

Felicitous Life with an Emphasis on Islamic Teachings

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ABSTRACT

A felicitous life has always been the concern of the Islamic society and the present paper aims to explore the documents of Islamic teachings that refer to this issue. The research seems necessary to determine the basic dimensions of life to become operational. In this regard, the present paper tries to study Islamic teachings related to felicitous life and describe and examine its important dimensions using descriptive and analytical methods. By searching the two concepts of "life" and "felicity" in Islamic teachings, the materials related to the basic aspects of a felicitous life can be identified. Islamic texts (verses of the Holy Qur'an and narrations) that are mostly oriented to divinity and hereafter include descriptive and explanatory sentences about how to live. According to Islamic teachings, felicity consists of many components, each of which has a constructive contribution to a felicitous life. Life is a valuable capital and a hidden treasure, in which felicity and success depend on happiness, goodness, and worthiness. Happiness brings us bliss and joy in life; Goodness leads us to ethical living and altruism, and worthiness makes our life purposeful and meaningful. To live well or felicitously, one must learn "how to live" and deal with the important aspects of life.

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INTRODUCTION

Why has our age forgotten the concept of "living is an art"? Today, people believe that reading and writing is an art that must be learned, and architecture, engineering, or becoming skilled workers require a lot of study and education, but living is so simple that it does not require any effort for education. As everyone "lives" in some way, then everyone is an expert in living. Not only medicine, engineering, and painting are arts, but living is also art itself, and it is actually the most important and at the same time the most difficult and complex art that humans experience. In fact, virtue and felicity mean feeling responsible for one's existence, and evil and misfortune mean not being responsible for oneself. The purpose of this responsibility is to lead an admirable life and develop innate talents. In the area of the art of living, man is both an artist and a product of art (Fromm, 2006).

Undoubtedly, achieving a happy and felicitous life, and in other words, living in a fully functional state, is the most important goal of every human being during his life (Farabi, 1413 A.H.). Aristotle (1999) calls such an ideal, which is felicity, "self-sufficiency" and states that self-sufficiency is what makes life desirable and not wanting anything. According to Plato, when a person's soul is in the state that it should be, the person is happy and felicitous (Copleston, 1989).

The factors contributing to happiness and felicity can be considered as factors mixed with a relatively fixed way in which a person pursues his goals. This way is called "felicitous life", the grounds for which

are provided by life's opportunities, and it is guided by individual inclinations and behaviors. Living management is a part of knowledge that one can gain confidence and peace by relying on it to follow the path of felicity. In fact, the meaning of living is to use human abilities and capacities in the direction of growth (Fadaei, 2016).

A felicitous life has always been the focus of Islamic society (Ibn Sina, 1400 A.H.; Farabi, 1413 A.H.; Ghazzali, 2013; Mahdavinour, 2019). By searching for the two concepts of "life" and "felicity" in the works of Muslim thinkers, the materials related to the basic aspects of these concepts can be identified. The first references to these concepts can be found in Islamic sources that are mostly oriented to divinity and the hereafter. In a narration of the Prophet of Islam (PBUH), it is stated that a wise person must allocate time for his own benefits from halal (allowed) pleasures to be able to do such activities as worship, self-inspection, and other affairs of life. It brings joy to the heart, provides entertainment, and causes the mind to get free from mental preoccupations (Sadouq, 1982). It is also narrated from Imam Ali (as) that *La Tansa Sihatak va Ghovatak va Faraghak va Shababak va Nashatak, aan Tatlub Biha Al-Akhirah* (a man should not forget his health, strength, leisure, youth, and vitality and should secure his hereafter with these precious capitals) (Majlesi, 1981). Imam Sadiq (as) says: There are five factors including health, security, adequate income, relationships with love, and peace of mind that the lack of any of them causes a person to be constantly in difficulty and not have a sublime thought and soul (Hurr al-Amili, 1991). Additionally, Imam Musa al-Kazim (as) states: Try to divide your days into four parts; a part for praying to God, a part for making a living, a part for socializing with brothers and trusted people, and a part for benefiting from the halal pleasures and healthy entertainments (Harrani, 2003).

