

## PalArch's Journal of Archaeology of Egypt / Egyptology

### TENDENCY FACTORS (MORAL AND BEHAVIORAL) OF DECREASE IN SPIRITUALITY FROM THE PERSPECTIVE OF THE HOLY QUR'AN

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***Mahdi Ghahraman, Nadereh Shahabi, Samira Ataei Dizaji, Raziyeh Razavi: Tendency factors (moral and behavioral) of decrease in spirituality from the perspective of the Holy Qur'an-- Palarch's Journal Of Archaeology Of Egypt/Egyptology 18(7), ISSN 1567-214x***

**Keywords: Ethics, Behavior, Spirituality, Qur'an, Tendencies**

#### ABSTRACT

Despite the differences in the concept of spirituality between religions and cultures, spirituality is one of the common human teachings. One of the religions that gives great importance to spirituality is the religion of Islam and at the top of it is the Holy Qur'an. Although the Qur'an places the call to spirituality at the forefront of its teachings, it also enumerates obstacles to spirituality that are divided into insight, tendency, and social barriers. In this article, the method of comparative study of the Qur'an and the existing interpretations tried to count and collect the obstacles to the tendency to reduce spirituality from the Qur'an's point of view and finally we came to the conclusion that the obstacles to the tendency that reduces spirituality from the Islamic point of view are: moral vices, arrogance, obedience to the carnal desires, worldliness, sin and blind imitation of ancestors.

#### 1. INTRODUCTION

The material and spiritual dimension of man is the two wings of man's flight towards dignity and honor, and ignoring each of them is harmful for man; but in the path of life, priority is given to spiritual values; because excessive inclination towards materialism leads to human negligence and ultimately distance from human virtues. In the Holy Qur'an, the first step on the path of guidance is faith in the unseen and hidden world. (Baqarah / 3)

Belief in the unseen firstly includes belief in God, whose truth of existence is from the unseen world, and also includes belief in the afterlife and the Hereafter, belief in the message of the apostles (belief in revelation), and belief in angels. Accordingly, spirituality in Islam has been proposed as a principle and is the basis of evolution.

The drowning of some people in excessive attention to material and physiological needs, whether due to the severity of poverty or due to

the excessive desire, has caused them to face a kind of disease and even crisis, which is called spiritual crisis or spiritual poverty. This has many consequences and endangers the purpose of human creation, which is the same closeness to God. Among these, there are some factors that have hindered religious spirituality and caused its reduction.

The issue of spirituality is studied in the religious, philosophical and psychological fields. The present article seeks to study it in the field of Islam. This article, through a descriptive study, examines the tendency factors (moral and behavioral) of the decline of spirituality from the perspective of the Holy Quran.

### **1-1. RESEARCH BACKGROUND**

Shahid Morteza Motahhari, in his book "Monotheistic Worldview" after explaining and defining the types of worldview, points to some of the obstacles to spirituality from the perspective of the Qur'an and the main factor he raises is the degradation of higher and intangible concepts at the material level and he doesn't mention other factors. Ehsan Kurdi Arkani and Ahmad Shahgoli, in the article "The crisis of contemporary human absurdism and the meaning of life from the perspective of the Qur'an with emphasis on the perspective of Ayatollah *Jawādī Āmulī*" have studied the principles and foundations of the meaning of life from the perspective of the Qur'an Ayatollah *Jawādī Āmulī*'s commentary in detail and comprehensively and they have examined the components of meaningful life and the characteristics of life without spirituality from the perspective of the Holy Qur'an, but less attention has been paid to the factors that reduce spirituality in this article.

Maryam Sheikh Qomi, in the article "Spiritual growth of man from the perspective of Qur'an and Hadith" has widely expressed the effects of spiritual growth in life and after stating the causes of spiritual growth has only mentioned three factors of internal obstacles to spiritual growth from the perspective of Qur'an and Hadith.

The most important difference of these works with the present research shows that these works do not seek to express in detail the tendencies (moral and behavioral) factors that reduce spirituality from the perspective of the Holy Qur'an, but the present study seeks to examine these factors in detail and in a comparative way .

