

Physical and mental health in Islam

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Abstract

Physical and mental health is one of the most important and fundamental issues of life in every society. The teachings of Islam consider physical and mental health as one of the most important features of Muslims, and as the promoter of the development of good traits and peace and comfort of mankind. Scholars and practitioners of empirical sciences have also made great efforts throughout history to maintain and improve human health. The basic question is: What is the effect of Islamic teachings on Muslims' life? To what extent do these teachings correspond to the achievements of empirical thinkers, especially doctors and psychologists? Accordingly, the present paper tries to examine the impact of religious teachings on the behavior and actions of Muslims and their degree of consistency with the views of researchers in the field of empirical sciences. The findings of this study highlight the role of faith, marriage, and observance of individual and social health principles in the physical and mental balance and stability of humans.

Key words: health, peace, physical illnesses, mental disorders, religious doctrines

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Introduction

One of the most important discussions in Islam, like other divine religions, is human physical and mental health. According to the credible Islamic works and references, human physical and mental health has received serious attention in the words the Prophet of Islam (PBUH) and the Qur'anic verses, and the words of the infallible Imams (PBUH).

On the other hand, the issue of health in the history of mankind has attracted the attention of the scholars of empirical sciences, including both traditional medicine and modern medicine, in a way conceivable for human societies. For instance, in traditional medicine, scholars such as Avicenna, Zakaria Razi, and Seyed Esmael Jorjani were the first Iranian physicians at the Jundishapur University of Ahvaz who were involved in promoting human health even though they had access to limited facilities at that time.

However, since 1978, as many people in the world had no access to new medical services and given the efficacy of many techniques of traditional medicine, the World Health Organization (WHO) has been focusing on the development and promotion of traditional medicine (Nasseri, 2005: 44-45).

In modern medicine, practitioners in the field of empirical sciences have been able to take very effective steps to improve the health of human communities using the latest technology and the latest methods of surgical diagnosis and psychiatric procedures. But at the same time, it must be acknowledged that modern medicine has not yet been able to provide a complete and reliable answer to the demands and needs of mankind, so that today we are witnessing the increasing tendency of patients with mental and physical illnesses to use traditional medicine.

The question now is: To what extent are Muslims' religious teachings on health consistent with the views of physicians and psychologists? In addition to that, to what extent are the religious teachings effective in improving Muslims' health?,

Definition of health

The term health is defined in the WHO Statute as follows:

“The concept of health is not just the absence of disease and maim, but it means the complete physical, psychological, and social comfort” (last, 1989, 89-89).

Reflecting on the above definition, it can be said that although this definition considers the positive and negative aspects of health and its physical, psychological, and social dimensions, it does not make it explicit whether people with a mild ailment or those who live in a polluted and toxic environment are considered as healthy or sick people.

Now that we are familiar with the concept of health, we address two types of health, i.e. physical and mental health:

1. Physical health

The discussion of physical health and factors affecting it as an organic phenomenon and one of the important components of individual and social human identification has been one of the most important discussions of human societies in the past and present, so that experts consider physical health as the greatest divine blessing and the first prerequisite for human happiness.

Scientists have found that having a healthy body is not possible without complying with health rules., as people who do not pay much attention to health issues are less tolerant of diseases. Besides, scientists believe that having proper nutrition, doing physical exercises and activities, and the non-use of opiates and alcohol are among the most important factors affecting physical health.

Not having physical defects and having a healthy body is the aspiration of every human being. As a healthy person without any physical defect by taking care of this divine blessing can feel both happiness and make others feel happy.

Of course, in the twentieth century, the advancement of biological and medical sciences and the discovery of antibiotics and vaccination led to the domination of the mind-body dichotomy (1596-1650) of René Cardar, the famous French scientist, on medical science. According to this dichotomy, the human body is like a machine and its actions are merely mechanical and its mind is considered to be a spiritual thing that is different from body (Tabaraei, 2010: 9).

2. Mental health

It seems that is the issue of physical health will be incomplete and insufficient without taking into account other dimensions of health because usually a person can be called perfectly healthy who is both physically and mentally in a good state. Obviously, someone who does not enjoy mental health is not considered a perfectly healthy person, and a healthy community is the one whose members will endeavor to promote their mental and physical health and use this health to enhance the standards of their personal and social life. Physical and mental health, in addition

to creating a sense of happiness and hope, can make a person friendly, sympathetic and tolerant in dealing with his fellowmen.