In the same vein, Muslim scholars have also proposed models. According to Allameh Tabatabai (2011), the correct use of the blessings available to man leads to felicity: some blessings of the world, such as knowledge, are the only source of spiritual felicity for a person. Some of them will be a source of spiritual and physical felicity for him, like wealth and a child that does not stop him from remembering God (Ibn Hanbal, 2008; Tabatabai, 2011). The third category leads to the felicity of his eternal soul, including martyrdom in the way of God and spending money and other resources in this way (Tabatabai, 2011). The philosopher Motahari (1999) believes that pleurability and not pleurability are related to a special ability and talent or a specific organ in humans, but expediency and not expediency are related to the totality of human physical and mental powers and dignities. According to Misbah Yazdi (2005), three factors of pleasure, benefit, and expediency cause a person to perform his efforts and activities. Javadi Amoli (2022) has also discussed the triangular design of "knowing the world", "managing the world" and "arranging the world" as a lifestyle system and explains that basically the religious lifestyle is concerned with arranging the world. It means that human life will be joyful when it is arranged artistically and the realization of this important thing depends on the strength of the basic structures of the society, which is concerned with the skill of managing the world.

What really enriches life? How should we live? What are the components of a good life? The current research deals with how to live a felicitous life and its important dimensions. Life is a valuable capital, an independent cycle, and a hidden treasure, in which felicity and success depend on happiness, goodness, and worthiness (Aristotle, 1999; Al-Kindi, 1990; Tousi, 1414 A.H.; Frankena, 2004). Happiness

brings us bliss and joy in life; Goodness leads us to ethical living and altruism, and worthiness makes our life purposeful and meaningful (Sharifinia, 2015).

METHOD

Design

The current research was conducted using a qualitative approach and a descriptive-analytical method. The first step of the research was to do data collection. As we know, data collected using a qualitative approach are mainly textual data (Delavar, 2006). In this step, the textual data related to felicity were extracted from authentic moral and narrative books and papers (cf. Table 1) using the keywords of life, happiness, health, livelihood, time division, and spirituality. Then, in the descriptive part of the research, data collected were categorized to obtain the definition of felicity and the components of felicitous life. Finally, in the analytical part, the components from the references were logically arranged, the felicitous life was considered as a conceptual structure, and its three components along with the dimensions and elements of realization of each of them were formulated.

Table 1. *Main references used for data collection*

	Author / year	Reference	Subject
1	Aristotle. (1999)	Aristotle's Nicomachean ethics	Ethics
2	Ibn Hanbal, A. (2008)	Musnad Ahmad ibn Hanbal	Hadith
3	Ibn Sina, H. (1400 A.H.)	Treatise on happiness	Happiness
4	Farabi, A. N. (1413 A.H.)	Al-Amaal al-Filasfieh	Happiness
5	Ghazzali, A. H. (2013).	Alchemy of eternal bliss.	Practical theology
6	Jorjani, S. E. (1976).	Treasure of Khwarazmshah.	Traditional medicine
7	Kelini, M. (2013).	Al-Kafi	Hadith
8	Tousi, M. (1414 A.H.).	Alamali.	Ethics
9	Javadi Amoli, A. (2022).	Mofatih al-Hayat	Practical theology

RESULTS

According to Islamic teachings and the view of Muslim scholars, it can be concluded that firstly, a felicitous person is a person who has achieved his ultimate perfection and good. Secondly, human beings have different dimensions and realms, each of which includes its specific perfection and good. Thirdly, three types of life can be imagined: a life focused on physical pleasures, a life focused on planning and reforming society, and a life focused on thinking about the truths of existence (Kraut, 2015). As a result, every work and every moment experienced has three components: happiness, goodness, and worthiness. Therefore, the actions and moments differ in the amount of happiness, goodness, and

worthiness. Some behaviors involve more happiness and joy than goodness and worthiness. Some experiences are more good than happy while some experiences involve more worthiness than happiness and goodness. There is only one question, which experiences and activities will help you live a more felicitous life? Happy, good, or worthy ones?

Table 2. *Components of a felicitous life (quoted from Sharifinia, 2015)*

Characteristics / Components	Origin	Governing principle	Main approach	Activity area	Result
Happiness	Egoism	Pleasure-seeking	Happiness-oriented	Quality of life	Pleasure
Goodness	Altruism	Duty-orientation	Ethics-oriented	Scope of life	Benevolence
Worthiness	Idealism	Finding meaning	Value-oriented	Meaning of life	Purposefulness

Thus, felicity is not a simple and single-component thing that can be achieved only with happiness and pleasure, but felicity consists of many components, each of which creates it independently. A felicitous life has three pillars: happiness, goodness, and worthiness. One of the important characteristics of happiness and pleasure, besides its superficial and emotional aspect, is its immediacy and transience. Goodness is more based on a person's thoughts and knowledge and is the result of a person's evaluation of his social life. Worthiness is also the result of a more general evaluation of life, which can be interpreted as a philosophy of life (cf. Table 2). To live well or felicitously, one must learn "how to live" and deal with the important aspects of life. Now we need to know what things make us happy. Observing which behaviors make us feel good, and which goals, values, and beliefs can make our lives worthy and meaningful.

