition, exercise, stress management and avoiding harmful substances are signs of physical health (Safikhani, 2007 AD/1386 SH: 236).

2) Mental health

It is not only dependent on the proper functioning of the nervous system but also on mental balance, self-actualization, and adaptation to the environment. Both psychological systems and religion emphasize the importance of mental health, but it is often neglected in different societies (Hasani Baferani, 2011 AD/1390 SH: 4).

3) Social health

It relates to the ability to establish human relationships and take responsibility in society. Concepts such as respect, empathy, justice, and ethical interaction with others are indicators of this dimension. Also, poverty, ignorance, and violence are threats to social health, for which religion has provided solutions (Safikhani, 2007 AD/1386 SH: 239; Fathi et al., 2012 AD/1391 SH: 225-243).

3-1-1. Health in Ṣaḥīfa Sajjādīyya

54 In the following sections, we will discuss the healthy human being in

the *Ṣaḥīfa* in detail, but here, as a final point in the theoretical discussion of health, it is necessary to emphasize that in the *Ṣaḥīfa*, health is also a general concept and not limited to a specific component. This is in line with modern views on health, the Quran, and the *Ṣaḥīfa*, although in the Quranic and *Ṣaḥīfa* system, this complexity has an extensive system that can lead to the development and redefinition of the concept of health.

In the twenty-third prayer, Imam (AS) directly and in detail addresses the issue of health, considering well-being (*ʿĀfiyat*) as a divine blessing that must continue in both this world and the hereafter: "And do not separate me from Your well-being in this world and the hereafter." (Prayer 23) In this prayer, Imam *Sajjād* (AS) introduces health not just as a physical state but as a context for servitude, religious security, inner insight, and obedience to God: "And safety in my religion and my body... and strength for what You have commanded me to do." (Prayer 23) He asks God for a comprehensive, ever-increasing, and healing well-being that protects life from any disease and danger: "A sufficient, healing well-being... that generates well-being in my body." (Prayer 23)

Another important part of the prayer is dedicated to gratitude and the remembrance of God. The Imam (AS) considers the tongue as a tool for thanks and the heart as the place for understanding religion: "And make my tongue speak with Your praise and gratitude... and

expand my heart for the guidance of Your religion." (Prayer 23) Also, in the final parts of the prayer, the Imam asks for well-being in the form of refuge from all apparent and hidden evils, enemies, and calamities and requests mental, social, and spiritual security from God. This prayer clearly shows that in the Islamic perspective, physical and spiritual hearths are necessary and complementary to each other. Modeling the prayers of *Ṣaḥīfa Sajjādīyya*, especially in the field of mental health, provides a complete model for strengthening tranquility, reliance on God, insight, and inner satisfaction, because these prayers are not merely a means of supplication, but also a platform for self-education and self-knowledge.

3-2. Characteristics of a Healthy Human Being in *Ṣaḥīfa Sajjādīyya*

A review of the prayers in *Ṣaḥīfa Sajjādīyya* shows that Imam *Sajjād* (AS) paints a coherent picture of a healthy human being; a person who has achieved balance and growth in their psychological, spiritual, ethical, and social dimensions and whose behavior is based on intellect and servitude in their relationship with God, themselves, others, and existence. The following characteristics are extracted from the frequently repeated themes of the prayers:

A) God-consciousness and Monotheism

56 In many prayers of the *Ṣaḥīfa*, a direct link is established between

faith in God and a person's inner peace. In the first prayer, a healthy person is someone who draws strength from reliance on God, fear of God, hope in God, and the remembrance of God to give meaning to life (Prayer 1). This God-consciousness is not merely a mental belief but an active, guiding, and healing state. God-consciousness, with the focus on praising blessings, encompasses both the spiritual and material aspects of a person (Faḍlullāh, 1999 AD/1420 AH: 1, 29). According to the *Ṣaḥīfa*, God created human beings with special and superior characteristics compared to other creatures, bestowed a special favor upon them (Prayer 1), and included them in His grace and favor (Prayers 16¹, 49², 51³). He also promised to provide for them (Prayer 29⁴). Even with a person's multiple acts of disobedience, He did not withhold His grace from them (Prayer 49⁵) and promised to