Of course, the environmental factors (cultural, economic, social, etc.), along with individual factors (genetics and physiology, beliefs, positive emotions, etc.) are effective in human mental health. But we do not discuss it here in large part with the volume of the article.

Medical practitioners and psychologists have provided various definitions for indicators of mental health such as the absence of mental illness, having emotional balance, social harmony, feeling of comfort and peace, personal integrity, and understanding oneself and the environment (Ibid., 10-11). The World Health Organization (WHO) has also defined mental health as the ability for having coherent and balanced relationships with others, modifying the individual and social environment, solving the potential problems, and fair personal desires (Ibid., 12).

Pondering the above definitions, one can say that the owners of these definitions emphasize chemical, microbial, and genetic aspects that account for material and physical aspects of mental health and do not pay much attention to the impact of other factors such as economic and political factors on mental health. This is due to the ideas proposed by Descartes, the French theorist. As suggested by Schultz, according to Descartes, human psyche interacts with only a part of the body that is pineal gland in the brain pectoral, and this interaction is based on mechanical principles (Devon B. Schultz, and Sidney Ellen Schultz, 1999, 58).

Health from the Islamic perspective

Now that the concept of physical and mental health has become somewhat clear, we need to get acquainted with the views of Islam in this regard.

1. Islam and physical health

The spiritual and social development of a human depends on his physical health and a physically ill person is less effective in advancing spiritual and general goals. The Islamic religion like other divine religions is not inattentive to people's physical health and has frequently stressed the importance of the health of the body. For example, Islam considers sport as a necessary activity for the health and happiness of Muslims and emphasizes the strengthening of the body through sports in particular sports such as swimming and shooting-off. In addition, it is believed that spirituality and religiosity play a vital role in creating good traits in the human character and do not allow loneliness, absurdity, and depression to affect the human personality. A religious person, with the support of spirituality, contributes to the prosperity of a healthy and dynamic society.

In its health guidelines, Islam invites Muslims to improve their physical health. Virtue and piety have a significant effect on physical health and, consequently, on mental health. According to Imam Ali (AS): “Piety. . . heals the diseases of your body” (Imam Ali, 1380,658).

Islam has a special focus on the physical health of individuals and even prohibits religious practices when they are harmful for the body (Quran, Baghera: 184).

In excerpts of their valuable remarks, the Holy Prophet (PBUH) and the infallible Imams (AS) also emphasize the importance of maintaining physical health. A hadith about the divine rights and family rights quoted from the Prophet of Islam (PBUH) says: "Your body has a right to you" (Majlesi, 1998, 128).

In addition, in jurisprudential rulings that have been derived from religious sources, the Lazarar (No harm) law denounces actions that bring harm to oneself and others. Therefore, it can be said that the religion of Islam, which does not allow going to extremes and recommends balance in affairs, expects Muslims to value their physical health.

2. Islam and mental health

Mental health and comfort of the people in every society is one of the most important and vital issues of their lives. As was stated in the discussion of physical health, the concepts of physical and mental health are closely interconnected and based on the popularity among the Iranian athletes believed that a healthy mind is found in the healthy body.

The rulings of Islam with their worldly-afterlife approach that is based on balance and moderation play a fundamental role in promoting mental health among the faithful. In the religious culture, the world is considered as a farmland for the hereafter (Majlesi, 1998, 225).

Besides, a devout person, inspired by the sense of hope and life in the hereafter, does not feel lonely, depressed, and absurd, and interact with other people based on patience and affection. In the Holy Quran, "recommending others to observe rights" and "recommending others to be patient and tolerant" are considered as basic principles that need to be observed by all Muslims (Quran, Asr: 4).

According to the foregoing Islamic teachings, believers are considered as brothers for each other and do not suffer from loneliness, lethargy, and depression and their presence in the community results in the happiness and dynamism of the society. Monotheism, belief in the Hereafter and eternal life create self-esteem and a positive view of life and the spirit of good interactions with others, thereby creating a healthy and balanced society. Concerning affection and constructive engagement with others, the Holy Prophet (PBUH) says: People of my nation will always live in peace and welfare as long as they love each other (Tusi, 1993, 647).

Research shows that prayer and worship can be one of the main ways of preventing and managing mental-psychological problems suffered by mankind, and religious people suffer from less mental, emotional, and moral disorders and feel more relaxed and happy than non-religious people. In addition, they commit less crimes, offences, and suicides.

