

Analysis of Philosophical Principles of Nutrition in Traditional Iranian and Islamic Medicine (Formulation of An Analogy with Emphasis on The Views Of ibn Sina And Mulla Sadra)

Mohammad Karami, Assistant Professor, Department of Islamic Sciences, School of Medicine, Kermanshah University of Medical Sciences, Kermanshah, Iran
Email: mohammad.karami@kums.ac.ir

Abstract

Background and purpose: In Islamic wisdom, "nutrition" is related not only to the body, but also to the human soul and heavenly dimension. Modern medicine discusses only the material dimension of nutrition, but in traditional medicine, the effect of the principles of wisdom on the wise and traditional physicians of Iran is obvious and obvious. In this study, the emergence of a quality called temperament by the soul (not the body) and also the mechanism of material effect of food on the soul, temperament, sensual qualities and psycho-psychological traits as immaterial matters in the discussion of nutrition has been explained.

Materials and Methods: The research was conducted by library study method. Based on the title and key words, philosophical reference books (Ibn Sina and Mulla Sadra) and traditional Iranian medicine and articles on the relationship between soul and body and the effect of nutrition on the soul, sensual qualities and temperament in traditional medicine have been studied descriptively-analytically. Is.

Findings: In this research, philosophical-medical principles of nutrition such as; 1- The relationship between the soul and the body and the composition of the body for the soul; 2- The temperament of the body and its relation to the soul; 3. The relationship between body and mind in traditional medicine; 4- The principles governing nutrition such as: the heavenly realm of nutrition, its quality with nutrition, its relationship with thought and belief, the skepticism of food and nutrition were obtained.

Conclusion: It seems that "nutrition" (not food) as a material thing; First on the body and then for reasons of its relationship with the soul, it affects human temperament. Nutritional reform (quantitative and qualitative), respectively, strengthens the emotional (positive) and weakens the negatives in order to refine morality, education and spiritual health, which in the present age, deserves to be considered theoretically and practically.

Keywords: Philosophical Foundations, Nutrition, Soul, Traditional Medicine, Temperament, Sensual Qualities

Introduction

The results of recent research on the immaterial role of nutrition indicate that "increasing the IQ of the child, facilitating education and reducing the incidence of problems such as physical and behavioral disorders, juvenile delinquency and addiction in adulthood are the benefits of breastfeeding." [1] Although nutrition is one of the six principles of health in traditional medicine [2], but with a careful study of the following topics of nutrition, we come to the point that the metamaterial effects of nutrition on humans, there is still neglect. [3] According to ecologists, "Carl Rogers" (Carl Rogers) is one of the environmental factors in the development of human identity, food and every human being to some extent his traits and temperaments are appropriate to his natural environment [4] The material aspect of nutrition to medicine and its esoteric and spiritual aspect to Islamic wisdom is relevant. In modern medicine, for example, depression is also related to the type of nutrition of individuals [2]. Therefore, the spiritual realm of nutrition plays a key role in the formation of human identity, which does not belong to the apparent and experimental sciences; Because these sciences are incapable of researching the invisible dimensions of food, so today, the heavenly and esoteric aspects of nutrition do not have a proper place in modern psychological discussions, but in verses and hadiths, nutrition is one of the underlying factors of human morality.

6] And the view of nutrition is beyond the issues of health and well-being, and more attention has been paid to its spiritual and educational dimensions than the physical dimension, and this is why Imam Hussein (as) said that the reason why his words did not affect the enemy army was Their bellies are forbidden food [7]. Some of the anomalies of society in the field of education are closely related to nutrition.