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1. "You are the one whose mercy and knowledge encompass all things... And you are the one who has given every created being a share in Your blessings, and You are the one whose forgiveness is higher than His punishment, and You are the one whose mercy precedes His wrath."
 2. "And praise be to God, who, if He had withheld from His servants the knowledge of praising Him for the continuous blessings He has bestowed upon them and the abundant favors He has showered upon them, they would have made use of His blessings without praising Him and would have indulged in His sustenance without being grateful to Him. And if they were like that, they would have gone outside the bounds of humanity..."
 3. "O! God, You created me sound, You raised me as a child, and You provided for me sufficiently. O God."
 4. "O! God, You have afflicted us in our sustenance with an evil suspicion and in our lifespan with a long hope, until we sought Your sustenance from those who were already provided for."
 5. "My God, You guided me, but I was heedless; You admonished, but I hardened my heart; and You did good, but I disobeyed."

answer their prayers (Prayers 11¹, 12², 51³).

This close, two-way relationship between God and His servant is shown by multiple prayers, such as Prayers 20⁴, 21⁵, 28⁶, 50, and

1. "And when the days of our lives are over, and the periods of our ages are finished, and Your summons, which is inevitable and must be answered, is at hand for us, then bless Muhammad and his family."
2. "O! God, there are three traits that hinder me from asking of You, and there is one quality that drives me to it: An matter You commanded, but I was slow to perform, prohibition You forbade, but I hastened to it, and a blessing You bestowed upon me, but I was deficient in giving thanks for it. And what drives me to ask of You is your favor upon those who turn to You with their faces and come to You with their good expectations, as all Your goodness is a favor, and all Your blessings are a new beginning. So here I am, O! My God, standing at the gate of Your might like a humble, submissive person, and asking of You, with my shame, the question of a needy, dependent person. I acknowledge to You that I did not submit at the time of Your favor except by turning away from my disobedience... And fulfill my need, and make my request successful, and forgive my sin, and secure my soul's fear. Indeed, You have power over all things, and that is easy for You. Amen, Lord of the Worlds."
3. "You are the one who answers the call when in distress..."
4. "O God, bless Muhammad and the family of Muhammad, and let me enjoy a righteous guidance that I do not replace, and a path of truth from which I do not stray, and a righteous intention about which I do not doubt... O God, bless Muhammad and his family, and suffice me from the burden of earning."
5. "O! God, O You who are sufficient for the weak individual, and who protects from the feared matter, my sins have left me alone, so I have no companion, and I have become weak in the face of Your wrath, so I have no supporter."
6. "O! God, I have become sincere by severing my ties to everything except You..."

others, which indicate the innate inclination of a healthy person to seek God in difficult and urgent situations. Based on the explanation of *Allamah Faḍlullāh*, monotheism, in the comprehensive structure of the body and soul, plays the role of the central core of a healthy personality. In contrast to the existential anxiety raised in the thought of thinkers like Frankl, Imam *Sajjād* (AS), by providing a God-centered image, places a foundation of meaning, security, and tranquility in the psychological structure of a healthy person. Frankl believes that the spiritual void and lack of meaning in the life of modern human beings are among the most important causes of anxiety, aimlessness, and identity crisis (Frankl, 2006: 111).

In contrast to this situation, the revealed teachings, including the prayers of Imam *Sajjād* (AS), show that connection to a transcendent source can strengthen the sense of meaning and psychological integrity.

Research in the psychology of religion also shows that spiritual health and mental health act synergistically. Religious and spiritual beliefs can reduce anxiety and increase resilience and hope for life (Pargament, 2007: 98-101; Koenig, 2012: 8). Therefore, in the religious perspective, mental health and spirituality are not separated from each other but act in an integrated way in the formation of a healthy personality.

B) Humility and Self-awareness of Limitations

In multiple prayers, including prayers 20¹, 31², and 44³, the believing person, through the language of prayer and seeking forgiveness, always distances themselves from self-conceit and arrogance. A