A. Mental health in Islam

Mental health is a science for better living and social welfare that embraces all aspects of human life from embryonic life to death. Mental health helps individuals to adapt to their environment by using the right psychological and emotional techniques and choose better solutions to their problems. Therefore, mental health is defined as the provision of the context for individual and social development and growth, the prevention of mental disorders, and the provision of proper treatment and rehabilitation (Jalali, Rostaminezhad, 2011, 43). In a prophetic hadith, health and security are mentioned as two blessings that human beings will not appreciate unless they lose them (Ibn Babvieh, 1983, 34).

The study of the teachings of Islam like other divine religions shows that the concept of prevention is one of the important principles of religion in creating mental and physical health and the health of individuals depends on the prevention of the incidence of physical and mental illness. As the observance of the rules of individual and social health leads to physical health, the observance of mental health principles helps individuals to preserve their mental health and prevents the occurrence of mental disorders.

B. Ways to provide mental health from the viewpoint of Islam

Some psychologists believe that religiosity and having a strong belief in religion are important elements of mental health, and there is a long history of treating mental patients through heart faith among religious followers. Psychologists consider peace of mind and a sense of satisfaction in life as one of the essential characteristics of healthy people, and since believers have enough mental peace and confidence because of their reliance on God, they are less caught up with emotions and emotional anxieties. Here, we discuss a few cases that, according to Islam, lead to mental health and reduce anxiety and distress:

1. Islam, faith, and worship

According to the opinions of the Islamic leaders, Islam is a religion that grants peace of mind and mental health to believers. Accordingly, Imam Ali (AS) said: "Thanks God for founding the religion of Islam. He founded it to provide security for those who believe in Islam and those who converted to Islam (Imam Ali, 1380, 308). Therefore, those who believe in a unique and powerful God enjoy mental and psychological peace, and they feel strength and faith, while others who do not have strong faith will endure loss in their entire life. Divine religions have emphatically tried to establish the relationship between the believers and God through divine worship and remembrance. In Islam, the constant recitation of the Quran and saying the prayers of the infallibles (AS) have been recommended as the best way to communicate with the Creator. Having a permanent relationship with God enhances the spirit of trust, peace of mind, and sense of empowerment, and creates purposefulness and order in the human character that plays a direct role in ensuring people's mental health.

2. Marriage and family

Family as the first social group is the manifestation of human emotions and serves as a basis for loyalty and a sense of cooperation and support. Creating a warm and intimate environment through family formation can play an essential role in creating mental health and peace. The Islamic religion, like other divine religions, has a special interest in the institution of family and considers it as decent and recommended action, and in some cases emphatically recommended and even obligatory (Meshkini, 1987, 10) As the Prophet of Islam says: Anyone who wants to follow my own nature (natural religion), he should follow my traditions, and one of my traditions is marriage (ibid., 21). He also considers marriage as the most venerable social institution that God has endorsed. He says: "In Islam, there is no institution that is more venerable and dear to God than marriage (Majlesi, 1998, 222). And about the importance of the prayer of the married person, he says: two Rak'ats of a married person's prayer is better and more valuable than seventy-one Rak'ats of a single person's prayer (Hor Ameli, 1977, 7), and also adds: "A person who is seeking to support his family from the divine grace, he will be rewarded more than a person who does jihad for the sake of Allah (Ibid., 7). The Prophet (PBUH) also says: "Choose a wife for a single person, so that God will make his mood decent and expand his sustenance/daily portion and his magnanimity (Meshkini, 1987, 14).

In the Holy Quran, marriage and the formation of the family are considered as divine signs, and choosing a spouse has been introduced as a source of mental peace and well-being and the a source of friendship and mercy (Quran, Rome: 21). Marriage, in addition to creating peace in the human body and mind, keeps him away from the illnesses caused by celibacy. A single person has less sense of responsibility and the formation of the family creates the responsibility and purpose for individuals and makes them more active in social and public affairs. Sometimes, being single results in doing things and actions that are not rationally justified and endangers a person's mental health.

Islamic texts and health

Islamic texts, such as the Quran, the words of the Prophet of Islam (PBUH) and the infallible Imams (AS) are full of health-related points, some of which are mentioned here as examples:

1. Health-centered points in the Quran

The Holy Quran, as a guidebook of life directly or indirectly addresses the issue of health in many instances, some of which referred to as follows:

"He is Allah, besides whom none is to be worshipped, the Sovereign, the most Holy, the Bestower of peace" (Quran, Hashr: 23). "And Allah invites to the Home of Peace and guides whom He wills to a straight path" (Quran, Yunus: 25).