So far, several studies on the role of nutrition on the human soul and morality have been written based on verses and hadiths, such as "Philosophical explanation of the relationship between food and soul and thought with a view to religious texts" by Ahmad Shahgoli and another article by Hussein Fassihi et al. Has been published under the title "The effect of nutrition on morality according to the interaction of soul and body based on the Qur'an and the traditions of the Ahl al-Bayt (peace be upon them)" which has led to the role of nutrition in morality. But the difference and innovation aspect of this research is enumerating the philosophical-theological principles in nutrition and explaining and analyzing the process of affecting its material dimension on the soul and human temperament by looking at traditional Iranian and Islamic medicine, relying on the opinions of Mulla Sadra and Ibn Sina. It is obvious that the truth of man is the abstract dimension (soul) and in the transcendent wisdom (Mulla Sadra school), the origin and principle of health begins with the soul. [8] Therefore, the issue of spiritual and spiritual health is related to the abstract dimension of man and health Spirituality and a healthy lifestyle are interrelated, so nutritional modification plays a key role in this relationship. The emphasis of traditional medicine on the consumption of healthy and temperamental foods, the emphasis on the use of staple foods, further reveals the role of nutrition in the prevention of disease. [2] In this regard, the holy texts of Islam (scientific references of the Holy Qur'an and its elaboration in the narrations of the Infallibles) confirm and indicate the role of nutrition in the soul and spiritual attributes and in general the effect of the material dimension of food on the immaterial realm of man. Therefore, it seems that the definitive teachings of religion are the origin and habitat for the subject of the present study; Because traditional Iranian medicine has been influenced by wise physicians and wise and pious physicians and is still evident. Hence, the main question is; What are the philosophical-philosophical foundations of nutrition in traditional Iranian and Islamic medicine? And finally, the mechanism of effect of nutrition on self; And its qualities as well as temperament; And what are the spiritual attributes based on those principles in traditional medicine?

Materials and Research Methods

The article is written based on descriptive-analytical method and library study method. First, the philosophical-philosophical principles were extracted by referring to the books of Mulla Sadra and Ibn Sina, as well as articles on the relationship between body and soul, and then by referring to the books of traditional Iranian and Islamic medicine and modern research in traditional medicine, those principles and the basics, explanation and process of the effect of the soul, body and temperament have been analyzed. In extracting articles from Paige Internal sites such as the Comprehensive Portal of Humanities, Normgaz and Iran Medical Articles Bank with keywords such as; Soul and body, temperament, sensual qualities, effect of soul and body, traditional medicine and nutrition have been used and due to the nature of the research - being fundamental - most of the reference books of Iranian philosophy and traditional medicine have been used.

Judicial-Philosophical Findings

The complexity of how the soul and the body relate to the relationship between nutrition and the soul is different; Because nutrition is of the material kind, and the fundamental question arises: How can nutrition affect the single sphere and the human soul? Since the criterion in both issues (relationship between soul and body and the role of self-nourishment) is on the same axis, so the answer in both positions is based on one basis. Various solutions have been proposed by Muslim philosophers and remain a matter of debate. There are four different interpretations of how nutrition relates to the soul:

Communication of Soul with Body

According to the principles of Islamic wisdom, due to the interaction of soul and body in human beings, the effects and actions that occur in one area affect the other area. But the approach of Islamic philosophers in this regard is not the same. Ibn Sina considers the soul and the body as two independent essences with a natural concrete composition [8] in such a way that both are transversely related to each other, but in essence, they have no relation with each other and the soul is the event of the body. [9] And it does not happen without the realization of the body. [9] Therefore, the way the body affects the soul is such that the repetitive actions of the body first become "present" and then, as a result of its continuation, become the "queen", and thus, the soul is affected by the body [9], such as the state of fear that affects Skin discoloration and overeating and undereating that affect depression [9]

According to Mulla Sadra, the soul and the body have a single skeptical existence, and the body is the descending order of the soul. In his view, "the soul is the whole body" (Mulla Sadra, Asfar, p. 2), the existential unity between body and soul is stronger than Ibn Sina's view. But both believe in the influence of soul and body on each other. Based on the specific ratio of the two, what happens in one area spreads to another. The actions that a person performs in some cases are transmitted firstly and intrinsically to the soul and secondly and consequently to the body (such as: anger, sadness, joy and sorrow) in some other cases are primarily and intrinsically related to the body (such as eating and drinking) And this interaction of body and soul is due to the union of the two.

According to the principle of nature in Islamic philosophy, differences in the nature of causes cause differences in the nature of causes; Because due to the difference in the nature of the causes with each other, they are the source of different effects; "Every disability has its identity attributed and related to a specific cause, and that particular cause is the basis of the reality of that effect." [10] Accordingly, with the difference in the nature of food, their spiritual effects are also different from each other, and each food has a special effect (mood and mood) that is not in the other.

