

Nahj al-Balagha; Herald of Health**Sayed Ziaodin Olianabab^{*}**

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Imam Ali (AS) is the door to the science of Prophet Mohammad (PBUH) and the most outstanding student of his school of revelation. After the Prophet (PBUH), no one is superior to him in terms of virtuosity and perfection. The Messenger of God (Peace be upon him and his household), described him by saying, "Whatever I see, you also see, and whatever I hear, you also hear. The only difference is that you are not a prophet" (1).

The words of Ali (AS) provide responses to many questions raised by humans, some of which have been gathered in Nahj al-Balagha. The teachings of Nahj al-Balagha are congruent with human nature, conscience, and emotions, and are unique in various dimensions of divine thoughts in terms of world view, enriching human, ethics, politics, etc. After the Holy Quran, there is no other book equal to Nahj al-Balagha in explaining various aspects of valuable knowledge and ethics as well as other aspects of human life and spiritual impact. As a matter of fact, Nahj al-Balagha is the interpretation of the word of God.

The issues relating to health in Nahj al-Balagha are sometimes in the form of brief scientific points, sometimes a description of scientific wonders, and in some cases, an attempt to show scientific miracles, each of which can provide researchers with new areas of research; such as Alavi hadith: Man is a better confidant of himself than any other person... He who talks a lot tells nonsense; and he who thinks is sighted. Be with good people to be included among them and avoid bad people to be excluded from them. Food obtained from religiously forbidden methods is a bad food; and oppressing a powerless person is the worst oppression (2). Furthermore, in many words of the Imam, the following concepts have been discussed: grudge, sedition, voracity, usury, fraud, being materialistic, following passion, and all types of oppression.

Since there is a mutual interaction between a healthy person and a healthy society, Imam Ali (AS) led both people and society towards spiritual and mental health. On the one hand, human growth and development and his achieving all indices of health are dependent on healthy social and family foundations. Thus, topics discussed in Nahj al-Balagha attempt at introducing the healthy human and society and strategies to be immune from injuries. An example of a healthy society is the City of the Prophet [Medina]; a city led by ethics, sacrifice, justice, unity, kindness, and health, in which most people have been far away from ethical, mental and spiritual injuries.

On this basis, with the aim of enriching humans through a pure life, Imam Ali (AS) extends the concept of health in the areas of body, soul, mind, individual, society, economy, management, politics, this world and the hereafter. He believed that various dimensions of health are intertwined and mutually interactive, and that a healthy heart and mind, belief in the hidden world and inculcation of human ethics impact individual and social health.

In describing a human with a spiritual health, he tells us about one of his faithful brothers, "I had a brother in the past. We were brothers on the path to reach God. He viewed the world as very small, for which I highly admired him. He was not controlled by voracity; thus, he never wished for what he couldn't find, and he didn't frequently use what he would find. Most often, he was silent during the day, and when he talked, other speakers were amazed, quenching the thirst of questioners. He was modest and others looked at him as if he was disabled. However, while working, he was as powerful as a lion in the jungle and a snake in the desert. He never complained to the judge, never brought any excuses, never censured anyone who had excuses, and listened to his excuses. He would never complain about his pain unless he was recovered. He would speak of what he has done and never speak of what he hasn't. If anyone argued with him, he used to keep silent, and if they won in speech, he was never defeated in silence. He was a more voracious listener than a speaker. When he was in a predicament, he used to see which way is closer to human passion and desire, and then, he would choose to move along the opposite way. May you have these traits and compete with one another in having such characteristics" (3).

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