"O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers" (Quran, Yunus: 57).

In the first verse, God is described as the giver of health, which indicates the importance of health for God. In the

second verse, Muslims are invited to the home of peace. The beautiful interpretation of "the home of peace" is the same as guiding humans to mental health and well-being. In the third verse, the Qur'an has been introduced as the source of purity of the soul and heart from mental perversions and moral devils. Therefore, it can be suggested that mental disorders are more difficult than physical illnesses and Quran is healing mental and psychological illnesses.

In another verse, the remembrance of God and his continuous recollection have been mentioned as a requirement to reach mental peace: "Unquestionably, by the remembrance of Allah hearts are assured" (Quran, R'ad: 28). Another verse, in addition to recommending the rules of health, describes the details and points out the way to health through the use of clean foods. And, of course, it does not allow to waste food when eating: "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision? Make not unlawful the Taiyibat [all that is good as regards foods, things, deeds, beliefs, persons, etc.] which Allah has made lawful to you. And eat of the things which Allah has provided for you, lawful and good" (Quran, A'araf: 32; Maedeh: 87 and 88). In other verses, Quran has mentioned what it means by clean foods and it has recommended eating foods such as meat, fish and fruits, and has considered them one of the most beautiful blessings of life (Quran, Maedeh: 1 and 96; Nahl: 14; Momenun: 19). In the Holy Quran, even the choice of food type, relaxation, and sleep has also been taken into consideration (Quran, Abbs: 24. Rome: 23; Forghan: 47).

Based on what was mentioned, regarding the relationship between the Holy Quran and medicine, it can be suggested that that the subject and ultimate goal of the two are man and the attainment of physical and mental health. According to the Quran, mental health means a total balance in all aspects of human physical and emotional life. The Holy Quran considers peace and prevention of anxiety as the result of faith in God and also believes that adherence to divine piety leads to a balance in the beliefs and behavior of the believer. In addition, as it forbids extremism in satisfying instincts and desires, it warns that suppressing each of the forces would lead to going beyond moderation and the creation of a psychological crisis. Therefore, it can be said that the Quran, with the acceptance and attention to all human instincts and emotions, issues instructions that can be applied to achieve the personality balance.

2. Health-centered points in the prophetic tradition

The study of books on the Prophet's (PBUH) conducts and traditions shows that the Holy Prophet (PBUH) has frequently stressed the importance the purity, cleanliness, and physical and mental health. For instance, he says: "Islam is clean, so try to be clean, for none but those who are clean will enter the Paradise, and be clean as much you can. Indeed, God has founded Islam on purity and cleanliness and no will not enter the paradise except those who are clean (Payandeh, 2003, 998).

Based on the Prophetic traditions and the first Islamic writings, it can be inferred that the Holy Prophet (PBUH) used

to attach great importance to personal appearance and even the use of a sweet smell fragrance. It has also been mentioned that he considered the use of perfume as a basic affair of his personal life. This suggests that the leader of the Muslims of the world viewed health and appearance as essential principles and considered personal hygiene as an important factor for the maintenance of the health of his followers. The Prophet (PBUH) believed that saying the night prayers would result in the divine satisfaction and the comfort of bodies (Deylami, 1992, 1/191).

This point has been taken into consideration by psychologists in recent years is that holding spiritual and immaterial beliefs can help people with their physical and mental health. In the Islamic teachings, as the eating of some foods has been emphasized, going extreme in the use of worldly blessings have also been blamed, as it was stated in the Hadith of Ascension: "The world-seeking people are those who indulge in eating, laughing, sleeping, and anger, and are less pleased (Qomi, 1416, 4/108).

In religious narratives, the treatment of physical diseases has been recommended, and patients are given optimism that their diseases can be treated, so that in Islam all diseases are considered to be cured and treatable, except for death that is beyond human control. In Mostadrak Sahihain, AbūSa'id Khadri quoted the Prophet's (PBUH) statement that "God does not create any illness unless he sends its medicine, whether people know or do not know this, unless death that there is no medicine for treating it (Nasai, 1416, 4/270).