DISCUSSION

1. Happiness and pleasure

Happiness (getting the most pleasure and the least possible pain and suffering) is a perceptual state that is achieved when people find desirable things (Misbah Yazdi, 2015). Man, by nature, seeks pleasure and avoids pain and suffering (Misbah Yazdi, 2005). A happy person is someone who is constantly provided with tools of pleasure. If a person has something compatible with him, he is complete, and as he enjoys the compatibility and the pleasure is also permanent, he is felicitous (Misbah Yazdi, 2009). According to the conceptual structure obtained from Islamic sources, "felicity-oriented pleasure" is a state of deep understanding and awareness of happiness, comfort, and blessing and going beyond it to experience the great and lasting pleasure of spirituality, virtue, and the best things in man, which can be achieved through individual abilities and natural capabilities and causes all-encompassing happiness and prosperity in life (Abbasi et al., 2018).

The category of happiness (pleasure) has a special place in the narrations of happiness and salvation. Plato (1988) compares a felicitous life to a syrup of water and honey and states that like the bartenders, we have two fountains in front of us. Pleasure can be likened to honey and wisdom is as clear as water. Now we must try to combine the two in the best possible way. If a person can live in such a way that he

enjoys the most moments of his life and feels less discomfort, it can be said that he has a happy life. The concept of pleasure is first used in tangible things such as eating and drinking, but when a person understands that intangible pleasures also exist, he develops the concept of pleasure (Misbah Yazdi, 2015). However, the important elements providing happiness in life are health and leisure time, and "happiness" is achieved when health and leisure time are in a state of balance and excellence.

1.1 Health

Power and energy are the main sources of life. The most important issue regarding energy supply is respect and appreciation of the body. The body is the starting and tangible point of communication between people. It is the first threshold where the presence of others (evaluation and judgment) is received, and it is the first medium for introduction to others. Thus, it can be said that the body is the most fundamental meeting place between "I" and "others" (Gharab, 2008).

The body affects everything that humans do. A healthy body can be useful, even in the process of thinking, in which the use of the body seems to be reduced to a minimum. A healthy body is a strong protection for a human being and at least no danger will happen to him through physical weakness. On the contrary, when the human body is in a bad state, memory loss, depression, dissatisfaction, and worry often attack a person severely (Meadows, 2021). Health is an important part of human capital. Normally, healthy people are more energetic, fresher, and more motivated for activity and effort, and according to the Qur'an, a healthy person can benefit from his worldly share (Jafari, 2017). Religion is the first institution that focuses on the body and its health. Islamic teachings also constantly order their followers to follow certain orders in eating, sleeping, etc., to be always in good physical health (Gharab, 2008).

The body management during ritual bathing, ablution, prayer, hajj, and thinking about halal and haram are examples of this attitude that the body belongs to God and physical health is a gift from Him. From this point of view, the effort to achieve physical health is excellent and Islam has a vast textual history about managing the body and promoting health and well-being (Azadarmaki & Gharab, 2010).

Being healthy refers to anything that is well placed in the correct orbit and performs its special task well. Therefore, it is a healthy body if all its organs and members work well and do all things such as absorption and elimination without problems (Doshman Ziyari et al., 2021). Additionally, in the Iranian school of medicine, health is the state in which healthy and correct actions are done by humans, and according to the definition of doctors, maintaining health means the knowledge of healthy body actions (Siahpoush, 2012).

