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Conceptual Analysis of Spiritual Life in the Modern Age

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Abstract

Over time and as the sun rose and set, the meaning of existence became more of a vivid concept. We are here to fill the void in this infinite universe. We grow when our hope grows or grow otherwise. When we think of this life, we find that it is a myth as an ongoing cycle. We individuals believe that we are the center of existence, where even existence is based on our presence. We are in this world where we gradually get to know each other over time, but realistically as life passes on we hardly know who we are. Humans are unique and wonder why they are unique. That is, our structure is one, but we all have a single arrangement from head to our senses, two legs and two arms. But we are different, in all, in form, in understanding, in our way of life, and even in our decisions.

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Therefore, the joy of our difference is that it achieves integration. Everyone has the same ingredients. However they adapt them in their own way, interacting with matter and nature, and then finds himself in a corner of life that forms a cornerstone of the basic ground. If that fails, it can create an imbalance that can only be corrected through the balance between individuals. We inherit integration through care. For example, if a doctor dies, another doctor will have to play that role.

Key Words: Human Life, Spiritual Life, Modern Age

Introduction

This world is a procession from one generation to another, where the man revolves in a circular cycle, evolving and progressing while he is still limited by himself, and the mystery lies that no matter how much he advanced and no matter how much greatness he reached, he cannot withdraw from his humanity, he cannot rise above his nature, feelings will defeat him. (Wells, 2017)

Feeling is like a butterfly, when someone touches it, it cannot fly again, where it then continues to struggle until it dies, that is, when it is wounded, it becomes sick and difficult to restore.

How beautiful life is! How wonderful is it to read the Quran and pray to the Lord at dawn. It is not life, rather, those meaningful moments that make life worth living.

How sweet they are when you interact with them with affection, so you activate your instinct which is created from love for love's sake, feeling the strongest weakness of all human beings.

Human, his Body, Soul and Needs

Since ancient times and ever since this simple but complex human was found on the earth and he is revolving around himself to meet its inevitable needs.

Due to the hierarchy of needs according to Abraham Maslow comes in the forefront of his physical needs food, drink, shelter and air, and then he heads upward to search for security and stability so that he can feel a sense of belonging and adapt with the group, that's once he merges with it, he can achieve himself and can increase his productivity, thus his self-esteem increasing, reaching the top of the pyramid, which, according to Maslow, represents self-integration

That we as humans can't reach since it is as an absolute perfection confined to the Creator, the Exalted and Highest, who is very far from the inhabitants of the earth. It is the realization of the soul outside the body, and the soul does not reach it except after its integration into its Creator.

Therefore, Instead of striving for perfection all the time, it is important to focus on improvement and strive for better, not the best. (Ozdemir, 2003)

Based on the upward needs of the human being, despite the importance of the material necessities of living, the person often needs more spiritual reassurance, even if in the first place he cannot ignore the material which is one of his priorities in life.

For example, spiritual connection outweighs blood kinship, that's because souls are immortal whereas bodies perish, the best evidence on that is the charter of love and partnership, which is concluded in a legal and ethical contract between the spouses.

The formation of man and his existence was not the result of an accidental whim or a fleeting pleasure; but rather it is the result of the interaction of love and the connection of the one soul with its part "who created you from one soul and created from it its mate". (Bouhdiba, 2001)

So the relationship between them is a spiritual one that forces the bodies to reach the peak of harmony and interdependence, and it is obvious that this relationship is not governed by obligatory laws.

When God created Adam, he created Eve for him to fuse in themselves to deepen in the other half to reach the knowledge, the God.

From this flame that God placed in the souls, where the physical relationship was an actual translation of the spiritual relationship, through which generations were created.

When we begin to look at our age, specifically at the relations between people, how they've progressed, how they might have been, or how they should be, we realize that they were transformed according to two main factors affecting human relations and the interaction among them.

The first relates to nurturing the bonds of ego in the human being, which societies have nourished in us so that selfishness and greed have become the motivating factor for the human soul.

On a larger scale, we see those tyrannical states that realize their ambitions and interests on the back of weak states, invading them and waging wars against them unjustly and aggressively in order to achieve certain materialistic goals.

If we contemplate clearly, we will know that man is the enemy of man, and that no matter how advanced he is, he moves in a circular path and does not achieve progress as long as the axis of souls that dominates most people is greed, selfishness, love of control, possession, and exploitation of the weak, which is just like the lower nature of the animal, that a person must abstain from because he is wise and rises above

bestiality in his royal rank, or even that he is more honorable than the angels, on the authority of Imam Ali:

“God, the Mighty and Sublime, placed in the angels a mind without desire, and placed among beasts lust without reason, and installed both in the children of Adam, so whoever is overcome by his intellect by his lust is better than the angels, and whoever is dominated by his lust is worse than the beasts”. (Hurr Amili, 1983, Vol. 15: 209)

This deviation that humanity is witnessing is nothing but an expression of psychological diseases that distorted the common sense that God created in everyone.