In these sections, we refer to some of the prophetic traditions that have implications for health:

- ~ The Prophet (PBUH) recommended brushing the teeth because it cleans the mouth and promotes the health of the gums (Kolini, 2008, 6/376)
- ~ Washing hands before a meal eliminates the poverty and washing them after a meal causes the disappearance of sadness and improves the eyesight (Tabrsi, 1991, 139).
- ~ The best thing that can treat your illnesses is walking. (Namazi Shahroodi, 1996, 3/389).
- ~ Wear white clothes because they are nicer and cleaner (Mohammadi Reyshahri, 1983-1984, 10/225)
- ~ The Prophet (PBUH) blamed oversleeping and going to bed late and stated: "After me, there will be a group of people that refuse to sleep early in the night and sleep a lot at dawn (Ibid, 2/111).
- ~ The Prophet (PBUH) said: "Anyone who eats less, his stomach will stay healthy and will find serenity in his hearth, and somebody who eats too much, his stomach is disturbed and becomes cold hearted" (Ibid, 1/184)
- ~ Keep your body clean so that God will purify your soul (Ibid., 12/236)

~ Also, the Prophet has ordered the quarantine of individuals against the risk of public contagion (Bokhari, 1422,584)

3. Health-centered points in the statements of the infallible Imams (AS)

There are some narratives and hadiths from Imam Ali (AS) about physical and mental health, some of which are provided as follows:

- ~ In interpreting the Quranic verse "Do not forget your share of the world", Imam Ali (AS) stated: "Do not forget your health, ability, opportunity, youth and happiness, so that you can gain the Hereafter with them" (Saduq, 1984, 299).
- ~ Wash yourselves with water and clean it from the unpleasant odor that may annoy others. Keep your appearance clean and neat, because God hates those servants whom people do not like to sit down with" (Mohammadi Reyshahri, 1983-1984, 12/237).
- ~ Imam Sadegh said: "If people knew the properties of apple, they would not treat their patients with anything other than it" (Ibid, 4/170).
- ~ Concerning the benefits of sleep, Imam Reza (AS) said: "Sleeping is the sultan of the brain and is the source of consistency and strength of the body" (Ibid, 444/12).

Effects and benefits of religious teachings in the field of health

The Islamic teachings such as the teachings of other divine religions have recommended the observance of principle of personal and mental health to followers of religion and have promised positive material and spiritual effects for those who observe such principles, and this has encouraged people to observe hygiene rules. In the previous sections of this paper, were mentioned a number of Quranic verses and narratives from the Prophet of Islam (PBUH) and the infallible Imams (AS) about individual health outcomes and discussed the significance of physical and mental health from the viewpoint of Islamic religion. In this section, we address the role of social health in promoting community health and examine the position of religion which is of special importance in in this area.

A. Social support

Man is a social being, and without a doubt, he will not have a happy life without establishing relationships with friends, relatives, and acquaintances. Emotional relationships and awareness of other people's feeling and conditions reduce mental pressures, because an individualistic life without support from other fellowmen can weaken and severely impact a person in the face of events such as death, divorce, unemployment, and physical illnesses.

B. Relationship of believers in society:

The Islamic religion has called believers as the brothers of each other. Also, in the hadiths and Islamic narratives, the cooperation and the creation of affection and awareness

of each other have been repeatedly emphasized. It is clear that the growth of emotion and the persuasion of the faithful in observance of the common good and showing benevolence to others will empower people in the community and will keep them safe from weakness, hatred, abusive behavior, and oppression. One of the most valuable and worthwhile methods proposed by the religion to prevent social harms is the observation of relationships that keeps away the affected person from economic problems and mental and psychological pressures, and obviates the sense of loneliness and anxiety. The religious approach of the observation of relationships is so important that in the religious teachings, it has been referred to as one of goals of the Prophet's (PBUH) prophecy after the divine worship and the breaking of the idols of the unbelievers. Having close relations with relatives in addition to meeting the material needs can save a person from depression and feelings of loneliness and make him resistant and optimistic in the face of the problems of life.

C. Patience

Having patience and tolerating hardships are among the obvious signs of religiosity and have been emphasized in the divine verses addressed to the Prophet of Islam and Muslims. In the Qur'an, the Holy Prophet (PBUH) is advised: "Be patient as the Arch-Prophets were" (Majlesi, 1998, 74/277). And in another verse, he says: "So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is seeing of what you do." (Quran, Hud: 112). The Prophet himself also says: "I was sent as the messenger to be the center of tolerance, knowledge, and patience (Majlisi, 1998, 71/423).

A patient person knows that the world is changing, and conceives problems and misfortunes as passing and transient. Therefore, he exercises patience in the face of hardship and knows that, according to God, there would be ease and comfort following difficulties and the tolerance of unpleasantness and hardships is followed by success and achievement. Instead of hurrying in work and not resisting the problems, such a person exercises patience and endurance and achieve his goals with determination and awareness. Imam Ali (AS) says: "Patience for faith is like the head for a man. There is no benefit to the body that does not have a head, just as there is no benefit in faith without patience" (Imam Ali, 2001, 1004).