Alimental

The plant soul has three powers: nourishment, Grower and productive. Each of these forces has servants to carry out their activities, through whom they perform actions. The power of food is the servant of power; Because development depends on nutrition. The two powers of food and name also provide the means of activity of the productive power. Physical interactions always cause the analysis and deterioration of body parts, which the food force strengthens by delivering food to the decomposed components. [11], [12,] 13] The work of the food force is to seize food and It is likened to a nutritious organ. Food is transformed by the food process in stages. The gut, first by its servants, converts the food into four mixtures (blood, bile, soda, and phlegm), then adds it to the organ, and then turns it into an organ. Thus, the study of sputum is similar to that of a stimulant organ; Attaching sputum to a stimulating organ; Comparing sputum to a nutritious organ is one of the three functions of the digestive tract. [14] Considering the final research in Sadra's wisdom and the skeptical relationship between the soul and its levels, the powers of the soul are united with the soul itself, but also of its affairs and levels. [13] Therefore, the power of food and its servants are also considered as the lower levels of the soul. The process and action of the power of food is the natural action of the soul in the lower levels. The nourishment with its interactions makes the other levels of the soul passive and the higher and middle levels of the soul also affect the performance of the nourishment.

The Relationship Between the Soul and Alimental

Mulla Sadra's discussion on Alimental has three axes: Food, nutrition and the effect of the soul on nutrition. According to him, Food is a body that has been transformed in terms of type, and the nature of this body is a partial bodily essence [13], so the essence of food is united with the soul. Everyone's full is a personal (minor) matter. Ibn Sina calls the simulation of the body to the nourishing body (Food receptor) nutrition, while Mulla Sadra considers the proximity of moist objects to the animal and vegetable body as the cause of the stomach supplying food from the senses. This is considered nutrition. Of course, nutrition, food, and nutrition are not separable

externally (unless rational analysis), but are united. [13] According to Mulla Sadra, customary food is potentially food; Like objects that are actually fed by the power of food and know the natural action of this power [15] and when it is nourished by the power of full is in philosophical terms. From the three powers of the vegetative soul (food, nourishment and productivity), the powers of nourishment and nourishment affect the soul, and the productive power also affects it spiritually. According to the rule of the physical occurrence of the soul, the power of food plays a role in the soul, and on the other hand, the composition of the body from the elements and the emergence of the body's temperament is also the result of the soul. [16]

The Composition of The Body for The Soul

Mulla Sadra believes that the substance of the soul is the body that the soul needs to move and transcend, and the body is nothing but power and talent [6] and is composed for the evolution of the soul. Not every compound has the competence to ascend the soul, and the soul does not evolve by any means. Each part of the body has a special relationship with the soul and provides a special context for performing spiritual activities. It is similar to the mental activities related to the realm of the soul, but the soul performs these activities through the brain. Now, if the state of the brain is disturbed in relation to the soul, perception and learning are reduced to the same extent. Just as the physiological state and arrangement of material organs (such as the brain, eyes, ears, etc.) play an important role in perceiving, seeing and hearing, which is the act of the soul, so that increasing substances in the brain strengthens or decreases Memory becomes. Food also changes the state of the body in relation to the soul, much like the change in perceptual instruments.

The Temperament of The Body and Its Relation to The Soul

Foods turn into quadruple mixtures after digestion. Balance and proportion in the function of the body is the result of the balance of these mixtures [2] Everybody has a temperament that is the result of the interaction and conflict of different elements of the body with each other. Man's temperament makes the body susceptible to the emission of a particular spirit. The closer the temperament of the body and the composition of the elements of the body are to moderation, the higher the transcendent soul. According to Mulla Sadra's view, the physical soul is the spirituality of occurrence and the spirituality of survival, and at the beginning of its emergence, it is like a kind of body-type and printed image in it, which evolves into a plant, animal, and then human. Because the soul exists in matter and not with matter. (As Ibn Sina believed in it) [13] It is the product of the body and the effect between the body and the soul starts from the time of the physical occurrence of the soul and continues until eternal life. [16] According to Mulla Sadra, the cause of urination is the soul [16] and the influence of the soul on physical temperament is more than Ibn Sina's approach in this matter. Nutrition is one of the effective factors in promoting the combination of elements and temperance, and this effect causes the emergence of mental states and traits. The prohibition of the stupidity of a foolish woman in the narrations in order to transmit her characteristics to the child indicates that material objects such as breast milk also carry the nature and characteristics of the mother (the science of human genetics confirms it) [6] Matter and material affairs can Be the bearer of spiritual qualities or its agent. In these cases, food as a material object strengthens or weakens the means of perception and sensual attributes, and since that sensual state appears and manifests itself through special material means, so by strengthening the material order of the object, the attributes Its sensuality is also strengthened.

Principles Governing Human Nutrition

Using the principles of Islamic wisdom, we can talk about the definite effect of full on the soul and its temperament, qualities and temperaments. While modern psychology and educational sciences - which are of Western origin - do not contribute to the effect of nutrition on human education; Because the epistemological system of these sciences cannot explain, justify and recommend such issues and for this reason, it never seeks the causes of abnormalities and mental and behavioral disorders in malnutrition [18].