Except that Satan's invasion of man and his power over some had affected the creation of a satanic society that keeps spreading like a contagious disease among individuals, except for those who fortified themselves with piety.

Knowing the soul according to the book “The Miracles of Psychiatry” by Karl Manger is an understanding of the forces of goodness and love, and knowing the elements of evil and hatred in the human soul, and any ignoring or neglecting the existence of these forces and elements in ourselves and others can expose the foundations of life to vibration and imbalance.

Therefore, despite the adornment and bragging in modern life, it did not lead man to the desired happiness.

Science and technology did not happen by planning and thinking; rather, they happened by sheer chance.

If Galileo, Newton, Lavoisier, and other scientists focused on the human body and soul, perhaps the world would have changed and would not have become as it is now, and from here we proceed to talk about the second factor that has radically changed the characteristics of human relations. This is, technological and scientific progress, specifically in the more developed ways of social communication, which have changed all aspects of life, including material and moral matters, so this planet, despite its enormity, has become very fragile.

For example, If we look at the Arab world which represents the majority of Islamic Law from its east to its west, or from its north to its south, we reflect on what is happening in it and on the amazing events that are going on in it, the continuous tragedies, the bloody conflicts, and the shameful and tragic disputes.

All this happens while Arabs are Muslims as if Islam is just a statement in the tongue and a claim. What we are witnessing today is an extension of the past, but what is surprising is that today is very different from yesterday. The means of communication have expanded the features of conflicts, and strife has crazily raged in them.

As for the nature of relations between people, the means of communication have greatly distorted the features of moral life, significantly as they nourished the person with a complex love of appearance, often in a negative direction.

What I am talking about is the motive for the action, which often touches an emotion, the language of communication between humans, and we often respond to these emotional motives without thinking, and despite the scientific development, which is the product of the human mind, it has made life more complex.

Human Life's Relationship with God

Whenever a person knows himself, he knows his Lord, and knowledge of the lord represents the goal of creation; rather, life is a path to cross towards God. The Quran has presented this in various forms:

“Who created death and life that He may try you, which of you is best in deeds; and He is the Mighty, the Forgiving”. (*Quran, 67: 2*)

Or by saying:

“And I have not created the jinn and the men except that they should serve Me”. (Quran, 51: 56)

This worship is represented by an unparalleled spiritual relationship, meaning that the relationship of the servant with his Lord is the essence of spiritual connection and submission to God. A person should live a life full of joy, and the spirit should be always cheerful and lively. (Sylvan, 2002)

If a person's life becomes sweet, he becomes dear even to God Almighty. Perhaps the most wonderful type of worship that leads a person to true happiness is worship with gratitude, but it is only for happy people.

Imam Ali used to perform all acts of worship in love, and his worship was not to remove the obligation, but rather he was a true lover.

This is further highlighted when in one of his battles an arrow got stuck in his leg, which couldn't be uprooted without significant pain, and the only way they were able to remove it, was during his prayer due to his large affection during it, he didn't feel an ounce of pain.

Imam Ali was also awake every night calling his Lord. The matter was not different for him between Ramadan and Shawwal. Where he was once talking to him alone among the palms of the Euphrates in the middle of the nights he said:

“My God, I did not worship You for the hope of Your Paradise, nor for the fear of Your Hellfire, but I found You worthy of worship, so I worshiped You”. (Ibn Abi'l-Hadid, 1984, Vol. 10: 157)

In contrast, what do we do in order to clear our lives and be able to live a sweet life and then sweetly worship God?

Furthermore, what should we do so that we are not like those who have just discovered pleasures, so they yearn for them, so you see them rushing to the pleasure of every sin and extracting wine from everything they imagine?

The answer is clear. Whenever we nourish our souls with the worship of God and His remembrance, our lives will be filled with activity, joy, and vitality and become sweet.

It is necessary to accept that we are somewhat imperfect creatures and as long as we live in this material world, we will always have types of human imperfection.

We can only live a life characterized by shortcomings, because of what we go through and try, which may lead to failures and setbacks; but it provides opportunities for self-reflection and learning. but what we must do is work on building a deterrent and a protector against ourselves, to be inspiring to us.

