



Health and safety systems in Islam based on Quran and Islamic narrations

Gholamreza EsmHusseini¹, Javid Fereidouni^{2*}

¹ Department of Islamic Studies, Faculty of Medicine, Urmia University of Medical Sciences, Urmia, Iran

² Department of Behavioral Sciences, Faculty of Medicine, Urmia University of Medical Sciences, Urmia, Iran

***Corresponding author:** Javid Fereidouni, **Address:** Department of Behavioral Sciences, Faculty of Medicine, Urmia University of Medical Sciences, Urmia, Iran, **Email:** Fereidoni_j@umsu.ac.ir, **Tel:** +98 (44) 32752372

Abstract

Background & Aims: One significant aspect of Islam's comprehensiveness is its health recommendations, which are vital for both worldly and spiritual well-being, as reflected in verses, traditions, and the lives of the Imams (PBUH). This research aims to elucidate the health system within Islamic teachings using a descriptive and library-based approach.

Materials & Methods: The study begins by extracting health recommendations from Islamic texts, followed by an analysis through the lens of jurisprudence to outline the framework of Islamic health and wellness, including its goals, methods, and overarching principles.

Results: The findings reveal that Quranic and religious teachings, along with rational and narrative foundations, emphasize the biological, behavioral, and cultural aspects of health. The research highlights the foundations, goals, dimensions, and cognitive, behavioral, and emotional strategies related to health in Islam, underscoring their systematic relationships with the health system through jurisprudential principles.

Conclusion: It concludes that adherence to these principles significantly influences human behavior and lifestyle, ultimately affecting one's health and spiritual fulfillment in this life and the hereafter, thereby gaining the pleasure of God Almighty.

Keywords: Hadith, Health, Islam, Quran, Safety

Received 25 October 2024; accepted for publication 20 January 2025

This is an open-access article distributed under the terms of the Creative Commons Attribution-noncommercial 4.0 International License, which permits copying and redistributing the material just in noncommercial usages as long as the original work is properly cited.

Introduction

Health and safety have become critical issues, prompting organizations at global, regional, and national levels to engage in various initiatives. Significant efforts are being made to develop effective programs that promote health across multiple domains.

Today, concepts such as mental health, family health, social health, economic health, nutritional health, occupational health, environmental health, and housing health are widely recognized, each representing a specialized field. Ensuring both physical and mental health is essential not only for human development but also holds substantial economic significance.

The Holy Qur'an and the teachings of the Holy Prophet (PBUH) provide numerous health guidelines through verses and hadiths, along with the examples set by the Imams, emphasizing the significance of health and hygiene for both this life and the hereafter. Maintaining health is a collective responsibility of society and, for Muslims, a Shariah obligation rooted in faith and nature.

In Islam, it is essential for individuals to utilize God's blessings to achieve perfection and satisfaction, making the prevention of harm and contamination obligatory. Life's journey, from creation to resurrection, is outlined in various personal and social dimensions, including tasks related to nutritional hygiene, and physical, mental, and sexual health. Adhering to these guidelines is supported by numerous sources, such as Prophetic Medicine, Al-A'imah Medicine, Qur'an Medicine, and writings on Al-Sadiq, Al-Baqir, and Al-Reza Medicine. Currently, religious authorities emphasize the need for *ijtihad* in developing new medical practices and addressing health crises while maintaining physical, mental, and social well-being.

Health and wellness in Islamic texts encompass various facets of human life, covering cognitive, behavioral, and emotional aspects. These include mental, physical, and psychosocial health, addressing important issues such as nutrition, work, environment, and public health.

In the spiritual realm, cognitive practices like faith in God, resilience against challenges, self-confidence, and acceptance of divine destiny are emphasized. Behaviorally, aspects like marriage, self-control, social support, and healthy entertainment are highlighted. Emotionally, practices such as prayer and supplication are recognized as beneficial.

Material and physical health are guided by religious teachings that stress prevention and moderation. Furthermore, key jurisprudential principles—such as purity, permissible actions, and regulations against harm—play a pivotal role in shaping the health system in Islam and defining responsibilities for individual and community health.