Therefore, health is a general concept that is sometimes related to the body and appearance and sometimes depends on the psyche and the inner being of a person. Although the aspect of inner health is more important, the physical aspect of health is also significant (Motahari, 2017). In Islamic teachings, to achieve health, attention is paid to the things that are called the health maintenance factors, which are divided into two groups, the essential factors and the non-essential factors (Razi, 1408 A.H.; Jorjani, 1976; Qazvini, 2014). The presence of non-essential factors or the absence of them according to the case helps to maintain or restore health. However, essential factors are a set of (six) factors without which not only health but also life is not possible (Siahpoush, 2012). Although a healthy person can benefit from his worldly share, from the point of view of Islam, the provision of physical health is valued in line with

human servitude and perfection. In other words, physical health is an intermediary goal to increase a person's efficiency and guide his life toward perfection and closeness to God (Mahdavinour, 2019). To appreciate the body and try to achieve physical health, it is necessary to observe the six principles of inhaling and exhaling, eating and drinking, sleeping and waking, moving and resting, absorbing and excreting, worrying and imagining (Jorjani, 1976).

In this regard, the traditional school of medicine in Iran (sources such as Law, Treasure of Khwarazmshah, Qabus Nameh, and Hefz Al-Sehe) has two theoretical and practical parts and two inseparable branches of physical and spiritual medicine. In practical medicine, the issues related to different treatment methods and all the materials necessary for treatment are discussed, and in the theoretical part, the four factors, human health, and disease constitute the subject of traditional medicine (Rahimi & Fazilati, 2016).

1.2 Leisure Time

Leisure time is an activity through which members of society expand their talents regardless of the constraints of the work environment and the requirements of life. It includes the times when we are "free" from daily tasks and can think about our desires, needs, concerns, and interests. Leisure time is the sum of the activities that a person engages in with desire and passion after being released from work, family, and social obligations and duties, the purpose of which is to rest, have fun, develop knowledge, perfect the personality or bring out the talents and creativities and ultimately expand free participation in society (Sharafuddin, 2016). Thus, leisure is a part of free, unnecessary, and discretionary time that remains after fulfilling all social obligations and some basic necessities such as work and sleep (Sanai & Sharafuddin, 2017).

In human societies, the issue of leisure time and its accessories is a very important and thought-provoking issue that includes all sections of society, especially the youth. Certainly, the need to relieve fatigue and entertainment has always existed, but in the new era, especially in recent decades, it has been considered more consciously and more diversely. Since leisure time and how it is spent is one of the basic indicators of lifestyle, many social theorists agree that leisure behaviors and spending are important aspects of people's lifestyles in contemporary society. The unique ways in which people organize their daily lives and other similar components that are often used to define lifestyles are obviously most evident in leisure activities. Thus, it is not surprising that we consider leisure as the main core of lifestyle (Bahmani et al., 2021). Leisure is one of the important times in life and one of the important factors of human education, which plays an essential role in the goodness and corruption of individual and collective human life (Kariminia et al., 2021). Some of leading experts on leisure believes in the relationship between leisure and culture and argues that leisure has transformed with the transformation of society and culture throughout history (Bahmani et al., 2021).

Leisure time can be the beautiful and golden moments of every person's life that can cause inner satisfaction and increase happiness, unlike other times. Leisure saves a person from repetition and monotony, and by separating from everyday life, it provides health grounds and removes mental fatigue, mental injuries, depression, sorrows, turbulences, and various conflicts of the body and soul for a few minutes (Parker, 1983; Rojek, 2009). It has been stated in the Holy Qur'an that people should not miss any opportunity for excellence (Inshirah:7) and the Prophet of Islam (PBUH) says: Most people are

tested by two things, health and leisure (Nouri, 1986). The international community also argues that providing leisure is as important for the quality of life as providing health and education (Rojek, 2009).

Thus, Leisure time should have the following functions: rest which is the antidote to fatigue and exhaustion, entertainment that is an antidote to boredom and depression, self-development which means bringing physical and mental self-cultivation (Sharafuddin, 2016).

2. Goodness

God has repeatedly mentioned goodness in the Holy Qur'an and emphasizes charity as a basic tool for human evolution (Al-Baqarah: 177; Insan: 8; Nahl: 90). Goodness (living according to moral standards) forms the culture of the society and leads to the expansion of the love of oneself to the love of others and social solidarity (Motahari, 1998). Aristotle also argues that moral activity is needed for a felicitous life and a person needs courage, chastity, justice, and other moral virtues to live a life full of thinking (Kraut, 2015). The prosperity and blessings of life will be useless if a person cannot do well to others, especially friends. When a person lives a good life, he tries to want the most goodness and happiness for others and cause the least amount of pain and suffering to people. In a good life, a person tries to respect the rights of others and be benevolent to them. When we can gather the goodness and happiness components together, we feel calm and satisfied. While happiness is based on egoism, goodness is based on altruism. The happiness of life comes from self-love and the goodness of life comes from love for others (cf. Table 3).