### **1-2. IMPORTANCE AND NECESSITY OF RESEARCH**

The decline of spirituality in the contemporary era and the drowning of contemporary man in materialism and lack of attention to spirituality has faced him with a crisis of spirituality. And we can boldly say that this has been the cause of many mental tensions and even wars and crimes. The outbreak of racial, religious and tribal wars, the high rate of mental disorders and anxiety and depression, and finally the widespread corruption that has weakened the position of the family and increased crime against children are proof of this claim. The unsolvable crises and problems of all mankind today are spiritual and moral crises rooted in a lack of faith. Many of the other crises that govern societies today are not spiritual in nature; but its root is spiritual, so identifying the obstacles of spirituality and its reducing factors is very important to identify them and remove these factors and obstacles to provide a basis for spiritual growth and spiritual life.

### 1-3. CONCEPT OF SPIRITUALITY:

Spirituality literally means "true, right, original, intrinsic, absolute, esoteric and spiritual as opposed to material and superficial." (Dehkhodā, 1995: 159).

The word spirituality and its derivatives are not used in the Holy Qur'an, but the concepts of faith, remembrance, and expressions such as: "O, you who believe! Give your Response to Allah and His Messenger When you are invited to that which will give you life" (*Anfāl* /24) show the concept of spirituality.

Since spirituality is manifested and defined in life, therefore, spirituality can be considered as the meaning of spiritual life. Some definitions for spiritual life have been provided by religious thinkers, including Allameh Tabataba'i who says about the definition of spiritual life: "Spiritual life means the life of closeness and observation. Spiritual life is to perform actions in which there is the observation of truth and the closeness to God. (Rakhshad, 2006: 344). According to him, spiritual life is based on the originality of the world of meaning. (Tabataba'i, 2011: 91).

Therefore, the most important word used that has a special place in religious literature and is related to the concept of spirituality is the word faith (Shabestari, nd: 92). The essence of the word *Īmān* i.e. faith is the word "Amana" and for it, several literal meanings have been mentioned, such as: trusting, warning, putting someone in the lap, securing, humbling, and acknowledging, and the opposite of faith is denial. Faith is the affirmation of something, in which there is the affirmation by heart, confession by tongue, and action by body. (Zaybudi, 1928: 10)

These three pillars are also present in Imam Ali's (AS) definition of faith, who said: "Faith is confession by tongue, belief in the heart, and practice by the body." (*Abdul Wāhid*, 2000: 505). Shahid Morteza Motahhari, in his definition of spiritual life, states: "Man has a spiritual life within his outward animal life. Man's perfection and happiness, as well as his downfall and cruelty, depend on his spiritual life, and it also depends on his actions, intentions and goals, and on what goal and destination he goes with all his actions. According to Islam, there is no spirituality separate from life in this world. (Motahhari, 1990: 81).

In the works of ancient religious thinkers, there is no special definition that goes directly to the word spirituality, but the content of their concepts that can be referred to spirituality is abundant in their books, especially Mulla Sadra. According to them, spirituality is formed due to the relationship with God and the heavenly world, and belief in the unseen organizes the main axis of spirituality. (Sadr Shirazi, 1985: 27).

### 1-4. CONCEPT OF QUR'AN:

The word "Qur'an" is either from "Qarn" or from "Qara" meaning to add, connect and attach letters and words to each other during recitation. (*Rāghib Isfahāni*, 2009: 414). Or book means attaching some letters to others by writing. Of course, sometimes adding letters to each other is also called a book, and for this reason, the verses and words of God are called books, even if they are not written. (*Rāghib Isfahāni*, 2009: 440).

The Qur'an in term is the word of God which God has gradually revealed to Muhammad (PBUH) the Last Prophet in Arabic and the dialect

of the Quraysh, a verse of which is called Qur'an. Even part of a verse is also the Qur'an. (Makarem Shirazi, 1993: Vol. 1, 137).

## 2. DISCUSSION:

Man, according to his humanity, is obliged to pass a way to reach a high goal. This high goal is the good life. In order to reach this good life and spiritual life, one must become acquainted with the pests and obstacles of this path, because the first step in treating pests is to know them. The obstacle is always in front of the "movement". Therefore, in order to move in the path of spirituality, both the path and the obstacles must be known. Man has both an individual identity and self and also a social identity and self, therefore he is obliged to engage in individual self-knowledge, self-awareness and self-construction in order to achieve spirituality. So he must get acquainted both with the individual (internal) obstacles of the path of spirituality and its external and social obstacles.