Conceptualization

1. System: The word system comes from the root meaning “order” and refers to arranging and decorating. To string the procedure of habit and method has also been referred to as a system (1). In the terminology, it is a collection of rules related to a subject and interconnected in a way that forms a theory or school (2). In other words, a system is a set of interdependent components that coordinate with each other to achieve certain goals (3). Order is one of the natural tendencies of humans, and being orderly in life aligns with Islamic ideals and goals. In the field of epistemology, i.e., the field related to development and legislation, the type of human life, behaviors, beliefs, morals, and Islamic rules, we witness the order and existence of many systems in relation to each other, based on the Qur'an and authentic hadiths, as well as the way of life and the character of the Prophet and the infallibles. These systems constitute the best system and bring vitality and hope in attaining the pleasure of God Almighty, along with comfort and peace for humanity in this world and the hereafter.

2. Health: Usually, a person who does not have a physical disease is called healthy, but the definition of health is broader and more comprehensive than this. The World Health Organization defines health:

“Health is the provision of complete physical, mental and social well-being, not just the absence of disease and organ damage.” In this way, a person who does not have a physical illness cannot be considered healthy. A healthy person is someone who also enjoys the health of the soul and is socially at ease. Scientific research has shown that the root and cause of many physical disabilities may be intellectual and emotional disorders. For example, nowadays, it is believed that anxiety and mental discomfort can be important factors in causing stomach ulcers. Moreover, anxiety and many emotional feelings of a person are caused by their culture and social life. The health of the body is largely related to the health of the mind and the cultural and social conditions in which a person lives. In other words, wellness or health has three dimensions: physical, mental and social (4).

3. Hygiene: Hygiene in Persian is called “BehDasht” a compound infinitive made from two Persian words “beh” and “dasht”. It means maintaining health, and in terminology, it is a set of activities and measures intended to improve the health and ability of an individual or society (5). In scientific terms, it also refers to the set of physical, emotional, psychological and social capabilities that harmonize a person with their living environment and include all the knowledge and methods that help maintain the health of the individual and society (6). In the Holy Qur’an, the words “goodness”, “purity”, and their derivatives are used for hygiene. In the Holy Qur’an and the recommendations of the prophets and Imams, these emphases are shown in the form of hadiths and traditions. The necessity and importance of health and hygiene and their effects on worldly and eternal life have been frequently mentioned in these sources.

Materials & Methods

This research is descriptive and library-based. After explaining the concepts and health notions in Islamic sources and texts, the principles and basics of health in Islam were extracted, and a system was designed based on the teachings of Islam (Quran, Hadiths and Seerah). In a methodical and practical way, the basics of goals, dimensions, principles, and jurisprudential rules of the health system in Islam will be addressed.

Results

The foundations of the health system in Islam are based on several principles:

A: Human nature (Fitrat)

God has placed in the nature of man a desire for good and purity, and an aversion to impurity.

« فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ الْإِنْسَانَ عَلَيْهِ » (7)

“So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people.”

Therefore, the laws of Islam are based on human nature, and what is considered halal and forbidden, the

command and prohibition, is that the best interests of the individual have been carefully considered. We see this reflected in the words of Hazrat Imam Muhammad Baqir (AS) in this context:

« إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يُحَرِّمْ ذَلِكَ عَلَى عِبَادِهِ وَ أَحَلَّ لَهُمْ مَا سَبَى ذَلِكَ مِنْ رَغِيَةٍ فِيمَا أَحَلَّ لَهُمْ، وَ لَا زُهِدٍ فِيمَا حَرَّمَ عَلَيْهِمْ ! وَ لَكِنَّهُ تَعَالَى خَلَقَ الْخَلْقَ فَعَلَّمَهُمْ مَا يَقُومُ بِهِ أَبْدَانُهُمْ وَ مَا يُصْلِحُهُمْ فَأَحَلَّهُ لَهُمْ وَ أَبَاحَهُ، وَ عَلَّمَ مَا يُضُرُّهُمْ فَتَنَاهُمْ عَنْهُ وَ حَرَّمَ عَلَيْهِمْ » (8)

“Allah Almighty did not prohibit these things

because he did not like them, nor did he make other things lawful because of his desire for them, but God, who is the creator of man, for the necessary needs of his body and He knows what is beneficial for him. As a result, he made them permissible and halal for him, and he is aware of what causes him harm, and he made it haram for him.”