Ethics is related to human behavior in communications (Aristotle, 1999; Tousi, 1414 A.H.; Asgari et al., 2014). What is called ethical or unethical in the first place is human communicative behavior. Communicative behavior is the relationship between two things, and logically, it indicates two positions that find a diverse realm (intrapersonal, interpersonal, and extra-personal) according to the variety of these two things. All three types of communicative behavior include social interaction and work environment (Faramarz Gharamaleki, 2010). Therefore, intimacy and constructive activity are the dimensions of "goodness" in life, and if a person has good emotional intelligence and also has a good job and business in the community, he ensures the goodness of his life.

2.1 Intimacy

One of the most important basic human needs is communication and friendship with others or the need to love and be loved, which are necessary to live and create a positive feeling in life (Ghobari Bonab et al., 2007). Intimacy is the factor that satisfies this need to love and be loved. Intimacy and friendship are the main sources of happiness in people's lives (Hosseini, 2012).

All people feel the need for intimacy and bonding with others, especially when they are scared, worried, anxious, and alone. Intimate relationships are like a reward for people because in this way the feeling of loneliness disappears and they feel safe. A person who experiences a higher degree of intimacy can present himself in relationships in a more favorable way and can also express his needs more effectively (Khalili et al., 2009).

Intimacy is considered a primary psychological need that is related to people's psychological-physical well-being. Intimacy is a step beyond the need for a relationship that develops over time. Intimacy can

be briefly defined as an interactive process that consists of the ability to create a sense of closeness to others, the ability to introduce oneself and to know others, and the ability to create a deep relationship with others, and the main core of this process is understanding, acceptance, empathy, and warmth with others. Therefore, intimacy is composed of four key indicators (love, honesty, trust, and self-disclosure) (Asari & Homayoon, 2021).

One of the important aspects of intimacy in Islamic teachings is "Silat ar-rahim" (maintaining the ties of kinship). The concept of Silat ar-rahim overlaps with the definition of emotional connection with others. In other words, Silat ar-rahim indicates having an intimate relationship with others, loving, supporting, and being loved, and it finds meaning in relation to people who are considered relatives. As a manifestation of psychological need satisfaction by creating mental peace, reducing anxiety and physical pain, and creating a connection with God, Silat ar-rahim affects the quality of people's lives (Ghobari Bonab et al., 2007).

The Prophet of Islam (PBUH) was asked: What is the most hateful act in the sight of God? He answered: "Associating partners with God." It was then asked: after it? He said in response: "abandoning obligatory Silat al-rahim" (Makarem Shirazi, 1995). Imam Ali (as) also says: "Be in touch with your relatives, even if they have cut ties with you" (Tousi, 1414 A.H.). Additionally, he states that bonding with relatives brings love (Vahedi, 2016). Regarding the effect of Silat al-rahim on longevity, Imam Sadiq (as) says that we do not know anything other than Silat al-rahim that increases [directly] life so that sometimes a person's death is destined to be three years later, but he keeps Silat al-rahim and God adds thirty years to his life and he lives another thirty-three years. However, sometimes a person's life expectancy is thirty-three years, but due to abandoning the Silat al-Rahim and the relationships with kinships, it is reduced and he dies after three years (Kelini, 2013).

Thus, to improve, strengthen, develop, and evolve a large society, whether in economic or military terms or spiritual and moral aspects, it is necessary to start from its small units. With the progress and strengthening of all the small units, society will also become great and strong in every aspect. The hadith indicating that Silat al-rahim makes cities populous may refer to this point (Makarem Shirazi, 1995).

2.2 Activity

Appreciation of time is one of the main concerns. To use time and opportunities properly, we must manage ourselves (Kaviani, 2015). Knowing the special opportunities of life and using them properly is an appreciation of time which is more revealed in activity. Activity is an active physical-psychological process aimed at a certain goal, which a person is engaged in and requires effort and energy. Therefore, the definition of activity has a broad meaning and includes any behavior that is followed to reach a specific goal and destination and is accompanied by effort. The activity has different cultural, economic, social, educational, and artistic dimensions, which include the work of a teacher, student, businessman, farmer, rancher, worker, etc.