Internal barriers are barriers that affect a person's thoughts, beliefs, and actions from within, and are of two types, either affecting his or her cognitions or beliefs, or his or her behaviors and tendencies, which are man's approach to his beliefs with specific actions.

These behaviors and tendencies that are influenced by cognitions and cognitive factors, like them, cause a person to stay away from spiritual life and faith. Which include:

### 2-1. ETHICAL VICIES

Stable traits in the human soul affect his behavior and decisions. Those who have adorned their souls with virtues have a good choice in the position of decision-making and action, and those who have polluted their souls with vices are deprived of the right choice in the position of action and spiritual life. In all its forms, vulgarity means little, whose opposite is virtue. Everything that is low, insignificant, little and worthless is called vulgar and vices are attributes that prevent man from reaching virtues and moving in the path of spirituality and humanity that human happiness depends on this dynamic. (Hashemi, 2011: 30).

The veils of the soul, which are the same moral vices, each open the way to error in front of man, arrogance, lies, jealousy, wonder, each of which is an obstacle to correct reasoning. If these veils are torn, the face of the truth will be revealed.

By recognizing and fighting against mental illnesses and moral vices and removing obstacles, it is possible to provide the ground for the entry of faith in the hearts that are involved in such obstacles, since by adhering to religious duties, one can avoid moral vices. (Mesbah Yazdi, 2013: Vol. 1, 187). Whoever wants to live in the shelter of religion with spirituality, religion offers him accurate moral teachings and instructions, and by recognizing these obstacles, religion will definitely keep him away from moral vices and social corruptions (*Jawādī Āmulī*, 2012: 129).

### 2-2. ARROGANCE

Arrogance in the word means greatness, and arrogance is in principle and truth for God and not for other than Him. Therefore, arrogance is the inner state in man with which he feels greatness, and he shows this greatness with his behavior, action, and speech. This happens when the arrogant compares his possessions with other people; these assets

are of the type of knowledge, wealth, power, etc., after which a state of promotion arises in him after analogy (Hashemi, 2011: 105).

Arrogance is a thick veil that arises in front of the human intellect and darkens the wisdom and the arrogant person constantly distances himself from the facts. He is deprived of correct insight and can never understand the facts as they are and realize their true value and evaluate them correctly. The imaginary personality that the arrogant person creates for himself in the world of illusions prevents him from accepting the truths that conflict with his selfishness. There is a contradiction between arrogance and pride and correct vision, which never fits together, and whenever arrogance and egoism enter the environment of reason, it reduces the human intellect in the same proportion and becomes the cause of the darkness of environment of wisdom. Imam *Bāqir* (AS) clarifies this fact in his speech, where he says: "No arrogance and pride enters the heart of any person unless it reduces his intellect to the same extent." (*Majlisī*, nd: v. 75, 186) It is clear from this statement why arrogance and selfishness leads man to deny the origin and resurrection and other sacred things (Sobhani, 2013: 108). God says in the Qur'an: "He and his hosts were arrogantly Rebellious in the land; and they vainly thought that they would not return to Us [since they did not believe in the Day Of Resurrection]." (Qaṣaṣ /39 ).

In this verse, the Qur'an deals with the arrogance of Pharaoh and the Pharaohs and their non-submission to the origin and resurrection, the root of whose crimes also stemmed from the denial of these two principles, and says: Pharaoh and his army became arrogant in the name of truth on earth. And they denied God, the great Creator of the heavens and the earth, and thought that there was no resurrection and that they would not be returned to us (Makarem Shirazi, 2008: v. 8, 89).

Imam *Ṣādiq* (AS) introduces the first pillar of atheism as arrogance and says: "Selfishness is the lowest degree of infidelity and denial." Because whenever arrogance and pride reach a higher level than usual, they will definitely lead to denying the sacred and religious principles (Sobhani, 2013: 109).