It is the conscience that shapes what we are. The eccentric man came to this world as a white paper, an honest angel, then through what he acquired and according to what was exposed, he built his conscience and then later his life became a course according to

his conscience, and in this, some many effects and factors stem from the bosom of the first person, his family exclusively, his relationship with his parents, especially in the first early years of childhood, then it begins to develop through his interaction with the friends and family. In this stage, the human being is a building and parents are the builders in the first degree than the society, which constitutes the incubating environment. so in this situation:

- How does a person transcend difficulties and wounds, and how does he overcome the fall?

Here, man resorts to paying attention to the spiritual aspect to rest regardless of the religion he follows. Everyone believes that the essence of spirituality is peace and inner tranquility.

The subconscious in people is waiting for the time of awareness and for the paths to ascend to reach the Creator, a path that the creator has drawn for his humans which is the work to refine oneself with conscious faith to walk in the path of progress towards it through the realization of pure servitude to Him:

“My servant, obey me, be like me, say to something, be and it will be”. (Hurr Amili, 2013: 361)

The human being is capable of doing many things, and his ability is conditional on opening the subconscious that slumbers in his depths so that consciousness begins to expand so that man becomes worthy to return to his essence, to his starting point, to his Creator, so that he derives strength and help from Him to complete his path.

However, a person is often deceived and arrogant in himself, I believe that love alone can uproot the roots of arrogance from ourselves because it was the first feeling that came from the heart of the creator in which he created creations with it. Without love, nothing would exist.

For the universe, it is built according to its foundation, and the system of creation and existence is based on it also. So, how is it possible for a person to forget the love that created him, took care of him, raised him, and brought him to this distinguished level of elevation?

“You are too generous to lose that you were upbringing or far that you raised”. (Amin, 1999, Vol. 1: 119)

- How can a person deny love in his heart and abandon its warmth and replace it with arrogance and vanity? Which love?

The love that the ordinary person talks about is a thing, and the love we mean and live is another thing, so the love of a conscious person is from the love of God, who gives and enjoys without return.

Perhaps the finest model that teaches us love and wandering is Imam Hussein.

Imagine when he fell in the last moments of his life on the burning sands of Karbala, blood was flowing from all parts of his body and he was no longer able to fight and get up, had no energy left to do anything but a few words that softly ran on his blessed lips.

While they surrounded him as Shimr was ready to kill him, one of the soldiers saw the Imam's lips moving, so his curiosity pushed him to approach him and hear what he was saying, approaching until he heard his last words.

The Imam was conversing with his Lord in the last moments of his life and saying:

“By satisfaction for your decree, by patience on your affliction, surrender to your command, there is no God for me except you, whom you support those in need”. (Muqarram, 2005)

In the last moments of his life, his blessed tongue uttered this soliloquy. If this indicates anything, then it indicates that the entire existence of this human being has been filled with the love of God and he no longer sees anything but God, he also does not want anyone

but Him that such this person has reached a stage where even in his sleep he is in a state of worship and remembrance where every page in his existence is a mirror of the manifestations of the Almighty God, and the divine attributes have been manifested in his existence as well, and we do not forget Zaynab, who did not leave the night prayer even on the eleventh night, and as long the length of the captivity stage, she didn't weaken her detachment to God and her orientation to Him, but rather this woman became an ideal. From these people, specifically Muhammad and the family of Muhammad, we must learn to love and submit to God.

In a hadith Qudsi:

“All creation is God's families, and the most beloved to him are those who are most beneficial to his dependents”. (Kuleini, 1986, Vol. 2: 164)

Also, Syed Moussa al-Sadr says:

“The closeness to God in the logic of religion comes through serving the creation.”

This divine method of dealing and giving is that we give even we don't take the initiative, how beautiful it is when our souls possess it, so we take the initiative to greet others, or when you rush to help before the request, or when you turn your eyes to what is higher,

as if we work only for God, although there is something in the work that is reflected on our souls, such as giving a secret charity.

A boy said: "I asked my mother why she requested salt from our neighbor, although it is available to us in abundance? She said: Son, I wanted to make her feel that we need her, even for once, because she always needs us, (Heidegger, 1966) so we can relieve her embarrassment."

Happiness doesn't need conditions but is just like knowledge residing within you and you can extract it by yourself, for God has given you a uniqueness that can be integrated by itself, but certainly, if the one you love comes, you will enjoy his presence, and if he leaves, do not miss to enjoy your presence. Remember, the other is nothing but a qualitative addition to you. This is on the level of the individual itself, and I do not criticize what I mentioned earlier that integration in its comprehensive sense is related to everyone. Socrates said before 2500 years that the perfect man is the sum of all humanity together, it is us.