What we see about health and nutrition in Islamic teachings has this characteristic. Because the need for health is a natural need and crucial for the survival of the human race. Islam prohibits evil and filthiness while making cleanliness and the preservation of health lawful. Moderation has provided the way to reach this goal.

B: Public responsibility:

The Messenger of God (PBUH) says:

« مَنْ أَصْبَحَ لَا يَهْتِمُّ بِأَمْرِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ » (9)

“Whoever wakes up early and does not care about the affairs of Muslims, he is not one of them”

or a famous prophetic hadith says:

« كُلُّكُمْ رَاعٍ وَ كُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ » (10)

“Each of you is responsible and will be held accountable for the people who listen to you”

The mentioned task determines everyone's responsibility to society. Part of the laws of enjoining good and forbidding evil includes matters related to the health of the individual and society, and as we know, these two are obligatory and binding in Islam. Therefore, in Islam, managing health affairs, identifying

the causes of diseases, controlling them, and teaching people about them are duties that at least a group of people must fulfill on behalf of others to prevent the loss of precious lives, both of Muslims and others. Medicine and its related professions, which include health services and many other branches today, have a special role in this field and are among the basic needs of human society.

C: The principle of the priority of public interest over personal interests:

It is necessary for Muslims to consider the interest of the Islamic society in all fields and to prepare in all areas according to the verse:

«وَأَعِدُّوا لَهُمْ مَا لَتَنْتَضِعْنَ مِنْ قُوَّةٍ وَمِنْ رِبَاطٍ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ» (11)

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows.”

And it is obligatory for everyone to ensure life, social security, and the health and wellness system in society, as it is one of the most important interests of Muslims. Investing in health issues has a great impact on the growth, development, and general well-being of the people.

D: The principle of obligation as the biggest guarantee for the implementation and operation of the health and hygiene system:

In Islam, the incorporation of health issues within the framework of Shari'ah rules (obligation, recommendation, sanctity, and prohibition) and the worship practices of Muslims creates the necessary motivation for them to observe these matters. This, in fact, serve as a guarantee for the implementation of these rules. The holy verse:

«أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى» (12)

“Does he not know that Allah sees?”

The same executive guarantee that governs the thoughts and actions of a Muslim in the rules of religion

and prevents him from sinning in private or betraying other Muslims, where the observance of health principles is accompanied by a Shari'ah obligation, also prevents a Muslim from violating those principles.

E: Faith is the most important motivation to maintain health and hygiene:

Islam has emphasized the importance of hygiene and cleanliness, providing the clearest possible interpretations in this field and introduced cleanliness as part of faith and a necessity of faith. By placing cleanliness in the worship program of a Muslim, Islam has created the necessary motivation in him to observe hygiene and cleanliness. The Prophet of Islam says:

«تَبَيَّنُوا بِكُلِّ مَا اسْتَطَعْتُمْ ؛ فَإِنَّ اللَّهَ تَعَالَى بَنَى الْإِسْلَامَ عَلَى النَّظَافَةِ ، وَلَنْ يَدْخُلَ الْجَنَّةَ إِلَّا كُلُّ نَظِيفٍ» (13)

“Purify yourself by any means you can, because God Almighty has built Islam on the basis of purity, and he will never go to heaven unless he is pure.”

“Observe cleanliness as much as you can; Because God Almighty has established Islam on the basis of cleanliness and no one will ever enter heaven, unless it is clean.”

F: The principle of comprehensiveness of the health and health system in Islam:

The Islamic health system is a comprehensive program that begins with personal health, encompassing physical health (including the health of body parts and organs) and mental health, and then extends to the relationship of the individual with others, which is called family health. Many teachings can be found in Islam for social health, professional health, environmental health, housing health, nutritional health, and economic health.

The goals of the health system in Islam

A) God's pleasure and closeness

In Islam, when it comes to hygiene and purity, the intention and performance of acts of sacrifice to God are also mentioned simultaneously. Righteous action is valued alongside faith, and it is the closeness to God and the pleasure of God that determine the validity and value

of deeds and the evolution of humankind. For example, when the Qur'an uses the word «يَا أَيُّهَا النَّاسُ» in the verse.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (14)

“O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan.”