1. "And employ me in what You will question me about tomorrow, and dedicate my days to what You created me for. And make me sufficient, and expand my sustenance, and do not tempt me with looks (from others). And grant me honor and do not afflict me with arrogance. And make me a servant to You and do not→ ← corrupt my worship with vanity. And let goodness flow from my hands for people and do not destroy it with meanness. And grant me high morals and protect me from pride. O! God, bless Muhammad and his family, and do not raise me among people a single degree unless you lower me an equal amount in my own estimation, and do not grant me any apparent honor unless You create in me an inner humiliation of equal measure in my own estimation."
2. "And O! You with whom the reward of the righteous is not lost, and O! You who are the end of the fear of the worshipers, and O! You who are the limit of the awe of the pious! This is the position of one, whom the hands of sins have exchanged, and the reins of mistakes have led, and whom Satan has overpowered. So he fell short of what You commanded due to negligence and committed what You forbade due to self-deception, like one ignorant of Your power over him, or like one who denies the grace of Your favor to him. Until the eye of guidance was opened for him, and the clouds of blindness were dispersed from him. He counted what he had wronged himself and contemplated what he had disobeyed his Lord, so he saw his great disobedience as great, and his significant transgression as significant."
3. "O! God, bless Muhammad and his family. If we are inclined to deviate, set us right. If we err, straighten us out. And if Your enemy, Satan, takes hold of us, rescue us from him. O God, fill it with our worship of You, and adorn its times with our obedience to You. And help us during its day to fast, and during its night to pray and humble ourselves before You. And to be submissive to You and lowly before You, so that its day may not bear witness against us with heedlessness, nor its night with negligence. O God, and make us like this during all the other months and days as long as You give us life."

healthy person is someone who neither considers themselves self-sufficient nor becomes arrogant from their false powers. Instead, they are constantly re-evaluating themselves and remembering their existential poverty before God. Humility in *Ṣaḥīfā Sajjādīyya* is introduced not as a passive reaction to failure or weakness, but as a cognitive-ethical virtue that is formed with the awareness of a person's existential position before God. This concept is expressed in the prayers of Imam *Sajjād* (AS) in such a way that humility not only curbs narcissism but is also a prerequisite for spiritual growth and a person's connection to the transcendent reality.

From the perspective of humanistic and existential psychology, the ability to accept one's limitations is also considered one of the important indicators of mental health. Carl Rogers considers this acceptance to be "Respect for the real self," through which an individual achieves acceptance and inner integration (Rogers, 1961: 156). Rollo May also believes that humility before existence is an essential condition for authenticity and existential self-awareness (May, 1958: 110). Such a perspective shows that in both systems, religious and psychological, humility is considered a psychological and spiritual strength, not a weakness.

C) Rationality and Thinking

Prayer 17¹ and the well-known Prayer 27¹ emphasize the importance

1. "O! God, whatever falsehood he (Satan) entices us with, make it known to us, and when you make it known to us, protect us from it. And make us see what we can→

of thinking, learning from examples, and contemplation in life. Imam *Sajjād* (AS) introduces the intellect as a tool for discernment, guidance, and a factor for connecting to reality. In Imam *Sajjād*'s (AS) view, the intellect is not just a cognitive ability; it has an epistemological and ethical responsibility. A healthy person in the *Ṣaḥīfa* is an individual who, in addition to benefiting from their intellect, uses it for faith, ethics, and correcting their life path. From a scientific perspective as well, this interaction of intellect and faith is a prominent example of inner balance and mental health (Sternberg, 2000: 45; Fowler, 1981: 23).

D) Emotional Balance and Psychological Calmness

In prayer 23², which is about peace and the removal of anxiety, Imam *Sajjād* (AS) asks God for the soothing of the heart, the removal of fear, the elimination of obsessions, and tranquility. In contemporary

←use to overcome him, and inspire in us what we can prepare for him. And awaken us from the sleep of heedlessness by our reliance on him, and make our help against him good with Your assistance."

1. "O! God, empty their hearts of security, and their bodies of strength, and distract their hearts from scheming, and weaken their foundations from fighting men, and make them cowardly in facing heroes. And send upon them an army of Your angels with a force from Your force, like what You did on the Day of Badr, by which You will cut off their roots, and harvest their power, and disperse their numbers."
2. "O! God, bless Muhammad and his family, and clothe me in Your '*Āfīyah* (well-being), and cover me with Your '*Āfīyah*, and fortify me with Your '*Āfīyah*, and honor me with Your '*Āfīyah*, and enrich me with Your '*Āfīyah*, and grant me Your '*Āfīyah* as charity."

psychology, psychological calm is often associated with mental control, meditation practices, and stress management (Fredrickson, 2001: 345; Kabat-Zinn, 1990: 12). However, Imam *Sajjād's* (AS) view, which sees calm as coming through faith, remembrance of God, and submission to the divine will, is consistent with spiritual psychological approaches that connect mental health beyond individual skills to a person's existential connection with the absolute and transcendent origin (Pargament, 1997:78). This perspective shows that psychological health, unlike purely individual-centered and mind-centered views, is achieved in a deeper and more stable way within the context of spirituality and profound self-knowledge.