Real Estate and Realm of Full

Full and beverages, regardless of their relation to man, have an existence in themselves, in which, like other things in the world, they have their own rules, and according to their relation to man, they have an esoteric realm and are proportional to the rank of existence. They can appear in the costumes of exemplary and rational existence, which are the heavenly realms of objects. "We are nothing in this world except for the soul in the last world and the intellect in the third world" [19], [13] One of the arguments of this issue is the rule of possibility of Ashraf. according to this; if there are two possibilities, one of which is "Ashraf" and the other is "Akhs", the existence of Ashraf must be realized before the existence of Akhs. Akhs creature is the discoverer of "Ashraf's existence". Therefore, the multiplicity of the existential realm of objects is proved by Ashraf's rule of possibility. Food also has a heavenly existence. The appearance of some Qur'anic verses is that there are treasures for each object (Hojr/ 21) [20], these treasures are the same as the heavenly dimension of objects. So, food and the act of eating also have a heavenly realm.

The Quality of Full with Nutrients

One of the philosophical foundations of nutrition is the quality of food with nutrients (food receptor). Food is similar to nutrient content [21], which means that the nutrient container is the same type of food and the food is the same nutrient type; this nutrient is existential; That is, the existence of food is equal to the existence of nutrition, and food is suitable for any area of human existence. Sadr al-Din al-Qanooni has extended this meaning to the whole world:

«Food of the living, existence; And the food of existence, the rules of things; And the food of the jewels, the effects; And the food of spirits, sciences and attributes; And ... and this is the matter in all food and nutrition on the difference between the levels of nutrition and the nutritionists. "[22] Water and bread are also the food of the body and the nutrient component and are present in all its components. [23] Thus, food becomes the very essence of nourishment [13]: because food is food when it becomes a nutritious component [23] According to the union of food and nourishment, nourishment by food is in substance intensification (Samadi Amoli, 50). Food, at the level of the body, causes the strength and consistency of the body, and its excess causes defects and causes evils and pests for the body. "It becomes a scavenger, a scoundrel, and a scoundrel." [23]; [24] And the transcendence of the soul or the obstacle of evolution and cause its stagnation.

Based on the quality of food with nutrients, it can be said that the human body, due to its tenderness and temperament, does not receive the nutritional form of raw materials, plants and animals that lack tenderness in the same original form, but the prudent power does not receive it properly and in moderation. He deals with the human body. The rank of the solid, vegetable and animal form is lower than the rank of human beings among the creatures, and the lower ranks lack the moderation of human temperament. Therefore, they do not have the ability to receive rational breath. Man by seizing food by evil prudent power N and under the measures of the soul, makes the temperament of food suitable for the human face. [13]

The Relationship Between the Quantity of Full and The Soul

The quantity of full (overeating and undereating) is related to both the field of thought and thought, as well as the field of action and behavior. Overeating has negative effects and undereating has a constructive effect on the soul. The cause of the effect of overeating on the soul goes back to the quality of the relationship between soul and body; Because when the body is full of all kinds of foods, the soul is more preoccupied with the body and stops evolving and thinking, and instead engages in the management of bodily affairs and is deprived of its main function (ascension and conduct and meditation). And paying more attention to the soul than the body needs provide the cause for the soul to descend (like a sage who engages in urban sweeping; although this may be for him, but it wastes his talent.) But in malnutrition, the soul is less busy with the body and as a result, his belonging is reduced and the ground for thinking and freedom of the soul from the shackles of matter and the strengthening of spiritual powers are provided. In general; The more attention is paid to physical things such as (eating, sleeping, wearing, etc.), the weaker the soul becomes, and

the opposite is also true. Excess in the belly eats the soul and lowers man [25] and in the practical field, it leads to effects such as cruelty and cruelty of the heart [26]; [27]

The Skepticism of Full Nutrition and Temperament

The source of the difference, the difference and the order of food and drink, are two things: the nature of the condition is conducive or in some cases it is related to the temperament of the person. Some foods, due to goodness, cause the perfection of the soul in nutrition and others, due to malice, eating it causes turbidity of the soul; Some are melancholy and some amusing, some cause a slowness of the mind and some provide the ground for intelligence and the power of understanding. Human temperament, which is mainly formed from food, has different degrees and degrees. Therefore, in religious teachings, food is not in the same rank. Levels such as forbidding the meat of hated animals and then respecting the meat of halal animals - which do not have legal slaughter - and at a higher level, forbidding the meat of animals whose bodies are clean but forbidden to eat (such as swallows, snakes) Finally, the prohibition of things whose whole existence is impure and whose way of eating them is forbidden in the first place (such as dogs, pigs and muskrats), and the severity of the sanctity of pork are specifically stated in the Holy Qur'an (An'am / 145).