It conveys the word “O people” in the verse to the ears of the world with the health guidelines, in order to obtain divine satisfaction, people pay attention to the halal and haram, and the right or wrong of physical and spiritual food.

B) Benefiting from divine blessings

«قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا» (15)

“Say, “Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?”

Taking advantage of God's blessings, which he has created for the use of His servants, holds a special place in human health and well-being. A person should be grateful for God's blessings before using them and should not use the power they receive from God's grace to sin against Him.

«قُلْ مَا يَلَزُمُكُمْ اللَّهُ سُبْحَانَهُ لَا تَسْتَغِيثُوا بِرِعْمِهِ عَلَىٰ مَعَاصِيهِ» (16)

“The least right that you need to observe for God Almighty is not to take help and benefit from His blessings in rebellion and disobedience.”

C) Friendship with God

Observance of hygiene and cleanliness will attract God's friendship, as in Surah Baqarah:

«إِنَّ اللَّهَ يُحِبُّ الذَّالِّينَ وَيُحِبُّ الْمُتَطَهِّرِينَ» (17)

“Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.”

D) Salvation on the Day of Resurrection

In the Holy Qur'an, avoiding unhealthy conditions is considered a basis for attaining salvation and comfort on the Day of Judgment.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا مَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ. «قُلْ لَا يَسْتَوِي الْخَبِيثُ الطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ.» (18)

“Say, “Not equal are the evil and the good, although the abundance of evil might impress you.” So fear Allah, O you of understanding, that you may be successful.”

Dimensions of the health system in Islam

In connection with the health and health system, the Holy Quran has mentioned various dimensions of both the material and spiritual aspects of human life. For example, the Holy Qur'an, addresses mental health, family health, sexual health, economic health, social health, nutrition, work, environment, and more, providing detailed guidance. Special attention is also given to water hygiene, women's hygiene, and the purity and cleanliness from all kinds of impurities. These subjects can be discussed in two parts: psychological and physical, long with the related practical methods.

Psychological Part

Considering the dimensions and macro-level of division of health into physical and mental aspects in Islam, it can be said that in the mental health domain, Islamic teachings provide methods for dealing with failures and adapting to hardships. These methods are categorized into three sections."cognitive methods", "behavioral methods", and "emotional methods".

1. Cognitive Methods

These methods emphasize a person's knowledge about the world and their personal and social life. The individual attempts to manage stress by applying their knowledge and addressing challenges with intellectual and mental abilities. Among the cognitive methods, the following can be mentioned:

- A) Belief in God: Belief in God allows a person to rely on a being with infinite knowledge, power, and benevolence. This reliance eliminates fear, apprehension, anxiety, and hesitation, providing, sense of peace and self-sufficiency.

« هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ... » (19)

“It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith.”

He (God) is the one who sent down peace in the hearts of believers.

- B) A person's insight into the occurrence of difficulties and problems: In Islamic teachings, it is emphasized that the nature of life is intertwined with difficulties.

« لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ » (20)

“We have certainly created man into hardship.”

We created man in suffering, so if a man considers the occurrence of hardships inevitable, he prepares himself to face them.

- C) Relying on God: Relying on God is a powerful source of support for humans in solving problems. Those who trust in God are not disappointed, and do not stop fulfilling their duties and are not worried about the future, because they perform their duties in every situation.

«... وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ... » (21)

“... And whoever relies upon Allah – then He is sufficient for him...”

And whoever trusts in God, He will suffice him.

- D) Belief in divine predestination: Such a belief is one of the highest levels of faith and is emphasized because it helps a person adapt more easily to the consequences of an accident.

« قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ » (22)

“Say, “Never will we be struck except by what Allah has decreed for us; He is our protector.” And upon Allah let the believers rely.”

Say, no accident will happen to us except what God has written and ordained for us; He is our master and guardian.

2. Behavioral methods

In behavioral methods, practical instructions and recommendations, including etiquette and mutual behavior are desired. Some of these methods are:

- A) Patience and acceptance: Qur'anic teachings invite people to be patient and to react logically in situations of social conflict and problems. If a person avoids hasty and uncalculated reactions, they will experience less stress.

- B) Healthy recreations: Continuous activity and work imposes physical and mental pressure on a person. Therefore, engaging in healthy recreations that boost morale and provide comfort, such as socializing and spending time with friends, participating in sports, and traveling is essential.