Work and effort to acquire halal wealth in general and produce in particular are encouraged by religious leaders. Production means any kind of employment in a legitimate work to provide life and economic progress for the individual and society and includes agriculture, livestock, trade, industry, and so on (Javadi Amoli, 2010). Islam views work as jihad and sees workers as Mujahideen. From the perspective

of Islamic teachings, self-reliance and pride in one's work, even if it is accompanied by little yield and hardship, is better for everyone than asking a rich person who may or may not give. In Islam, begging, dependence, passivity, and laziness are considered contemptible. The Qur'an is pleased with the rich, when they spend their wealth for the sake of God, not when they accumulate it. The Prophet (PBUH) states that if I had gold equal to the mountain of Uhud, I would not have even a dinar of it after three days, except for the amount that I would keep for the payment of debts (Nahj al-Fasaha, n.d.).

However, to determine the type of activity and have the best choice, three questions should be answered: What can I do? What do they want me to do? What are the rewards and costs of that activity? You can choose the best activity by answering these three questions accurately. All three questions are fundamental. The first question is related to the individual's motivation, interest, and abilities, the second question is more related to the duties and obligations of society and culture, and the third question refers to receipts, rewards, and incentives, as well as problems, criticisms, and losses.

3. Worthiness (enjoying a purposeful and meaningful life)

Worthiness is actually a philosophy that a person has consciously chosen for his life and has unconsciously in his mind. Plato (1988) describes the true philosophy in this way divine felicity is the example of human felicity, and to achieve felicity, one must become like God. As God is never cruel, but is at the highest level of justice, the most similar people to him are those who follow justice like him. In the Islamic perspective, a truly felicitous is a person who has knowledgeable faith in God, resurrection, and prophethood and walks with a firm determination on the path of servitude, and in this way, gets closer to God as much as possible (Misbah Yazdi, 1405 A.H.). Reason and the various sciences derived from it play a significant role in distinguishing real happiness from imaginative one because it causes foresight and expediency in identifying, searching, and promoting happiness. This foresight is concerned with values (Shafi'i, 2020, quoted from Tabatabai).

Basically, understanding the meaning of life and having a goal and ideal gives a person a sense of greatness and worth. This component is actually related to the meaning of life. A person who lives a purposeful life and strives to achieve his goals and ideals feels useful. In fact, the principle of worthiness is an answer to the reasons for life (Sharifinia, 2015). Finding the right answer to such questions as why should I live, what is my purpose in life, what is the use of my life, and what gives value to my life justifies happiness and goodness. Otherwise, we don't feel complete and integrated. A worthless life is a meaningless life that ultimately prevents a person from being happy and good and makes everything look empty and worthless. However, to make life purposeful and give meaning to it, you should pay special attention to spirituality because it causes the "worthiness" of life.

3.1 Spirituality

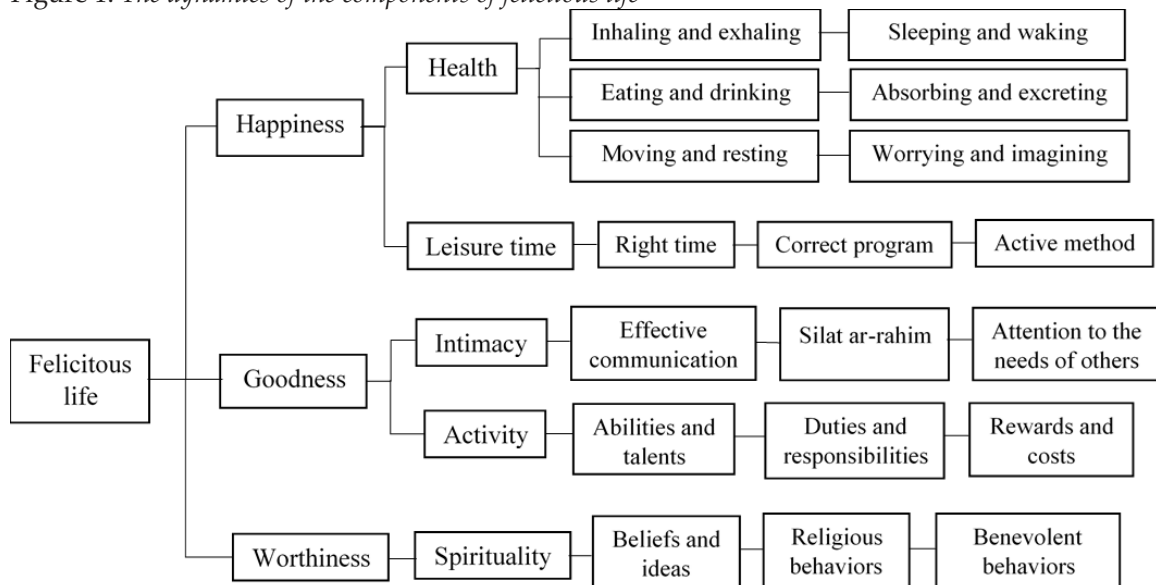
Spirituality is beneficial for health and well-being and has a positive correlation with quality of life, self-esteem, low anxiety, meaning-making, hope, and social support (Azerbaijani, 1402, p. 133). Spirituality is the turning point of life and it is a vital aspect of all daily life. It appears in the way of thinking, how we behave, emotional practices, the feeling of loss, the feeling of abandonment, and giving meaning to life (Jan Bozorgi & Ghorovi, 2016). Spirituality is a lost human desire that has no time and place. Spirituality is a desire that cannot be removed from human existence in any way because the human was created for the knowledge and worship of God and has an infinite capacity to achieve this goal

