

The necessity to revision in the concept and scopes of health according to Islam perspective

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Health is a vital concept in human life and always the achievement, maintain, and promotion of health is emphasized thoroughly. Definition of health is not exclusive; individuals define it according to their own perspectives, nevertheless the World Health Organization (WHO) define it comprehensively as; a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. However, WHO declares some defects in the definition including: 1) has not described the complete well-being thoroughly, 2) has not introduced the favorite instruments measuring health (1). The question arises now is that; can health be defined in a way that cannot be measured? In order to solve this challenge, WHO proposed the concept of welfare with objective and subjective dimensions in addition to the rationality of health. The objective welfare defined as "life level or access to tackle the comfort of life". For example individuals who sit on the sofa experience the higher level of welfare compared with who sit on ground. The more physical possibilities, the more objective welfare. On the other hand, subjective welfare is defined as the level of satisfaction individuals experiences themselves. It reflects the amount of calmness which people sense in themselves. In spite of the whole struggle of WHO introducing the comprehensive definition of health, some challenges exist yet still; 1) does not introduce any rational criteria to measure the maximum level of life comfort, 2) describe the subjective welfare objectively, and 3) does not introduce any way to achieve welfare; perhaps in WHO's perspective the end justifies the means and it has given humans free to achieve welfare on any way they desire. It sounds that these challenges emerged from the type of views on the universe and human, so the principles of anthropology should be revised again.

However, WHO had a step beyond these and according to its philosophy introduced criteria for all health behaviors such as adaptation, mental or spiritual health, achievement, depression, sadness, happiness, healthy relation, healthy nutrition, isolation, self confidence, self esteem, social welfare, lifestyle, role playing, and others.

Undoubtedly the scientific logic has strong foundations, but there is difference between positivistic logic and divine one. For example WHO recommends 6 to 8 hours of sleep daily for individuals and states that that sleep deprivation leads to various diseases such as cancer, depression, appetite, and weight loss (2-4). Whereas in divine doctrine there are some recommendations including:

"They slept but a little at night, (5)"

"As for the night there is a voluntary deed for you to keep vigil in part it (6).

"Who pass the night prostrating and standing to their Lord (7).

In this regard there are many other Ayahs in Quran that it is not allowed on this article, but here is a meaningful poetry of Hafez: due to his night prayer and down chanting"

Finally, are those above behaviors such as health relation, good nutrition,

"Each treasure the happiness that God gave to Hafez/ All was sadness,

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happiness, and even physical fitness defined in divine doctrine similar to positivistic one? Islam with deep divine worldviews can revise all the above mentioned concepts. So, theorizing in this field is required.

Thus, it is worthy for researchers in the field of religion and health to do some other investigation in these areas.

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