- C) Marriage and family relations: Islam places great importance on marriage and family relations and forbids seclusion, highlighting the profound religious, social, and psychological impacts these relationships have upon individuals.

« وَمِنْ آيَاتِهِ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ

بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ » (23)

“And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.”

And one of his signs is that he created for you wives of your own kind so that you can find peace with them.

- D) Social support: The scope of social support in Islam begins with the immediate family and extends to relatives, neighbors, fellow citizens, and even the entire human society.

« إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ » (24)

“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.”

Believers are brothers to each other.

3. Spiritual-emotional methods

A) Remembrance of God: One of the things that brings peace to a person is the remembrance of God.

« أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ » (25)

“...Be aware, hearts find peace only by remembering God.”

And on the other hand we have:

« وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى » (26)

“And whoever turns away from My remembrance – indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.”

And whoever turns away from my remembrance, he will have a hard life.

B) Praying (Doa): Asking for help from God's infinite power establishes a unique connection between a man and God.

« أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ » (27)

“Oh Lord, who answers the prayer of the distressed and removes a problem.”

C) Prayer (Namaz): It is the secret and need from God in a regular manner with special rituals.

« وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ » (28)

“Seek help from patience and praying.”

D) Appeal (Tavassol): Appeal to the Saints of God is establishing a relationship with those who have the power to occupy more than other people in the system

of existence and have high moral qualities. which makes the person not feel alone and helpless in this situation.

Physical part

The principle of prevention is better than cure

Imam Ali (peace be upon him) emphasized the importance of disease prevention and said:

« لَا وَقَايَةَ أَمْنَعُ مِنَ السَّلَامَةِ » (29)

"No security is more protective than health."

It is important that Islam emphasizes the general rule that "prevention is better than cure." He invited everyone to maintain health to prevent the occurrence of diseases. The medical recommendations of the Quran often take the form of prohibitions, warning their audience against certain actions, effectively serving the purpose of "prevention". One of these orders is the prohibition of gluttony and extravagance.

The principle of moderation in affairs

In general advice, the Qur'an warns its audience against "extravagance", stating: "The spendthrifts are the brothers of Satan." This extravagance includes all kinds of excessive eating, sleeping, dressing, etc. More specifically, the Qur'an emphasizes the prohibition of extravagance in eating and drinking:

« وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ » (30)

“O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.”

Such emphasis can also be seen in narrations (Ravayat).

Principles and rules of health and hygiene in Islam

1. The rule of purity (Taharat): In Islam, when there is no explicit ruling in the Qur'an or Hadith regarding an issue, one must refer to the general rules of jurisprudence or the principles of practice and its apparent rules. Imam Sadiq (AS) said:

«كل شيء نظيف حتى تعلم انه قذر، فإذا علمت فقد قذر، و ما لم تعلم فليس عليك» (31)

“Everything is pure in principle, unless you know that it is impure. When you find knowledge of its impurity, it will be impure, and until you find knowledge, there is no fear for you.”

This rule has many applications in health and the health system that a Muslim can act upon and apply in observing personal, social, environmental, and nutritional health.

2. The originality of the acquittal: Acquittal means that a person's responsibility is freed from obligation. The originality of acquittal is valid when there is no evidence or proof for the specific or general ruling of a case. The proofs of the originality of acquittal or innocence, along with its concept and applications have been extensively discussed in books on the principles of jurisprudence and intellectual and narrative sciences. Many verses and narrations have been mentioned. For example in the Quran we have:

«... لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا...» (32)

“God does not oblige any human being except for what He has given and announced to him.”

Again the Quran says:

«وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا» (33)

“We never punish our servants except when we send a messenger to teach them their duties.”

In the Hadith section, we have:

«قال النبي (ص): رُفِعَ عَنْ أُمَّيَّةَ الْخَطَا وَالذُّسَيَانُ وَمَا اسْتَكْرَهُوا عَلَيْهِ وَمَا لَا يَعْلَمُونَ...» (34)

“The Holy Prophet said: Nine things have been removed from my Ummah: error and forgetfulness, and what they are reluctant to do, and what they do not know, etc.”