The Holy Qur'an says: "Because when they were invited to The Call of the Divine Unity and they were taught to say: "There is no God but Allah", they used to turn away arrogantly. And they used to say: " Shall we give up worshipping our gods following the preaching of a mad poet?" (*Ṣāffāt* / 35-36). In this verse, He explains the main root of their misery and says: They were such that when they were told the word "there is no god but God", they were arrogant; the root of all their deviations was arrogance and self-conceit and denying the truth and insisting on false traditions and false imitations and looking at everything else with contempt. (Makarem Shirazi, 2008: v. 19, 46). The main source of arguing with truth is arrogance and self-centeredness. God says: "Verily, those who Dispute about Allah's Words of Revelation without any solid proof or Reason, they are filled with pride and Envious ambitions to which they will never attain. So seek shelter in Allah; Verily, Allah is the Hearing Seer." (*Ghāfir* / 56) So not seeing the truth and avoiding it is due to arrogance.

Also, "And when Our Words of Revelation are recited to him, he turns his back arrogantly as if he has not heard them, as if he is deaf, so [O, Messenger] give him tidings of a painful torment!" (*Luqmān* / 7). This

verse shows that arrogant people are not even willing to listen to the word of truth, let alone to hear it and think about it, and then if it was not logical, they would not accept it. The spirit of arrogance prevents the acceptance of truth. One who does not accept the truth is like one whose ears are deaf, and such a person will never find his way to spirituality. (*Qara'ati*, 2005: vol. 7, 235).

### 2-3. FOLLOWING THE CARNAL DESIRES

Following the carnal desires means opposing the command of reason, Shari'ah, or moral conscience. Whenever a person does what he considers to be wrong due to the light of reason or the guidance of Shari'ah and moral conscience, his perceptive powers and intellect become stagnant and incapable of understanding the truths and even the clearest truth, namely the God of the universe. God says: "Have you observed the one who takes his dominating Carnal-self as his god and follows its Orders? So Allah has knowingly left such person in his error and has sealed His ears and his heart and has put a Cover on his sight [that he should not hear, understand and see the Truth.] Then who is there but Allah to guide such a person? Will you people not Reflect and take admonition?" (*Jāthiyah* / 23).

Worshiping carnal desires means following them, and following the carnal desires causes the decline of the intellect and human's cognition power. (Fath Ali Khan, 1992: vol. 1, 101) Amir al-Mu'minin Ali (AS) says: "Following carnal desires is like blindness." (*Nahj al-Balāghah*, letter 31). In this valuable saying, Imam (AS) has introduced the carnal desires as blindness and he means that the carnal desires destroy the power of human cognition. When the intellect is captured by carnal desires, it will no longer be able to perform its main task, which is to know the truths and to distinguish between good and evil. (Fath Ali Khan, 1992: vol. 1, 102)

God says: "And among them are men who listen to thee, till when they go out from thee, they say to those who have received Knowledge, "What is it he said just then?" Such are men whose hearts Allah has sealed, and who follow their own lusts." (Muhammad / 16)

In this verse, the phrase "and they have followed their lusts" has been mentioned after the phrase "these are the ones that God has sealed their hearts" it can be understood that if man leaves his cognition, vision and intellect, he will be under the command of carnal desires and lust. (Modarressi, 2009: v. 9, 79)

Imam Ali (AS) says: "More than anything, I am worried about two things for you, one is to follow the lusts and the other is the far wishes. But following the lusts prevents man from pursuing the truth, but far wishes makes him to forget the Hereafter." (*Majlisī*, 2008: v. 47,190).

The source of denying the resurrection is following the lusts. God Almighty also states this fact: "So do not let the disbelievers of The Hereafter who follow their own Caprices influence your mind against Believing in it, lest you may be destroyed [due to error and negligence]" (*Tā Hā* / 16)

Elsewhere, the Holy Qur'an, in explaining the rejection of the divine revelation by the polytheists of the time of the Prophet (PBUH), says: "So if they did not accept your call [Which they do not], be sure that They only follow their own vain desires And who is more astray than the

one Who in place of Allah follows his own Vain desires? Verily, Allah does not Guide the self-oppressing [i.e., disbelieving] people."(*Qaṣaṣ* / 50).