E) Social Responsibility and Praying for Others

Prayer 24 (for parents) and Prayer 27 (for neighbors) show that a healthy person is not a solitary or self-centered individual but is responsible and engaged with the sufferings and rights of others. Especially in a person's relationship with their parents, as one of the commentators states, "Because the matter is an emotion in exchange for an emotion," (Faḍlullāh, 1999 AD/1420 AH: 1, 621) it indicates that in the system of creation, responsibilities are reciprocal and are the result of an emotional transaction.

In the *Ṣaḥīfa*, individual health is directly linked to collective health. A healthy person does not only settle for reforming themselves but lives in such a way that their goodness reaches society as well. In

the view of Imam *Sajjād* (AS), praying for others is an exercise to get out of self-centeredness and a step toward social balance.

The effect of social support derived from religious teachings on the mental and social health of religious people can be analyzed based on the prayers of *Ṣaḥīfa Sajjādīyya*. Social psychology studies show that social support plays an important role in reducing stress and increasing people's resilience (Cohen & Wills, 1985: 310). Social support is divided into two main categories: spiritual support and practical social support (Pargament, 1997: 90).

Spiritual support includes strengthening a person's connection with God, which creates a sense of security and peace. Practical social support includes mutual relationships and mutual aid among members of society, which leads to improved mental and social health (Ellison & Levin, 1998: 158; Koenig, 2012: 45).

This religious-social approach strengthens mental health not only at the individual level but also at the collective level.

3-2-1. Types of Social Support in *Ṣaḥīfa Sajjādīyya*

1) Financial Support

Such as paying *Khums*, *Zakāt*, charity, and giving gifts, which are emphasized in Prayer 44¹ of the *Ṣaḥīfa*. These supports are expressed with a spiritual and monotheistic approach, in a way that connects a

1. "O! God, bless Muhammad and his family, and help us during it (the day/month) to observe the times of the five prayers according to the limits you have set..."

person to the original source of wealth, God, and makes them self-sufficient from relying on others. This financial behavior is considered not only material support but also a tool for spiritual elevation.

2) Behavioral-Social Support

Such as empathy, benevolence, maintaining family ties, good character, and well-intentioned advice, which strengthen social relationships, mental peace, and individual health. These concepts are mentioned in prayers such as Prayer 22¹ and 9² of the *Ṣaḥīfa*, and the purpose of mentioning them in the form of prayer is to institutionalize correct behavioral patterns through repetition and contemplation of the text of the prayer.

Therefore, the model of a healthy human being in *Ṣaḥīfa Sajjādīyya* is a monotheistic, ethical, rational, and community-oriented model. This image, unlike reductionist approaches to health, simultaneously shows mental health, spirituality, ethics, and social responsibility in an intertwined structure. This perspective can be a basis for theorizing about the comprehensive health of human beings in the Islamic tradition.

1. "O! God, I have no strength for hardship, nor patience for tribulation, nor power over poverty, so does not withhold my sustenance from me."

2. "So support us with Your success..."

**Table 2: Classification of a Healthy Human Being's Characteristics in the *Ṣaḥīfa*
Based on Four Existential Dimensions**

Existential Dimension	Characteristics (based on the <i>Ṣaḥīfa</i> prayers)	Related Prayer Examples
Intellectual	Rationality, contemplation, learning from examples, self-critique	Prayer 32, 31
Psychological / Emotional	Inner peace, emotional balance, balanced hope and fear	Prayer 23, 13, 5
Ethical	Humility, contentment, seeking forgiveness, sincerity of intention, fairness	Prayer 20, 34, 44
Social / Relational	Praying for others, rights of parents and neighbors, serving people	Prayer 24, 27, 25

This table, by classifying the components of a healthy human being in *Ṣaḥīfa Sajjādīyya* based on existential dimensions - namely intellect, psyche, ethics, and society - shows that Imam *Sajjād* (AS) has a holistic view in designing the human personality. Unlike views that reduce health to the domain of the mind or behavior, in *Ṣaḥīfa Sajjādīyya*, every human dimension plays a fundamental role in shaping a healthy personality. This approach is consistent with holistic models of health in Islamic psychology and ethics and can be a suitable basis for indigenous modeling in the field of spiritual and mental health.

3-3. Pathologies Threatening a Healthy Human Being in *Ṣaḥīfa Sajjādīyya*

In addition to portraying the model of a healthy human being, *Ṣaḥīfa Sajjādīyya* prominently addresses the afflictions and pathologies that

66 hinder a person's psychological, ethical, and spiritual growth and

balance. These pathologies are expressed in the form of psychological abnormalities, behavioral disorders, or epistemological gaps and threaten a person's inner structure.