According to the judgment of intellect, the ugliness of reprimanding and punishment without expression is ugly, because if God reprimands and punishes a person for violating a duty that has not been communicated to

him, human intellect considers such reprimand and punishment reprehensible. God is wise and forgiving. Therefore, we are all free and permitted to do whatever God has not given a special ruling or assignment about (35). According to this rational principle along with the verses and traditions, people enjoy sufficient social, political and cultural immunity and security. Feelings of the heart, such as suspicion, revenge, and controversy, and other things that are more related to the realm of mental health will also be effective among the people.

3. Authenticity of Al-Haliyah: The meaning of this principle is that human beings have the right to interact with external objects except in cases where there is a reason for prohibition. So, whenever we doubt whether something is halal or haram, we rule that it is halal by applying the principle of Al-Haliyah. For example, if we do not know whether smoking is haram or halal, by performing the originality of Al-Haliyah, we rule on its permissibility. Asala Al-Haliyah is synonymous with the principle of abahah. The citation for this principle is the same as the previous principle, derived from verses, hadiths and wisdom.

4. The rule of negation of difficulty and embarrassment (ASAR va HARA.J): According to the Quranic guidelines:

«...وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ...» (36)

“He has chosen you and has not placed upon you in the religion any difficulty.”

One of the important rules that has a great impact on the health and well-being of individuals and society, while respecting people's abilities and talents, is the rule of hardship and difficulty. This rule means that in jurisprudence and law, whenever a duty is difficult and arduous, it will be waived. To define and explain the extent of difficulty and hardship, scholars have written that hardship refers to severe difficulties that people usually cannot tolerate.

5. The rule of harmless and emergency: Urgency means need, necessity, inevitability, and helplessness, conditions that cannot be tolerated. In cases of emergency, the sentence of the subject is removed from

the oblige. In law, the sentence of the subject and its punishment are canceled, and causing harm to others is forbidden. According to the prophetic hadith:

«لَيْسَ شَيْءٌ مِمَّا حَرَّمَ اللَّهُ إِلَّا وَ قَدْ أُحْلَتْهُ لِمَنْ اضْطُرَّ إِلَيْهِ» (37)

"There is nothing that God has forbidden, except that He has made it lawful for a needy person."

Muslims are not allowed to create pollution in their living environment or remain indifferent to personal hygiene and the needs of the social environment.

Discussion

Islam is a religion of purity and serves as a model for the individual and social life of humanity. In religious teachings, there are hundreds of guidelines in the fields of health, nutrition, sleep, sexual intercourse, work, the environment, and mental and spiritual health. We consider the family as a unit of society that aims to guide people toward personal and social health. It reflects Islam's comprehensive approach to the issue of health and encompasses its own principles and foundations. In the research and investigations of Islamic scholars and scientists, this topic and its necessity have been presented in many encyclopedias, books and articles such as Tab Al-Aima, Tab Al-Qur'an, Tab Al-Sadiq, Tab Al-Baqir, Tab Al-Reza, and Al-Davieh Calendar. Based on the Islamic Republic's laws, as outlined in a comprehensive document on health and upstream policies and planning, as well as from the perspective of ijtiḥad by religious authorities, there is an emphasis on expanding medical advancements and addressing crises and injuries while maintaining general health and observing hygiene. The importance of physical, psychological, and social well-being is also emphasized. Controlling the COVID-19 crisis in the country serves as a clear and practical example.

This article, has benefited from rational, narrative, and jurisprudential principles and rules to present an organization and system that facilitates and promotes health in individual and collective life. This systemic communication between the components of the system

can effectively address human needs in three different areas: cognitive, behavioral, and psychological /emotional. May human beings be able to perform their religious duties and obligations with divine motivation and faith to maintain their health and well-being in society, which aligns perfectly with rational and legal orders, achievements, and scientific discoveries, and spiritual devotion, thereby pleasing the Almighty God in both their material and spiritual lives.

Conclusion

This study and research determined that one of the most important behavioral, cultural, and biological systems of humanity is the health system. In this article, as much as possible, Islamic sources were explored to examine the foundations, goals, dimensions and methods of cognitive, behavioral, and emotional health. Their systemic relationships were discussed using rational principles and jurisprudence rules under the title of the health and safety system in Islam. The necessity of studying and investigating the health and safety system in Islam, its dimensions and its impact on the Islamic lifestyle and the expansion of its culture were discussed in detail. It is suggested that members of society, especially Muslims, intellectuals, and those in charge pay special attention to Islamic resources when devising rules and principles in the domains of health and hygiene.