In proportion to the doubt in the levels of nutrition, abstinent nutrients are also placed in different levels: 1) the lowest rank, the abstinence of the common people; (for avoiding eating forbidden things) It is a special abstinence that, in addition to the previous cases, pays attention to the interior of food and the factors involved in its formation (non-divine intermediaries impregnated with turbidity and oppression should not play a role in food preparation).

Explaining and Analyzing the Findings

Traditional medicine and the process of affecting nutrition, qualities and temperament

In the reference texts of Iranian medicine, six essential principles in maintaining health are always emphasized and observing them causes maintaining health and ignoring them causes disease; During treatment, the first step is to correct these matters and manage them properly. These six principles are air, eating and drinking, sleep and wakefulness, movement and stillness, vomiting and retention, and sensual symptoms. [28] Psychological symptoms or symptoms are qualities that the soul - due to its passivity from mild and beneficial or negative objects and Harmful - they become infected; So, the soul seeks what is gentle and runs away from what is hateful, and these effects are also called carnal movements. The movement of the soul means the movement of its powers, and the powers are moved by the spirits that carry the powers. [28] According to the sayings of the previous scholars, the main organs of the body such as the heart, brain and liver, the origin of the spirits (Animal, sensual and natural). This medical spirit is completely material and separate from the religious spirit (the term spirit) and is obtained from the most delicate component of the mixture (which is the result of the transformation of food in the body).

According to the scholars of traditional Iranian medicine, the heart, brain and liver are the three main organs in the body and the source of all actions at the material and bodily level. In order to make a connection between the pure abstract (the soul (and the pure material)) of the multiplicative body, there is a need for an intermediary being who, although the body, is ultimately gentle, and that is the soul, which is the most delicate mixture in the heart. The soul, which is called the medical soul, is different from the abstract philosophical soul, which is the soul, the first place of formation of the soul is the heart, which is created from the subtle part of the mixture that comes from the liver, by the instinctive heat of the soul. The soul is the bearer of powers and conveys the powers to the limbs. Animal (sensual and natural) and their carriers function in the body. The organs of the body are due to the animal power that are alive and it is through the psychic power that they have senses and movement and it is through the natural power that they are nourished and nourished. The medicine takes on the temperament of every organ that enters.

Depending on the nature of the psychic complication and the desire or hatred of the soul for it, the movement of the soul (as a compound of the soul) occurs in the appearance or interior of the body, followed by the transfer of power, heat and blood; For example, in case of fear, the animal soul (due to self-loathing) goes to the inside of the body, followed by the movement of heat and blood to the inside, and this is because the appearance of the body becomes cold and pale during

the time of fear; Or in times of joy or anger, it is the movement of the soul and blood that appears to be the body, which makes the face rosy or inflamed. [30] Becomes. The softer the soul, the faster it moves in the body and transfers forces, blood and heat more easily; Since the soul is obtained from the subtle part of the mixture and the type of mixture is largely dependent on the type of nutrition of individuals, by interfering with the type of food of the person can be greatly controlled the effect of the body on mental disorders.

All beings in the material world have qualities (heat and moisture (positive and life-giving qualities) and coldness and constipation (negative and deadly qualities); Due to these qualities, they show their characteristics and become the source of works. Each of the mental states also has its own temperament (resulting from the conflict of qualities) and affects the body through its qualities. On the other hand, people's physical temperament can be the source of different mental states, and according to the temperament of people, some mental states can be predicted in them (such as being sociable in hot-tempered people or obsessive-compulsive disorder in People with cold and dry temperament).

This is supported by new research, such as "depression", which is influenced by genetic, hormonal, biochemical, immunological and neurodegenerative factors. Nutrition affects these factors and plays an acceptable role in controlling the disease. [2] Therefore, the functional area of nutrition is beyond mere physical effects, and according to the quality and quantity of each food, mental psychological function can be He also controlled people. (In the person who gets angry easily, we use the opposite foods of the temperament of anger, in the sensitive and obsessive person, we treat by prescribing wet food, or in the cowardly person, we recommend avoiding pickles).

