

The criteria of healthy humans from the perspective of religious texts

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Abstract

Background and Objective: The Holy Quran contains a lot of subjects on human health. In addition to physical health, the Quran considers mental health as another important dimension to human health. The current study aimed at identifying the criteria for recognizing a healthy human from the perspective of religious texts. In this regard, attempts were made to detect the criteria for identifying a healthy human from an Islamic viewpoint. To this end, ideas proposed by a number of religious figures, including Imam Khomeini, the Supreme Leader, and martyr Motahari, were investigated.

Method: In this descriptive study, content analysis was used to examine verses of Quran and religious experts' interpretations of these verses about human health. Additionally, the narratives related to the Quran-based interpretations of Prophet Mohammed's Ahl al-Bayt, especially about the spiritual dimension of human health, were investigated. Furthermore, contemporary domain experts' opinions were sought to confirm the extracted criteria. All ethical issues were observed in this study and the authors declared no conflict of interests.

Results: Based on the obtained results, a human can be regarded as healthy in two dimensions: materialistic and spiritual. It should be noted that these two are not interdependent. In other words, a human may be physically healthy, but spiritually unhealthy. On the contrary, a person may be spiritually healthy, but physically unhealthy. Spiritual health plays a more significant role in human happiness.

Conclusion: As argued by domain experts, humanity has to do with people's spiritual aspect rather than their physical and materialistic one. Spiritual health is more important than physical health. Spiritual diseases are more significant than physical ones. Imam Ali (peace be upon him) says, 'the piety of heart is superior to physical health.' Therefore, a human is regarded as healthy in two dimensions. The subject of materialistic health falls within the domain of medicine, while the topic of spiritual health is categorized within the realm of religion.

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Summary

Background and Objective: The Holy Quran contains a lot of subjects on human health. In addition to physical health, the Quran considers mental health as another important dimension to human health. The

current study aimed at identifying the criteria for recognizing a healthy human from the perspective of religious texts. Along the same vein, the ideas of religious experts were also scrutinized. In the first step, in line with the holy Quran, piety was introduced as the main criterion for identifying healthy humans. It was then proposed that piety also plays a significant role in

the relationships among humans. More specifically, piety is an umbrella over human relations, ensuring their spiritual health. Lack of piety seriously jeopardizes human health. On the other hand, religious experts not only emphasize physical health among humans, but also highlight the importance of spiritual health for having healthy humans. They believe that spiritual health has to do with the spiritual aspect of human beings and argue that, in order to observe spiritual health, ethical and human-based values should be respected. At the end, the criteria for recognizing healthy humans were identified within the realm of medicine. It was noted that the concept of healthy human in medicine is not different from that in other areas. It is however posited that observing ethical and human-based values will enhance people's medical health too.

Method: In this descriptive study, content analysis was used to examine verses of Quran and religious experts' interpretations of these verses about human health. Additionally, the narratives related to the Quran-based interpretations of Prophet Mohammed's Ahl al-Bayt, especially about the spiritual dimension of human health, were investigated.

Results: Based on the obtained results, a human can be regarded as healthy in two dimensions: materialistic and spiritual. It should be noted that these two are not interdependent. In other words, a human may be physically healthy, but spiritually unhealthy. On the contrary, a person may be spiritually healthy, but physically unhealthy. Spiritual health plays a more significant role in human happiness.

Healthy human from Imam Khomeini's viewpoint

Imam Khomeini admits that physical health is important and may affect spiritual health. He argues that, in addition to physical body, humans should pay attention to their spiritual dimension. He claims, "healthy mind is in the healthy body. Being involved in training improves both physical and mental health, which in turn will lead to self-purification. As you are involved in training and strengthen your nerves, you should also be useful for the future of your country god willing. You need to pay attention to all spiritual dimensions of yours during training" (1). At the same time, he believes that spiritual health is more important than physical health since human body may be damaged as a result of some accidents, but human spirit will remain intact (2).

Healthy human from the supreme leader's viewpoint

The supreme leader prioritizes spiritual health. However, he believes that training plays an important role in human health. He argues that mothers' role is of paramount importance for human training. Accordingly, "one of the main responsibilities of women is that they pay maximum attention to training their children with their kindness using appropriate procedures so that the children (both boys and girls) will be spiritually healthy when they grow up and will not suffer from complications, inferiority complex, and all the other miseries that have affected young adults

and the youth in European and American societies now" (3).

Healthy human from martyr Motahhari's viewpoint

At first, martyr Motahhari studies physical health from the perspective of Islam. He believes that Islam pays great attention to physical health by providing some recommendations and health-related orders about the best procedures for eating and drinking, e.g. chewing food completely, avoiding rush while eating, washing hands before and after eating. He argues that, in addition to spiritual dimensions, Islam pays attention to physical health too (4).

Conclusion: The criteria for identifying healthy humans constitute an important subject in humanities and other branches of science. Considering healthy humans, the first thing that comes to mind is materialistic and physical health. However, it is an already known concept, with domain experts having no controversy over it. On the other hand, human health is not limited to the physical domain. There is a much more important aspect known as the spirit, on which the basis of humanity depends. Indeed, it provides the foundation for human perfection and happiness. Depending on various cultures and belief systems, different criteria have been proposed for healthy humans from a spiritual dimension. Therefore, it is essential to identify the constituent criteria of healthy humans from this perspective. The current paper was an attempt to depict the entire picture of healthy humans from the perspective of Islam and open new windows for future research. As mentioned by domain experts, health has to do with the spiritual (rather than the physical) dimension of human beings. Thus, spiritual health is more important than physical health and spiritual disease are more serious than physical ones. Imam Ali (peace be upon him) says, "the piety of heart is superior to physical health." (5) Therefore, discussions related to human health can be approached from either materialistic or spiritual dimension.

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