So once you become suspicious of others, remember that Allah doesn't punish a believer after his repentance and seeking forgiveness, except for his bad faith in God, for his shortcomings and his bad manners and backbiting the believers.

There are some signs that God does not forgive quickly in return, and perhaps I mean by them mental sins;

that is, God forgives them with difficulty or does not forgive them, as it came in the novels that God forgives all sins except for a specific sin that forms in the mind, so what is this sin? Is it adultery, theft, murder? No, of course, these are sins that God forgives; but the sin that God does not forgive is the sin of distrusting him.

A person who cannot control his mind and what directly comes to his mind. God will not forgive his sin and that there is no way to hell, but God says you can control your mind because whatever your sin was, It has passed and if the sin or guilt leaves you in regret, beware of despair of God's mercy, so may this guilt be your means of getting close and your guide to the way and remember that Allah loves those who repent, and whomever He loves, he guides and saves.

I will also talk about God's hand in everything and how God manages the arrangement of our events, which embodies a great moral space. How many times have we said, O hidden kindness, deliver us from what we fear. (Ford, 2008)

- How many times have we felt divine kindness intervene and save us in the most difficult moments?

If the duty requires you to throw what you have into the sea, do not be skeptical, but have the certainty that

you will return it with an added value and a double blessing, and in order to be assured as Moussa's mother.

When God created man he charted for him the path that he would take in returning to his fold so our fate is to return from where we came and we should know that this world is mortal and even if we stay longer, we are nothing but guests, and finally we have to leave.

So, to cross the barbed wires, you must cross the wires of yourselves first. When we are prisoners of ourselves, we cannot accomplish anything because for every sin committed by a person, even if it is small, it covers the light of his instinct with his destiny, it darkens the mirror of his heart, obscures his vision and knowledge of God and distances him far away.

Connecting Human Life with Waiting Faraj for the Promised

This waiting in our relationship with the imam is one of the most prominent features of a spiritual life. If the person is really expecting or if he reaches the peak of perfection in his waiting, then he will reach his personal relief and will enjoy the special kindness of the imam.

So, let's see how the concept of longing to meet the imam became one of the things that man's soul was made of? How can a person waiting for liberation from this world be waiting for the appearance of the Mahdi?

How can the one waiting to meet God long to meet the Imam of his time?

The issue is that when we went down to the world, our groans rose, saying:

This is not my place, why should I be in this place? I do not like to be here, I like to be with you, I like to be by your side in the place to which I belong and I was created for his sake, in a seat of sincerity with a mighty King.

So God said to us in the tongue of appreciation and the statement of the prophets: My beloved, calm down. It is decided in this world that the circle of your existence expands, so that you may enjoy meeting me in that world in the most complete way, that is, what has decided in this world that the pain of my parting is a reason for your integrity and the vastness of your soul and the breadth of your vessels, so that in that world and in the confines of meeting God, you may know God and see Him.

Although we listened to these words, our weeping did not stop, and we said to God again, your separation is difficult for us, and in order to make this distance and separation easier for us, and for the same parting to be a reason for our integration and reaching the goal for which we were created, God placed the kind Imam as his representative on earth as his successor;

the imam who is the face of God so that whenever we yearn for God we look to him so that meeting him is a cause for our peace and rejoicing, It is clear that a person who was created for the sake of God does not find peace in his heart except by being close to God.

This long wait to meet him, waiting for our liberation; but we were born in a time where the face of God and his guardian was hidden behind the curtain of backbiting and from here we have the right to increase our objection to separation and our waiting for the arrival, and to double the pain of separation and waiting in our souls and to raise our voice, we complain to God, saying:

“Oh God, we complain to you about the loss of our Prophet and the absence of our guardian”.
(Amin, 1999, Vol. 3: 160)

And it is right for us to ask You:

“Oh God, show me the right appearance and the good deception, and make my eyes look at Him”. (Ibid: 77)

Conclusion

This world is a generation-to-generation procession, where humans rotate in a cyclic cycle, developing and advancing while trapped in themselves. The secret lies in the fact that no matter how much progress he makes and how great he achieves, he cannot leave his humanity, exceed his nature, and emotions conquer him.

From love we were created for love. It is the motive of life, existence, continuation, and unlike those who believe that physical needs are the motives of continuation, on the contrary, they are the souls that travel with love, the lives that must live.

Thus, the intangible life is what constitutes life, but we are the ones who shape them together. This life was once nothing but a boat, and man was once nothing but a sailor aiming for a safe anchorage, and his arrival was nothing but merging with the source of light.

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