D. Work

One of the important factors for promoting the individuals and community health is work. A society whose members work hard to achieve their goals of life is a successful society, and the sense of effort and everyday activities will be followed by physical, mental, and social health. Unemployment leads to a sense of individual absurdity and, consequently, irresponsibility and depression. Unemployment will end up with inappropriate moral and psychological outcomes, and experience has proven that unemployed, negligent or lazy people are not safe from serious ethical harms, such as the seizure of other people's property, envy, jealousy, vanity and absurdity,

drug addiction and divorce. In religious teachings, there are many recommendations for hard work and acting a useful member in the society. In condemning unemployment and laziness, Imam Baqir (AS) says: "Avoid laziness and depression, because these two are keys to all evils" (Ibn Sho'abeh, 1404. 295).

E. Supplication

A person who considers himself as the creature of his own creator never is needless of him and constantly maintains his own sincere relationship with his own lord. Saying prayers to God and his continuous remembrance strengthens the spirit of hope, joy and health in God's servants. Besides, saying prayers does away with anxiety, stress, and emotional excitement of the soul because the religious person knows that even if he is alone, there is again someone who supports and helps him in solving problems and dealing with hardships. In the Holy Quran and the hadiths narrated from the Prophet (PBUH) and the Imams (AS), saying prayers is constantly recommended. As it is written in the Quran, the Lord says: "Call upon Me; I will respond to you". Carl Jung (a psychologist and author) has defined psychological complexes as "a group or set of related thoughts and beliefs or impulses that share a common emotional state and have a strong unconscious influence on attitudes and behavior" (VandenBos, 2013, 1/378).

Saying prayers prevents the formation of mental complexes and eliminates mental conflicts. Dale Carnegie, a prominent psychologist, in his book *Lifestyle in the section on eliminating worry and anxiety*, writes: "Today, the most recent science, psychiatry, teaches what the prophets taught, why? Because psychiatrists have found that prayer and having a firm faith in religion relieve concern, anxiety, excitement, and fear that cause many discomforts for us" (Carnegie, 2010, 279). Therefore, the best way to prevent mental anxiety, stress, and internal emotions is to take refuge in God and say prayers. Imam Baqir (AS) told Ibn Muslim: "Would I not tell you of something that is the healer of any pain even death?" He said: Sure. Imam said: "It is prayer" (Majlesi, 1998, 93/299).

The wordings and the language of prayer affect the reader and this effect has been confirmed by physicians and experts of the theosophical medicine. In addition, prayer is also effective in terms of content, and this effectiveness has been confirmed through psychophysiological observations and spiritual intelligence. Therefore, if the praying person harmonizes his pattern of thought, behavior and emotion with the themes of prayer, he will have a healthy body and mind. In addition, research shows that if the contents and teachings of prayer are used as patterns for human thought, behavior and affection, they will have a definite effect on human mental and physical health (Azhdar et al., 2011, 139).

Summary and Conclusion

According to global standards, the concept of health is not limited only to physical health and being free from physical defect and problems, but mental and social health that is conducive to peace and comfort of the individual and society is seen as one of the most important aspects of health that the modern psychology is taking many efforts to create and improve it. Islam, as an all-encompassing religion, has attached a high value to physical, psychological and social health of individuals, and has provided many recommendations on how to create and promote physical and mental health. According to religious teachings, a person who is not physically and mentally healthy cannot be effective in his own and his fellowmen's spiritual development and growth. Internal beliefs create sense of satisfaction and contentment among religious people, help them with friendly and emotional relationships, and create a sense of cooperation among them.

Islam invites its followers to observe moderation in doing things and avoid any kind of extremism, and the Prophet (PBUH) introduces his followers as the "middle nation", which experience has proven it to be the most excellent and desirable way of social life. In numerous passages quoted in his statements, people's physical, mental, and social health as well as personal and public health have been frequently emphasized.

The teachings of Islam have inspired the faithful to belief in God and prayers and consider the belief in a unique and powerful God as a factor that empowers the believers and enhances their sense of satisfaction and serenity. Having piety, doing good deeds, being nondependent to the world, having balance in the use of worldly blessings, paying zakat, doing benevolent things to others, avoiding oppression, studying past history, and night sleep are other things that have been considered useful for Muslims' mental and physical health in the Islamic teachings.

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