Excessive consumption of food (quantity) causes the body to accumulate waste products and in addition to causing physical symptoms and diseases, it also creates a barrier to the penetration of the soul. Therefore, when the soul is not able to penetrate, the forces, heat and blood will not have a good influence, and as a result, we will have blood in the senses, movement disorders, improper nutrition and tanning, overcoming cold and accumulation of waste products or even swelling in the organ. Therefore, eating less, moderation in eating and fasting as part of religious teachings are directly related to physical and mental health of individuals. There is a strong interest between the medical soul (animal soul) which is material and the soul which is righteous and abstract; The source of the medical spirit is the soft blood that appears in the heart, which is not sick until it is sick. The Alawite spirit is calm and is affected by nutrition, undereating and overeating.

In general, human temperament has a major role in the emergence of spiritual and psychological traits such as courage, fear, anger, obsession, etc., and food, including food and drink, is effective in the quality of temperament. Consistent consumption of certain foods causes a certain type of behavioral characteristics to prevail. For example, eating lentils, which cause heart palpitations. [36] The meat of some animals makes the body more favorable for the acceptance of mental disorders and mood disorders. Excessive consumption of beef and hunting causes mood disorders and forgetfulness, forgetfulness and mental retardation [37]. Ibn Sina attributes deadly diseases to the consumption of beef and veal (such as melancholy). Beef is highly caustic and can lead to nervousness, depression and obsessive-compulsive disorder. [38]

In general, humans are more inclined to plants and fruits are one of the food items of humans. In religious teachings, no fruit is inherently forbidden except in the secondary direction (general harm). Fruits can also be appropriate if one is mentally fit and provides the background. In the narrations, there is talk of relieving sorrow and grief by eating grapes [37] and relieving fear [7] and creating peace [37]. Therefore, plants, especially fruits, due to their tenderness and properties, can cause changes in the human psyche.

Explaining and Formulating an Argument

By analyzing the philosophical-philosophical foundations of nutrition in traditional medicine, we can put all the different perspectives on how the soul, body and body relate, influence and effect in a logical structure and present it in the form of a composite analogy.

First analogy:

Introduction 1: Nutrition has a special relationship with the body.

Introduction 2: The body is united with the soul.

Introduction 3: The ruling of one of the allies is transmitted to the other.

Result: Nutrition has a special relationship with the soul (has an effect).

If we use the result of the above analogy as an introduction to another analogy, we will in fact go from one necessity to another:

Second analogy:

Introduction 1: Nutrition is effective on the soul.

Introduction 2: The soul is effective in the emergence of temperament.

Result: Nutrition is effective in temperament.

So; Nutrition is closely related to temperament and another analogy can be made from the result of the above argument:

Third analogy:

Introduction 1: Nutrition is effective in the emergence of temperament.

Introduction 2: Temperament is effective in the emergence, strengthening and weakening of sensual qualities.

Conclusion: Nutrition is effective in the emergence, weakening and strengthening of sensual qualities.

It is clear that nutritional reform as a part of the path to reform in a healthy and Islamic lifestyle can play a key role. Another argument for the above result and its interpretation is as follows:

Fourth analogy:

Introduction 1: Nutrition has an effect on sensual qualities.

Introduction 2: Psychological qualities are effective in the emergence, strengthening and weakening of psycho-psychological traits.

Conclusion: Nutrition is effective in the emergence, strengthening and weakening of psychological traits.

Therefore, one of the material factors that can affect the spiritual realm and ultimately the emergence of spiritual traits in humans is the quantity and quality of nutrition in Western health sciences and psychology, which is due to the dominance of materialistic thinking about man and the world, it has been neglected.

A compound analogy is an analogy in which the results of some analogies are used as a prelude to another analogy to obtain the desired result. (See: Nasir al-Din al-Tusi, Muhammad ibn Muhammad, rewriting the basis of quotations, page: 324, Ministry of Culture and Islamic Guidance, Printing and Publishing Organization, Tehran - Iran, 2001) The analogy is composed of two types: analogy Complete, detailed analogy. The obtained analogy is the analogy that mentions the results in their place. Whenever those results are necessary in other analogical preliminaries, they are repeated, such as the whole of A and B and the whole of B, then; the whole of A and C and the whole of A and C and the whole of C. So, all A d. So it is, if the second premise; That is, the whole volume has been proved by another analogy (ibid., P. 325).