A) Envy and Rancor

In Prayer 20 and Prayer 32, envy is severely condemned as a vice that disrupts a person's inner peace and poisons social relationships. Imam *Sajjād* (AS) asks God to cleanse his heart of envy and replace destructive competition with sincere intention. Envy, as an effective factor in mental erosion and spiritual suffocation, has also received widespread attention in contemporary psychology. Research shows that envy is accompanied by a decrease in self-esteem and negative comparison patterns, which can lead to mental disorders such as anxiety and depression (Smith & Kim, 2007: 23). From an ethical and psychological perspective, envy is considered an inner pathology that originates from self-centeredness and the inability to accept the realities of life (Salovey & Rodin, 1998: 52). In religious texts, and especially in *Ṣaḥīfa Sajjādīyya*, envy is raised not only as a psychological abnormality but as a disease of the heart and ethics that is rooted in a lack of submission to God's decree and destiny and harms a person's spiritual health (Pargament, 1997: 115). This view shows the deep connection between mental health and spiritual health and emphasizes that the treatment of envy requires the correction of ethical attitudes and the strengthening of the soul as well.

B) Arrogance and Conceit

In prayers 31, 44, and 47, arrogance is introduced as one of the greatest obstacles to self-knowledge and servitude to God. Imam *Sajjād* (AS) strongly warns against a person falling into self-conceit and a false sense of self-sufficiency from the Lord, and he considers it the source of downfall.

Arrogance, as a veil over the intellect, prevents learning, repentance, and personal growth. In psychological literature, narcissism, which is an aspect of arrogance, is associated with a lack of empathy, denial of personal flaws, and hidden aggressive behaviors (Morf & Rhodewalt, 2001: 211). Research shows that narcissism can prevent the acceptance of feedback and behavioral correction, thereby limiting psychological growth (Campbell & Miller, 2001: 44). In *Ṣaḥīfa Sajjādīyya*, humility is introduced as the path to salvation and arrogance as the root of deviation. This is because arrogance prevents a person from self-reflection and inner transformation and causes them to remain in an unhealthy psychological state (Pargament, 1997: 123). This view emphasizes that mental health and spiritual growth require overcoming arrogance and embracing humility.

C) Greed and Avarice

In several prayers, including Prayers 4, 18, and 25, Imam *Sajjād* (AS) asks God to remove greed from his heart and replace it with

68 contentment and reliance on God. Avarice is introduced as one of the

obstacles to contentment, peace, and faith in God's provision. Greed, as a constant dissatisfaction and a driver of inner restlessness, is recognized in contemporary psychology as an effective factor in creating chronic anxiety and self-dissatisfaction (Carver & Scheier, 1998: 255). This psychological state results from continuous dissatisfaction and the endless search for more demands, which endangers mental health (Ryan & Deci, 2000: 68). Greed is rooted in a lack of trust in God's promises and destabilizes a person's spiritual health (Pargament, 1997: 135). Contentment is raised not only as an economic virtue but as the main condition for mental peace. Contentment leads to satisfaction with the present situation and reduces inner anxiety (Emmons, 2005: 142). This approach shows the emphasis on mental health within an ethical and spiritual framework that is based on acceptance and trust in the transcendent source.

D) Heedlessness and Weakness of Will

Prayers 13¹ and 34² consider heedlessness to be the main factor in a person's downfall from the path of servitude and awareness. Imam *Sajjād* (AS) repeatedly asks God to save him from the sleep of heedlessness and from heedlessness regarding death, the afterlife, and

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1. "And whoever turns to any of Your creatures with their need, or makes them a means for its success instead of You, has exposed themselves to deprivation and has deserved the loss of kindness from You."
 2. "And do not brand us with heedlessness of You, for we are inclined toward You and repentant of our sins."

the reality of existence. Heedlessness in the *Ṣaḥīfa* does not only mean forgetfulness but refers to intentional inattention to a reality that a person should always be aware of (Baumeister & Vohs, 2016: 210). In psychology, this concept is directly related to weakness of will and sluggishness in self-reformation. In contemporary psychology, continuous unawareness of the motivations and goals of life is considered one of the indicators of a disorder in the "Self-regulation" and "Loss of meaning" process (Steger, 2012: 225). Such disorders reduce the quality of life and mental health and indicate a lack of focus on spiritual and ethical growth (Ryan & Deci, 2000: 75). Therefore, the view of *Ṣaḥīfa Sajjādīyya* on heedlessness is consistent with the findings of modern psychology that emphasize the importance of continuous awareness and attention to oneself and the goals of life.