(Mazaheri Seif, 2006). Spirituality is a special feeling that people experience in certain situations, and it is actually a rosary cord that connects all the tasks of life (Kaviani, 2015).

Spirituality is necessary to have a good life. In this regard, performing all religious ceremonies for those who are good is the noblest and highest duty and the best way to achieve felicity (Plato, 1988). The circle of spirituality determines the beliefs and values that you are ready to defend. The things for which you are willing to say "over my dead body". Do you have things that are so sacred to you that you are not willing to lose them at any cost? If you don't clearly define what you believe deep down, sooner or later you will gradually give up, stop fighting, and break from the inside. Every day, the circle of spirituality is attacked with excuses such as social pressures, soft advertisements, and media controversies. However, when it comes to things that are sacred and honorable to you, take control of the situation as much as you can. It is your responsibility to repel attacks on your spiritual circle.

Some believe that spirituality is the same as spiritual customs. These customs include such actions as prayer, meditation, fasting, and repentance, and spirituality is considered an insightful understanding of the ultimate meta-reality and living based on this understanding. Some also believe that spirituality is energy, meaning, purpose, and awareness in life, and spirituality is considered to be a continuous search to find the meaning and purpose of life, a deep understanding of the value of life, the vastness of the universe, existing natural forces, and personal belief systems. Thus, spirituality is a reality with components of spiritual knowledge, spiritual emotions, and spiritual actions and yields, which include the general indicators of spiritual acceptance, positive and negative emotions, worship, ethics, sense of support, mutual connection with a holy and superior sovereign, communication with others, and communication with oneself (Abbasi et al., 2012).

Figure 1. *The dynamics of the components of felicitous life*



Concerning Islamic spirituality, various definitions have been presented. Imam Khomeini (RA) defined spirituality as the sum of attributes and actions that cause strong and intense and, at the same time, logical and correct moods and passions in man to lead him in the journey towards the only and beloved

God of the universe in a surprising way (Mousavi Khomeini, 1999). Spirituality has also been defined as a system that causes human voluntary actions to have value (purity), meaning (relationship of the action with the origin and resurrection), and goal (exaltation) within the framework of Islam (Jan Bozorgi et al., 2021). Some have also said that Islamic spirituality indicates a pure life and the luminosity of the heart through knowledge, faith, righteous deeds, and serving God according to the Islamic Sharia, which is obtained from the process of knowledge, faith, and righteous deeds (Alwandi, 2014).

Table 3. *Components, dimensions, and elements of a felicitous life*

Components	Dimensions	Elements		
Happiness	Health	Inhaling and exhaling		
		Eating and drinking		
		Sleeping and waking		
		Moving and resting		
		Absorbing and excreting		
		Worrying and imagining		
	Leisure time	Right time		
		Correct program		
		Active method		
		Goodness	Intimacy	Effective communication
				Silat ar-rahim
				Attention to the needs of others
Activity	Activity	Abilities and talents		
		Duties and responsibilities		
		Rewards and costs		
Worthiness	Spirituality	Beliefs and ideas		
		Religious behaviors		
		Benevolent behaviors		

However, to increase spirituality in life, a model should be considered, and based on it, this important aspect of life should be addressed. Believing that the creator of man has designed the best plan for the promotion and health of his creation through revelation that is considered the definitive knowledge and has provided it to him in different ways, the model of the current research has paid attention to different

dimensions of transformation, both motivation dimension and the awareness and behavior dimensions. Accordingly, five steps (spiritual thirst, assessment of spiritual evolution, diagnosis of spiritual conflicts, identification of spiritual factors, and spiritual exercises) have been considered for spiritualization. The dynamics of three components of felicitous life has been presented in Figure 1.