Accordingly, carnal desires and lusts are the greatest and most dangerous spiritual enemy of man (Sobhani, 2013, 142). One of the characteristics of the idolaters mentioned in verse 43 of Surah *al-Furqān* is that the carnal desire and lust are their real god, although they were pagans, but the idol was their apparent God, and they had another god inside themselves. And in fact they worshiped another God in the form of wooden and metal idols. But their real deity was the same carnal desire and lust that make reason and wisdom dim. Materialists, who consider material as the last limit of existence and the aim of aspirations and deny faith in the unseen world, are materialists whose root is following the lusts and one of their materialistic motives, in addition to all that, is the unconditional enjoyment of the fleeting pleasures of the material world that is a direct result of following the lusts. Love for the appearance of life has forced them to deny God and the Last Day because faith in God and the Day of Judgment prevents a person from drowning in the pleasures of lust (Sobhani, 2013, 145).

#### 2-4. WORLDLINESS

Action or behavior is a consequence of attitude (worldview) and thinking. According to their approaches to the world around them, human beings define a series of values for themselves and act accordingly, and worldly attitudes and values are no exception to this rule, and it is based on which that are considered condemned or praised. The worldly worldview and attitude is the result of the submission of the human soul and psyche to the carnal desires and deceptive attractions of the material world. Man is inherently inclined to materialism because these are tangible and pleasurable things, but when this tendency turns into attachment and submission and man sacrifices his consciousness, intellect and nature for it, the result will be nothing but the materialization of his thought and behavior; hence, the Qur'an only condemns this kind of human attachment to worldly life, not the world itself and man's natural and inherent interest in the world and what is in it. (Zourani, 2014: 83-84)

"*Dunyā* i.e. World" in the word comes from the root and substance of "*dunuw*" or "*dani*" meaning near and low, *Dunyā* is more feminine and meaning closer and lower. (Mo'in, 2008: v. 2, 1566).

The word *Dunyā* is used in the Qur'an meaning lower and closer, that is, its literal meaning, and it is often an adjective of life that is sometimes mentioned outwardly and sometimes deleted. Superficial and hasty people see God, prophets and laws as opposed to enjoying the world. The love of the world blinds the eyes and hearts of the worldly people and no longer have they had the power to see the higher truths. The love of the world causes the neglect of the truth and its denial. Imam *Ṣādiq* (AS) has said: "The beginning and source of all perversions is the love of the world. (Fath Ali Khan, 1992: vol. 1, 110).

God says: "Verily, those who do not expect hopefully, to meet Us [on the Day of Resurrection] and are pleased with life Of this world and feel rested in it; and Those who are heedless about Our Signs And Miracles." (*Yūnus* / 7).

Meeting God means the same resurrection and return to God Almighty and resurrection on the Day of Judgment. Therefore, these infidels deny the Day of Judgment, and it is clear that by denying that day, they will no longer be held accountable for the promises and prohibitions. When these issues are not raised for anyone, so revelation and prophecy and its sub-rules, which are the rules of a heavenly religion, are meaningless for him and it is clear that when a person's worldview is like this, so all his effort is focused on the material life of the world. Because man and every other living being wants to remain alive according to his nature, and at the invitation of his nature, he spends all his time in religion so that he does not die and does not perish, and in the second, ensures the happiness of this life; if this man believes in eternal life, the life that is as wide as this world and the hereafter, there is no problem but if he does not believe in such a life, all his wealth will be spent in this world in an attempt to survive and his heart is satisfied and calmed by false peace, and he no longer rises to seek the Hereafter. This is the meaning of the verse, "And they rejoice in the life of this world and are convinced of it," in fact, the direct result of disbelief in Resurrection is the same as attachment to this life and material positions and confidence and reliance on it. The result is contamination in terms of action in various activities of life. (Tabataba'i, 1996: vol. 11, 262). The world is the cause of forgetting God. Worldliness and belonging to it make man dependent on the world and such a man is not led to monotheism and monotheistic virtues. (Tabataba'i, *ibid*).