Conclusion

By enumerating the role of philosophical-theological principles in nutrition and explaining the process of its effects on the immaterial realm of human beings, temperament, qualities and accessories of this influence and effect, it can be said that:

Nutrition is not simply a matter of passing food through the digestive tract. Not only on the body, but also on the emergence of temperament, carnal qualities and psycho-psychological traits of man. Nutrition can affect the soul in various ways. The interpretation and process of this effect is as follows: first, the soul is related to the body: second, the two are united: third, the ruling of one of the allies is transmitted to the other: fourth, nutrition in evolution the purification and evolution of the body is effective: Fifth, due to the connection and union of the body with the soul, nutrition also affects the soul, and this connection and union corrects the effect and effect between the soul and the body. Thus, the union of soul and body and the special relationship between them because what happens in one area to spread to another area. Nutrition, on the one hand, is one of the effective factors in the quality of communication between the soul and the body, and on the other hand, is one of the main factors in promoting the body's position in relation to the soul and elevating the combination of elements and temperament. According to Mulla Sadra, the influence of the soul on nutrition at the beginning of Genesis is more than the school of Ibn Sina; Because in Mulla Sadra's

view, the soul exists in matter, not with matter and the product of the body, and the effect between the body and the soul begins from the time of the physical occurrence of the soul and continues until eternal life. On the one hand, according to him, the cause of temperament, the soul and the degree of influence of the soul is more temperament than other philosophical schools (peripatetic and enlightenment) and on the other hand, due to the factor of the soul in the emergence of temperament and nutrition in Strengthening and weakening the carnal qualities and on the other hand, the role of these qualities in the desires, desires and psychological traits, the importance of the phenomenon of nutrition and its immaterial effects on human beings are revealed.

References

1. Mokhtarian M, Farhoud D, Malmir M, Mokhtarian T. The Ethical Necessity of Breastfeeding and Adherence to the Rights of Babies, *Journal of Ethics in Science and Technology*, Vol. 12, No. 1-1396, pp. 6-14[In Persian]
2. Araj Khodayi S M, Ghaffari F, Emadi F, Emratkar E, Alijaniha F, Noorbala N B, Naseri M. Healthy Lifestyle in Preventing and Treating Depression from the Perspective of Traditional Iranian Medicine, p. , Spring 96, pp. 169-192[In Persian]
3. Yousefi M, Shirafkan H. The Importance and Position of Food from the Perspective of the Holy Quran, Babol University of Medical Sciences, *Journal of Islam and Health*, Volume I, Issue 1, Spring 93, Pages: 28-24[In Persian]
4. Ghas M, Sharghi M. The Role of Climate Parameters on the Health and Mental Illness of People in the *Journal of Traditional Medicine of Islam and Iran*, Year 9, Issue 1, Spring 2016, pp. 13-24[In Persian]
5. Araj Khodayi S M, Ghaffari F, Emadi F, Emratkar E, Alijaniha F, Noorbala N B, Naseri M. Healthy Lifestyle in Preventing and Treating Depression from the Perspective of Traditional Iranian Medicine, p. , Spring 96, pp.169-192[In Persian]
6. Fassihi H, Vahedi B, ParsaM, Issazadeh N. The Effect of Nutrition on Morality According to the Interaction of Body and Body Based on Quran and Traditions of Ahl al-Bayt (AS), Babol University of Medical Sciences, *Islamic Journal and Health* Volume II, No. Third and Fourth, Fall and Winter 94: pp. 73-66[In Persian]
7. Majlisi M B. Behar Al-Anwar, vol. 110, Tehran, Islamieh Tehran, Bita[In Arabic]
8. Rezaei M, Beheshti S M, Tabei S Z A. Theory of Transcendental Medicine *Research Journal of the Academy of Medical Sciences* Year 2, Issue 1, June 7931, PP.127- 138[In Persian]
9. Yousefi M T. The Relationship between the Body and the Body Based on the Viewpoint of the Philosophy of Peripatetics, *Quarterly Journal of the Rite of Wisdom*, Year 3, Spring 1990, 7, pp. 206-175[In Persian]
10. Tabatabai, M H. Principles of Philosophy and the Method of Realism, Motahari's M, Footnote, Qom, Sadra Publications, Second Edition, 1985[In Persian]
11. Ibn Sina, The Self from the Book of Healing, Research by Hassan Hassanzadeh Amoli, Qom, Book Garden, First Edition[In Persian]
11. Ibn Sina, Al-Shifa '- Al-Tabiyat, vol. 2, Qom, Marashi Najafi Library, 1404[In Arabic]
12. Sheikh Ishraq. Collection of Works, Vol. 3, Note: Corrected and Introduction by Henry Carbone, Nasr S H, Habibi N. Tehran, Institute of Cultural Studies and Research, 1996, Second Edition[In Arabic]
13. Mulla Sadra, Al-Hikma Al-Mutta'aliyyah Fi Al-Asfar Al-Aqliya Al-Arba'a (Asfar), Beirut, Dar Al-Ahya Al-Turath Al-Arabi, ³ Edition, 1981[In Arabic]
14. Sabzevari, M H, Secrets of Wisdom, Qom, Religious Press, First Edition, 2004
15. Mulla Sadra, Collection of Philosophical Essays of Sadr al-Mutalahin, Publisher of Wisdom, Tehran, 1420 AH, ²Edition [In Arabic]
16. Movahednia M, M, Aliullah Badashti, The Influence of the Body and the Body on the Philosophy of Mulla Sadra, *Wisdom Letter*, Spring 89, No. 59, pp. 111-99[In Persian]
17. Mulla Sadra, Collection of Philosophical Essays of Sadr al-Mutalahin, Publisher of Wisdom, Tehran, 1420 AH, ²Edition [In Arabic]
18. Board of Authors, General Psychology, Tehran, Payame Noor University, ¹Edition, 2007[In Persian]