A structural analysis of the *Ṣaḥīfa*'s prayers shows that Imam *Sajjād* (AS), with a deep understanding of the human psyche, raises pathologies that prevent inner balance, spiritual growth, and healthy interaction with others. These pathologies are destructive not only on an ethical level but also on a psychological level and prevent a person's comprehensive health. In the Imam's view, these pathologies can only be controlled and inner health can be restored through "Self-knowledge, prayer, contemplation, and a continuous

Table 3: Correspondence between Psychological Pathologies and Therapeutic Solutions in *Ṣaḥīfa Sajjādīyya*

Psychological or Ethical Pathology	Treatment and Counteraction from the <i>Ṣaḥīfa Sajjādīyya</i> Perspective	Related Prayer Example
Envy	Praying for a pure intention, recognizing God's grace in the distribution of blessings	Prayer 20, 32
Arrogance and Conceit	Seeking forgiveness, confessing ignorance and poverty, remembering death	Prayer 44, 31
Greed	Asking for contentment, strengthening reliance on God, asceticism in the world	Prayer 18, 25
Heedlessness	Remembering death, constant mindfulness, contemplating the consequences of actions	Prayer 13, 54
Despair and Hopelessness	Hope in God's mercy, balanced hope and fear	Prayer 5, 35

The third table shows that Imam *Sajjād* (AS) does not only describe pathologies and vices of the soul but also recommends a specific solution, prayer, or action for each ethical or psychological disorder. This simultaneity between recognizing the pathology and providing the treatment demonstrates a treatment-oriented approach in the literature of prayer, where prayer is not just an expression of need **71**

but a tool for a person's psychological and spiritual education and reformation. Thus, *Ṣaḥīfa Sajjādīyya* can be considered as an educational text with spiritual therapy applications in the interdisciplinary studies of religion and psychology.

4. Critique and Analysis of Western Approaches to the Healthy Human Being and Comparison with the Model of *Ṣaḥīfa Sajjādīyya*

In modern psychology, the concept of a "Healthy Human being" has become a central concept, especially after the mid-20th century. Humanistic Psychology and Positive Psychology are considered two main currents in explaining this concept. Theorists such as Abraham Maslow, Carl Rogers, Gordon Allport, and Viktor Frankl have each tried to present an image of the human psyche that goes beyond a disease-centered approach. This section compares the most important components of Western views with the components extracted from *Ṣaḥīfa Sajjādīyya*.

A) Maslow's Theory of Self-Actualization

Maslow introduces a healthy person as someone who, after fulfilling their biological needs, safety, love, belonging, and esteem, has reached the stage of self-actualization and is in search of meaning and creativity (Maslow, 1943: 82). The characteristics of a self-actualized

72 person include independence, purposefulness, creativity, and inner

satisfaction (Maslow, 1954: 22).

A comparison with *Ṣaḥīfa Sajjādīyya* shows that Imam *Sajjād*'s (AS) view also emphasizes human growth, but the fundamental difference is in the source of meaning. In the *Ṣaḥīfa*, human perfection is not just about individual fulfillment (Such as: Kirkpatrick, 2005: 330); rather, it is defined in terms of drawing closer to God, servitude to God, and gaining divine satisfaction. Therefore, from a monotheistic perspective, self-actualization is dependent on the purification of the self and a spiritual connection with God, not merely the flourishing of natural talents (Pargament, 2007: 144). This approach shows the integration of mental health and spirituality, which has been less addressed in contemporary psychology.

B) The Logotherapy Approach (Viktor Frankl)

In response to the spiritual void in the modern world, Frankl presented his theory of "Logotherapy," which emphasizes the importance of meaning in mental health. He believed that the lack of meaning is the main cause of many psychological disorders and that a healthy person is someone who has found the meaning of life and deals with suffering with an inner responsibility (Frankl, 1963: 99).

In comparison, in *Ṣaḥīfa Sajjādīyya*, meaning is not just a human mental construct; rather, it is a divine discovery that is obtained through a connection with God. Imam *Sajjād* (AS) repeatedly asks God for wisdom in hardships and patience in the face of calamities. **73**

While Frankl's view is based on the inherent responsibility of the human being, the *Ṣaḥīfa*'s view emphasizes divine responsibility and a sacred purpose. This difference distinguishes the monotheistic approach from existentialist logotherapy.