Also, the love of the world and drowning in its pleasures weakens the spirit of faith. (Qur'anic Interpretation Specialized Group, 2013: 351). And it prevents man from entering the spiritual life, as God says: "The life of this world has appeared Attractive to the eyes of those who disbelieve and so they mock at the [needy] believers. But those who strive for being pious will be above the disbelievers on the Day of Judgement; and verily, Allah bestows Sustenance for whom He wills, without any limit." (Al-Baqarah / 212) Such unbelieving and worldly people are deeply fascinated by the splendor of the world and they just see the material life.

## 2-5. SIN

Sin, which is called "Ithm" and "disobedience" in the Arabic language, means to object and make a mistake and to oppose the command and prohibition of the Lord, that is, to do something that is disgusting and reprehensible in the eyes of the Lord and the Creator. Therefore, the sin is to oppose worship and servitude. Sinful man replaces reason with lust and anger, which are subordinate of man that must obey his intellect, and when lust and anger become the ruler within him, they will be loved by him, and then whatever he does, either his lust must like or his anger, and so leads him to sin. (*Jawādī Āmulī*, 2012: 332).

Insisting on sin and transgression draws a veil over man's vision and does not allow him to see the facts as they are and can believe in the unseen and the meaning of faith. To explain the role of sin in reducing spirituality, it can be expressed as man, behind the corrugated glass, sees everything as crooked because these glasses create a distance between his eye and the objects and cause the light to be diverted, sin and transgression give the same to the inner view of man. In such cases, man sees his ugly deeds as beautiful and his deeds seem good to him (Ja'fari, 1998: 27).



Regarding the role of sin in this regard, God Almighty says: "Is it not clear enough for this people Who inherited the earth after its Former people [were destroyed] that if We Willed We would afflict them too, For their sins; and We would put a seal on Their hearts in order that they could not Hear [the Truth]?" (*A'rāf* / 100). Thus, it becomes clear that due to the repetition and continuation of sin, its deviation and impurity affect the hearts so much that man cannot understand the facts, and if in the above verse the nature of hearts is attributed to God, it is because He is the cause of all the causes and the source of all effects, but it is clear that such a misguidance is not obligatory, but the cause of the causes are human beings themselves, although the effect and cause is by the command of God. (Makarem Shirazi, 2008: v. 6, 276).

The human soul, according to its original nature, has a purity which, by having it, perceives the truth as it is and distinguishes it from falsehood as well as good from evil, as in another place, the Qur'an says: "And by the Soul and the One Who created it and gave order and perfection To it, and inspired to it both its wrong and its Right." (*Shams* / 7-8).

Ugly deeds darken the purity of the soul and give it a role and form that cannot understand the truth. Excessive sin leads to the denial of the Day of Judgment. Also, sin and guilt enter the human soul like a disease, and it eats and destroys the spirit of faith, and the work reaches a point where it denies the divine revelations and goes beyond it, ridiculing the prophets and divine revelations and makes him reach a stage where no sermon or warning is effective in him. (Makarem Shirazi, 1993: vol. 16, 374)

The Holy Qur'an says: " Perdition was the end of those who committed the worst things: They Denied the Signs and Miracles of Allah and made ridicule of them." (*Rūm* / 10).

## 2-6. BLIND IMITATION OF ANCESTORS

The term "*Taqīd* i.e. imitation" is rooted from "Q L D" and in term means to follow without asking for a reason. (*Turayhī*, 1375: 132). When man, by virtue of his original nature, sees that a particular thought and belief has been accepted by past generations, accepts it automatically without any thinking. The Qur'an reminds us: "as long as you have not measured the acceptances and beliefs of the past by the standard of reason, do not accept them and have intellectual independence from the beliefs of the past" (Motahhari, 2007: 68).

God says: "And when it is said to them: "Follow What Allah has sent down" They say: No! We will follow only the ways of our Fathers." Even though their forefathers were void of wisdom, nor were they guided aright?" (*Baqarah* / 170). The fact that the infidels said in this verse that we follow only what our fathers followed, is an absolute statement and it means that we follow our fathers in any case and in whatever description they were, whether they were right or wrong. Even if they have had no knowledge and have not found the way, we still follow them and say that what they did is right. (Tabataba'i, nd: Vol. 1, 635).