CONCLUSION

Human evolution is rooted in certain qualities of his nature, which force him not to stop searching for life with better conditions that are based on his nature. Man can adapt himself to slavery. He can adapt himself to any cultural thought. However, if the way of living is contrary to his nature, he will suffer mental disturbance and will be forced to change the conditions because he is not able to change his nature (Fromm, 2006). Freud also argues that people are looking for happiness in their lives, they want to be happy and stay happy (White, 2013). Anyway, what is happiness? If a person wanted only one thing or valued only one thing, it would be much easier to define happiness.

The correct definition of happiness should be presented considering that goals and desires are multiple and contradictory. Any philosopher who claims can define happiness must be able to give such an account of happiness that matches the situation of people as they actually are. Therefore, any definition of happiness should make clear the conditions in which we are happy, or at least it should show how we can reach the point where happiness is (White, 2013).

The results obtained from various research using different methods indicate common issues. Friendship plays a central role in people's lives and the greatest happiness comes when we are in the presence of friends and relatives (Hosseini, 2012). Life satisfaction has a high correlation with the feeling of happiness (Jalili, 2015). Unemployment has a strong negative effect on happiness and life satisfaction. Spirituality has a positive and meaningful relationship with quality of life and well-being (ibid.). Additionally, studies show that one of the best predictors of happiness is whether a person has a goal for his life or not. Without having a specific and clear goal, seven out of ten people are dissatisfied with their lives. If they have a goal, almost seven out of ten people are satisfied with their lives (Niven, 2010).

To experience a felicitous life, one should choose a worthy life. What is the best model and type of life that suits everyone? What do happy people perform differently from unhappy people? Islamic texts (verses of the Holy Quran and narrations) contain descriptive and explanatory sentences about how to live, which lead to the experience of a felicitous life (Ash-Shura: 36; Hud: 108; Al-Ala: 17). In Islamic narrations, this issue is mostly discussed under the title of "thrift" and the Hadith books usually include a section called "Kitab al-Ashrah" devoted to the issue. By examining Islamic teachings, solutions can be found that help people manage their lives in the direction of happiness and felicity.

Islamic teachings order their followers to follow certain rules in breathing, eating, sleeping, etc., so that they are always in good physical health. Hundreds of verses from the Qur'an recommend directly or indirectly a person to pay attention to and take care of the body (Abasa: 24; Al-Araf: 32; Al-Ma'idah:87). For the optimal use of time and leisure time, there are recommendations in Islamic sources that people should not miss any opportunity for growth and prosperity (Inshirah:7) and even religious leaders have emphasized that having leisure time is essential for improving the quality of life (Nouri, 1986). The

highest source trusted by all Muslims is the Qur'an, and God mentions charity many times in the Holy Qur'an as an essential tool for human development (Al-Baqarah: 177; Al-Insan: 8; An-Nahl: 90). In the moral teachings of Islam, in addition to goodness and respect for all fellow human beings, kinship relations have been honored and encouraged to do good to their close relatives so that social life becomes sweeter. The Prophet of Islam (PBUH) says: "Connection with relatives enriches cities and increases life expectancy, even if those who do it are not good people" (Majlesi, 1981). In Islam, work and activity is a gift from God. They are considered a form of worship and a source of wealth. Obtaining the blessings of the hereafter and the endowments of this world, namely the individual livelihood, depends on the efforts of the individual and each person can only have what he endeavors towards (An-Najm: 40). In the Islamic perspective, a truly felicitous person is one whose life is full of values, believes in God, resurrection, and prophethood, is firmly determined to worship and servitude, and is benevolent to others, and in this way, resembles the attributes of God as much as possible (Al-Baqarah:177).

To manage life in the direction of felicity, we must make a promise to ourselves to make a positive difference, make the necessary investments in the field of the management of life, pay attention to Islamic teachings in this regard, and act on them. The components of felicitous life and its dimensions and elements have been presented in Table 3.

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Ethics statement

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Authors contribution

MH contributes in the whole study.

Conflict of interest

The present research has no conflicts of interest to disclose.

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