C) The Approach of Self-Acceptance and Unconditionally in Humanistic Psychology

Carl Rogers bases mental health on "Unconditional positive regard." This means that a healthy person must be able to accept themselves without judgment and inner criticism (Rogers, 1961: 35). In *Ṣaḥīfa Sajjādīyya*, although divine mercy is comprehensive, self-acceptance is not accepted without the struggle of the self and inner self-reckoning. A healthy person is always in a state of mindfulness, repentance, and self-correction. Concepts such as "Despair of the self," "Heedlessness of the afterlife," and the "Delusion of sufficiency" are considered obstacles to spiritual growth. Therefore, in Imam Sajjād's (AS) view, self-acceptance must be accompanied by responsibility and mindfulness, not complete release.

Thus, although Western psychology has valuable achievements in understanding the mechanisms of the human psyche, in redefining the human telos, it has fallen into the reduction of meaning to "Individual Fulfillment," "Inner Satisfaction," or "Ethical Self-centeredness". In contrast, the model presented in *Ṣaḥīfa Sajjādīyya* puts a transcendent, 74 devotional, and afterlife-oriented goal before human beings. In other

words, in the Islamic view, a healthy person is not only responsible for them but is also accountable to God, creation, and existence.

Table 4: Comparative Comparison of the Components of a Healthy Human Being in Western Views and *Ṣaḥīfa Sajjādīyya*

Component / Approach	Modern Psychology	Ṣaḥīfa Sajjādīyya
Source of Meaning and Perfection	Self-actualization, personal meaning-making (Maslow, Frankl)	Drawing closer to God, servitude, divine satisfaction (Prayers 1, 20, 31)
Criterion for Mental Health	Self-acceptance, reduction of anxiety, self-esteem, self-actualization	Inner peace through reliance on God, seeking forgiveness, remembrance of death, intimacy with God (Prayers 23, 13)
Relation to Suffering and Crisis	Giving meaning to suffering, resilience in crisis (Frankl)	Suffering is a tool for growth, a reminder, and purification of the self on the divine path (Prayers 5, 54)
Core Characteristic of a Healthy Person	Creativity, autonomy, positive thinking (Maslow, Rogers)	Humility, monotheistic rationality, ethical mindfulness, social responsibility (Prayers 44, 27, 32)
Relation to Others	Respecting personal boundaries, empathy without social commitment	Praying for others, respecting rights, fairness, social reform (Prayers 24, 27)
Ultimate Goal of Human Growth	Individual satisfaction, meaning in life, creativity	Salvation in the afterlife, divine pleasure, being God's vicegerent (Prayers 45, 47, 35)
Approach to Ethical	Accepting weakness as part	Rejecting self-conceit, con-

Component / Approach	Modern Psychology	Şahīfa Sajjādīyya
Weaknesses	of the "self"	tinuous seeking of forgiveness, fighting against arrogance and heedlessness (Prayers 20, 31, 44)

This table shows that in Western psychology, the focus is on individual fulfillment and intrapsychic function, while *Şahīfa Sajjādīyya* sees a human being as an entity connected to God, creation, and the afterlife. Therefore, the model of a healthy person in the *Şahīfa* presents not only a "Healthy Mind" but also an intertwined "Healthy Heart," "Healthy Action," and "Healthy Direction." This table shows that while Western psychology, especially in humanistic and meaning-oriented approaches, has tried to move from a disease-centered approach toward a model of growth and meaning, it still remains in a state of ambiguity or individualistic humanism in determining the telos of human existence. In contrast, *Şahīfa Sajjādīyya*, by placing "Servitude to God" as the center of meaning, provides an image of a healthy person that is definable not only on the intrapsychic level but also on the ethical, social, and metaphysical levels. Thus, the ontological purposefulness in Imam *Sajjād*'s (AS) model establishes a deep connection with spiritual health that transcends many secular models.

5. Matching the Concepts of *Şahīfa Sajjādīyya* Prayers with Positive Psychology Indicators

76 The texts of *Şahīfa Sajjādīyya*'s prayers have significant overlap with

the indicators of Positive Psychology; therefore, they are examined in a separate comparative section. Positive Psychology, as a new approach, emphasizes strengthening virtues, meaning, resilience, hope, gratitude, and human flourishing (Seligman, 2011: 75). In contrast, the *Ṣaḥīfa* provides a rich collection of spiritual and psychotherapeutic teachings whose goal is the purification of the self, inner peace, and the promotion of a good life.