If their ancestors were knowledgeable scientists and guided people to follow them, but knowing that they were ignorant, illiterate and imaginary people, following them is an example of imitating the ignorant.

(Makarem Shirazi, 2008: Vol. 1, 576). Racial and tribal prejudices are grounds for denying the truth. (*Qara'ati*, 2005: Vol. 1, 259).

Ethnic prejudices, especially as regards ancestors, have been prevalent among pagans from the beginning, generally among non-pagans, and continue to this day. The Holy Qur'an completely rejects the logic that man follows his fathers blindfolded. (Makarem Shirazi, 2008: v. 1,576). According to the Qur'an, inviting this unbelieving people to the truth and breaking the barriers of blind imitation is like one who calls on sheep and animals to be saved from danger, and they do not understand this message, because their eyes and ears are closed and their hearts are closed. They are really deaf and blind. (*Qara'ati*, 2005: Vol. 1, p. 259). Feelings and emotions play an essential role in human attitudes, beliefs, faith and spirituality. God says in verse 14 of Surah an-Naml: "And they denied those Signs and Miracles out of disbelief and arrogance, though their souls were convinced about their truthful state of them. So see you what was the end of the corrupt Disbelievers!"

This means that complete knowledge and certainty do not cause people to believe in something. This is why, although they are certain about something in the position of cognition, but despite all this, they deny it because this certainty has not affected their emotions and feelings. Religious faith and spirituality are realized when cognition is accompanied and coordinated with emotion, which is why Imam *Ṣādiq* (AS) says in explaining the meaning of faith: "Faith is confession with the tongue, and establishment in the heart, and action on the organs." (*Kulaynī*, nd: v. 2, 27). This establishment in the heart is what we interpret as emotions and feelings in the sense that until the heart does not show an emotional reaction to what it knows, it cannot cause faith. In verse 70 of Surah *A'rāf*: "[Hud's people] said:" Have you come to us, so that we should worship Allah only and forsake what our fathers used to worship? So bring us that which you have threatened us with, if you tell the truth."

And verse 78 of surah *Yūnus* says: "They said:" Have you come to us to turn us from the religion of our fathers, in Order that you two gain the domination in the land? But we will not believe in you."

It considers the meaning of how the emotional connection between children and their ancestors causes them to reach the truths of existence, but they cannot believe in what they have understood. (Safuri, Sama Mous website, Qur'anic articles, 2014, 4 October). And throughout history, the main reason for their opposition to the prophets has been the blind imitation of the fathers and grandfathers. Therefore the infidelity and idolatry and different sins and ugly habits have been transferred through blind imitation from a generation to the next generation. And this blind imitation puts a thick layer on their intellect and thought that they deny any truth, including unseen truths (Makarem Shirazi, 2008: vol. 26, p. 260). And in this way they cannot reach the spiritual life.

### 3. CONCLUSION

In the religion of Islam, spirituality is the principle and basis of evolution, but in the contemporary era, due to excessive desire for material things, we are facing a crisis of spirituality. So to reach a spiritual pure life, we should be acquainted with the difficulties and obstacles of the path and by knowing the tendency factors of reducing spirituality from the

perspective of the Holy Qur'an and eliminating them, we can achieve spiritual life and growth. This is the tendencies of man on his approaches to his beliefs with specific actions that can affect a person's thoughts and beliefs, deprive him of the correct insight, and cause him to have no faith in matters beyond sense and material, or weaken his faith because faith is one of the things that can be removed or weakened. In addition to weakening a person's faith and spirituality, these things cause behaviors and tendencies such as arrogance, following the carnal desires, worldliness, blind imitation of ancestors and sin, because each person's action or behavior is a consequence of his attitude (worldview). These behaviors and tendencies, in turn, covers the human vision and do not allow him to understand the facts as they are and to believe in the truths of existence, so as thoughts and beliefs affect human actions, following the carnal desires, the persistence of sin, the blind imitation of ancestors, worldliness also cause deviation and impurity affect the hearts. Therefore these tendencies cause the corrupt beliefs are shaped in man and weaken his ideas and then man takes a distance from spirituality and spiritual life.

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