19. Mulla Sadra, Al-Shawahed- Al-Rububiyah, Qom, Publications of the Office of Propaganda of the Seminary, 2003
20. Javadi Amoli, J A, Secrets of Prayer, Qom, Esraa, 14th Edition, 2009
21. Hassanzadeh Amoli H. The Union of the Wise to the Wise, Tehran, Hekmat, ²Edition, 1987[In Persian]
22. Qanavi, S Din. Ejaz al-Bayan fi Tafsir-al-Quran, Qom, Islamic Propaganda Office Publishing Center¹Edition, 2002[In Arabic]
23. Hassanzadeh Amoli H. Ganjineh Gohare Ravan. Tehran, Torubi Publishing, ³Edition, 2007[In Persian]
24. Hassanzadeh Amoli H. The Problems of the Soul, Tehran, Amirkabir Publications, ³Edition, 1992[In Persian]
25. Motahari, M. Collection of Works, Vol. 27, Tehran, Sadra, 1998
26. Hakimi, A. Al-Hayah, translated by Aram A. vol. 6, Tehran, Islamic Culture Publishing House, 2001[In Persian]
27. Motahari, M. Notes, Vol. 3, Tehran, Sadra, 1998[In Persian]
28. Arzani MA. Mofarreh al-Gholoub. (Sharh Qanuncheh), Volume 1, Tehran, Tehran University of Medical Sciences, 2012 [In Persian]
29. Aghili Shirazi, M H. Summary of Wisdom (Aghili), Volume, ¹Translator, Nazem I Tehran: Institute of Medical History, Islamic Medicine and Complementary Studies, ² Edition, 2011[In Persian]
30. Arzani MA. Mofarreh al-Gholoub. (Sharh Qanuncheh), Volume 1, Tehran, Tehran University of Medical Sciences, 2012 [In Persian]
30. Majusi, A I. Al- Kamel- Al-Sena'ah, Vol. 1, Qom, Jalaluddin, ¹Edition, 2008[In Arabic]
31. Hamedani H. Etemad- Al-Ateba. Tehran, Nashrshahr Institute, 2007[In Persian]
32. Hassanzadeh Amoli H. Mommad-Al-hemmam in Sharh Fousous-Al-Hekam, Tehran, Ministry of Guidance, ¹Edition, 2008[In Persian]
33. Mesbah Yazdi M T. In the Alleys of the Sun, Qom, Imam Khomeini Educational and Research Institute, ¹Edition, 2011[In Persian]
34. Mesbah Yazdi M T. Critique and Study of Ethical Schools, Qom, Imam Khomeini Educational and Research Institute, ¹Edition, 2005[In Persian]
35. Harrani I S. The Gift of the Minds of the Prophet (PBUH), Qom, Teachers Association, ²Edition, 1404
36. Harrani, I S. The Gift of the Minds of the Prophet (PBUH), Qom, Teachers Association, ²Edition, 1404[In Arabic]
37. Yaqub Al-Kalini Y. Al- Kafi, Volume 6, Correction and Commentary, Ghaffari A A. ThEdition, 1988 Printing, Heydari, Publisher: Dar al-Ketab al-Islamiyyah, p. 350
38. Ibn Sina. Al- ghanoun, Beirut, Dar Al-Ehya Al-Tourath Al-Arabi, 2005[In Arabic]