Acknowledgments

None declared by authors.

Authors' Contributions

Esmhoseini has written the full text in Persian. Fereidouni has given substantial contributions to the conception or the design and translation of the manuscript, and submitted the article. All authors read and approved the final manuscript.

Data Availability

All the data obtained from this study are included in the text of the article.

Conflict of Interest

The authors have no conflicts of interest associated with the material presented in this paper.

Ethical Statement

This study does not involve any experiments on animals or human subjects. All research was conducted in accordance with ethical guidelines and did not require approval from an institutional ethics committee.

Funding/Support

The authors report no involvement in the research by the sponsor that could have influenced the outcome of this work.

References

1. Amid, H. Farhang-e-Amid, 1964. P. 1163.
2. Tagvi, S.H. Prophetic Systematic Management Model. Theological Belief Researches. 8:50.
3. Churchman, C. Theory of Systems. Aslani R., translator, 1962.
4. Nilforushan, M.A., Mirfattah, M.B., and Zarabi, J. Book of Health. Ministry of Health, Treatment and Medical Education Publish House, 1984.
5. Nilforushan, M.A., Mirfattah, M.B., and Zarabi, J. Book of Health. Ministry of Health, Treatment and Medical Education Publish House, 1984.
6. Sheikh Tusi. Al-Tabayan in Dare al-Ma'arif of the Holy Qur'an. The publisher of Ihya al-Trath al-Arabi. P. 351.
7. Holy Quran. Surah Ar-Rum. Verse 30.
8. Sheikh Saduq. Causes of Laws. Qom: Maktab Al-Haidariyya, 1383. P. 483.,
9. Mizan al-Hikma (with Persian translation). Dar al-Hadith Cultural Institute, 1391. volume 4. P. 530.
10. Hasan bin Mohammad Dilmina. Irshad al-Qulub. Volume 1. Qom: Publisher, 1397. P. 184.
11. Holy Quran. Surah Anfal. Verse 60.
12. Holy Quran. Surah Al-Alaq. Verse 14.
13. Hasan bin Mohammad Dilmina. Irshad al-Qulub. Volume 1. Qom: Publisher, 1397. P. 14.
14. Holy Quran. Surah Baqarah. Verse 168.
15. Holy Quran. Surah A'raf. Verse 32.
16. Nahj-ul-Balagha. Hikmat. 330
17. Holy Quran. Surah Baqarah. Verse 222.
18. Holy Quran. Surah maedeh. Verse 100.
19. Holy Quran. Surah Fatah. Verse 4.
20. Holy Quran. Surah Balad. Verse 4.
21. Holy Quran. Surah Talaq. Verse 3.
22. Holy Quran. Surah Towba. Verse 51.
23. Holy Quran. Surah Rum. Verse 21.
24. Holy Quran. Surah Ra'd. Verse 28.
25. Holy Quran. Surah Zamr. Verse 23.
26. Holy Quran. Surah Taha. Verse 124.
27. Holy Quran. Surah Namal. Verse 63.
28. Holy Quran. Surah Baqarah. Verse 45.
29. Abul Fatah Amadi. Gharr al-Hakm and Darr al-Kalam. Al-Kitab al-Islami. P. 771.
30. Holy Quran. Surah Aaraf. Verse 31.
31. Makarem Shirazi, N. Al-Qavaed al-Fiqhiyyah. Volume 2. Darul Alam, 1989. P. 417.
32. Holy Quran. Surah Talag. Verse 7.
33. Holy Quran. Surah Esra. Verse 15.
34. Har Amili and Muhammad bin Hasan. Wasal al-Shia. Volume 11. Al-Al-Bayt, 1993. P. 295.
35. Damad, M. Principles of Jurisprudence. Book II. Islamic Sciences Publication, 2021. P. 126.
36. Holy Quran. Surah Hag. Verse 78.
37. Har Amili and Muhammad bin Hasan. Wasal al-Shia. Volume 2. Al-Al-Bayt, 1993. P. 210.