Gratitude, which plays a key role in promoting lasting happiness in Seligman's theory (Seligman, 2011:103), is not only a reaction to blessings in the *Ṣaḥīfa* but an ontological insight. For example, in Prayer 45 of the *Ṣaḥīfa*, gratitude is presented as a continuous duty in relation to understanding a person's place in existence and is a multifaceted and complex issue.¹ This alignment shows the precedence of the *Ṣaḥīfa* in presenting concepts that Positive Psychology has addressed.

Hope, as a mechanism for coping with suffering, emphasizes will and purpose in Snyder's hope theory (Snyder, 2002: 255). In the seventh prayer of the *Ṣaḥīfa*, hope in God's mercy is highlighted in a way that frees a person from helplessness.

Meaning in life, in Frankl's Logotherapy theory, is introduced as the source of motivation and mental health. In the *Ṣaḥīfa*, prayers 20² and 32 also refer to the meaning of life in the shadow of the knowledge of servitude to God and the purposefulness of creation.

1. To understand the conceptual and practical explanation of gratitude, cf. Salehi, Zakiyeh, *A Conceptual and Practical Analysis of Gratitude in Ṣaḥīfa Sajjādīyya*, Master's Thesis, University of Sistan and Baluchestan. Supervisor: Hadi Zeini, 2021 AD/1400 SH.

2. "...and bring my faith to the most complete faith..."

Forgiveness, one of the components of Positive Psychology that reduces anger and anxiety (Fredrickson, 2004: 210), is requested as a divine character trait in the *Makārim al-Akhlāq* prayer of the *Ṣaḥīfa*.

Self-awareness and self-correction, which are pillars of self-regulation in Positive Psychology (Carver & Scheier, 1998: 82), are seen in the twenty-fifth prayer of the *Ṣaḥīfa* in the form of confessing shortcomings and asking for correction.

In total, this overlap shows the high capacity of religious texts to provide integrated theories in spiritual mental health and an endogenous model for promoting resilience, meaning, and flourishing within the Islamic cultural framework.

Table 5: Matching *Ṣaḥīfa* Concepts with Positive Psychology Indicators

Positive Psychology Indicator	Equivalent or Emphasis in <i>Ṣaḥīfa Sajjādīyya</i>	Related Prayer Example
Optimism / Hope	<i>Raja</i> (Hope), trust in God's mercy, belief in forgiveness	Prayers 5, 35
Meaning in Life	Servitude, sincerity, drawing closer to God	Prayers 1, 47
Resilience	Patience in calamity, submission to divine will	Prayers 54, 5
Gratitude	Confessing blessings, praising God, paying attention to hidden gifts	Prayers 46, 3
Positive Relationships	Praying for others, respecting social rights	Prayers 24, 27

Conclusion

This research, by analyzing the prayers of *Ṣaḥīfa Sajjādīyya* regarding the characteristics of a healthy person and an integrated approach, has provided a comprehensive and multi-dimensional image of a healthy person that goes beyond the common concepts of modern medicine and psychology. In the view of Imam *Sajjād* (AS), a healthy person is an entity that is in balance among intellect, self, soul, and behavior, and their spiritual, ethical, mental, and social health are interconnected.

The key characteristics of a healthy person in this sacred text include deep God-consciousness, humility, rationality, psychological peace, and social responsibility, each of which plays a fundamental role in an individual's growth and perfection. On the other hand, psychological and ethical pathologies such as envy, arrogance, greed, and heedlessness are introduced as the main obstacles to a person's balance and health, which deeply harm a person's inner structure and threaten their spiritual and mental health. These pathologies are rooted in the inability to reflect, weakness of will, and the denial of existential truth, and as a result, they require continuous mindfulness and self-improvement.

Therefore, *Ṣaḥīfa Sajjādīyya*, as an authentic and unique source in the Islamic tradition, provides spiritual characteristics of a healthy person that can complement modern theories of mental health and

spiritual therapy. Re-examining and using these characteristics in the interdisciplinary studies of religion, psychology, and religious anthropology can pave the way for the development of indigenous and practical theories in the field of spiritual and mental health and provide answers appropriate to contemporary needs. This research emphasizes the importance of addressing religious sources in strengthening a person's comprehensive health and improving the quality of individual and social life.

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