

Conceptualizing of a healthy society from the perspective of the Holy Quran

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Abstract

The present article seeks to conceptualize the concepts of a healthy society and social health from the perspective of the Qur'an, using the documentary method and analysis of related theories and literature, and by analyzing ۲۲ verses from ۵ chapters of the Qur'an. Traces of these later sociological concepts can be seen in the dream of human well-being in the form of myths, philosophical and scientific theories. The necessity and importance of this study is explained according to its purpose and the limitations of the existing literature, as well as the human need for a society full of faith and trust. Dar al-Salam is a picture of perfect human life and the ideal example of a healthy society on the earth. This perfect life on the earth is based on the three elements of faithfulness to the covenant, justice and moderation, and good interactions. The revival of these three elements, on the one hand, weakens the violation of the rights of others, reduces betrayal, pessimism, lies, social harms and tensions between different groups and nations, and on the other hand, increases the personal satisfaction, strengthens security and welfare, social relations, trust, responsibility, predictability, hope, and prosperity at the national and international levels.

Keywords: Quran, healthy society, social health, good interaction.

Introduction

Violation of the rights of others has led to disorder throughout history, and human beings have set social rules, regulations, and norms to control and maintain order in their living environment. While the purpose of these laws and regulations is to establish order in human society, in some cases these laws and regulations have been developed and implemented for the benefit of certain groups, which in turn lead to major issues such as inequality, war, poverty, disease, and so on. Eric Fromm writes, quoting Victor Sherbolid, that from ۱۵۰۰ BC to ۱۸۶۰ AD, about eight thousand treaties, each lasting only an average of two years, were concluded to ensure peace (Forum, ۱۹۸۹: ۱۸). Especially during the last two centuries, despite the remarkable progress of human beings in material matters, most human beings have not had a desirable life. Because the rich groups and countries which have benefited from these developments have mainly used the results to control the affairs to their advantage and have narrowed the opportunity of the groups and

countries with low benefits. War and poverty are among the hated phenomena that have claimed millions of lives during this period. The economies of industrialized nations spend billions of dollars annually on arms production and, on the other hand, limit their agricultural production in order to balance the market. The mass media cooperates with this selfish economy and confuses the human brain with commercial advertisements that are not commensurate with the truth. At the same time, the collective human spirit seeks peace and a peaceful life with prosperity, security, comfort, and health. Due to the extravagances of a group of people, not only is this ideal culture of humanity not being realized but also many social diseases are emerging and social health is being undermined. Of course, there are other groups that seek to remove existing barriers and create a desirable society. In other words, the dream of well-being and having a desirable society is one of the eternal aspirations of human beings and human beings have associated this ideal society in their minds in different ways and according to the issues in their social environment.

Utopia thinking is one of the most important intellectual efforts of thinkers in providing the best habitat conditions for human life (Zarrinkoob, ۱۹۹۸: ۲۲۲). In the Epic of Gilgamesh, the king of the city of Uruk on his journey reaches the paradise of Dilmon, which has eternal peace, beautiful nature, and eternal life and is a symbol of the ideal city of the people (Asil, ۱۳۷۱: ۱۸). In the teachings of the divine religions, with the will of God, a reforming savior will appear who will build an ideal society (Mohammadi Monfared, ۱۳۸۷: ۳۸). Plato believed that the corruptions of mankind will not be reduced unless philosophers become kings or kings become philosophers (Plato, ۱۹۸۱: ۵۴۵). According to Plato, what makes a human being perfect and virtuous is physical and sensual perfection, which means perfection is the same as health (Shemshadi, ۲۰۰۶: ۱۰۷). Aristotle sees true happiness in living with virtue and introduces virtue as being based on moderation (Aristotle, ۱۹۷۹: ۱۷۹-۱۷۸). In the book of thoughts of the people of the utopia, Farabi introduces peaceful coexistence in which people cooperate with each other in order to achieve happiness by having cooperation or Tasalum. (Farabi, ۱۳۵۴: ۵۱). Thomas Moore, who first used the concept of utopia in a book of the same title in ۱۵۱۵, depicts a society in which everything is in its right place and none of the problems of human society exist in it (Khani Oshani, ۲۰۱۴).). Justice orientation, law-basement, and public cohesion are common concepts of utopia theories (Mohammadi Monfared, ۲۰۰۸: ۳۶).

Although the principle of cultural relativism based on realism and empiricism has been around throughout the life of sociology and is more prevalent in postmodern theories, ideal thinking is at the core of most sociological theories, especially macro theories. Cultural relativism is based on the fact that good and bad readings are not based on a one-size-fits-all criterion, and that things should be evaluated

in terms of criteria such as right and wrong, good and bad or just and unjust, and only in the contexts that they emerge. (Kashfi, ١٣٧٨). Perhaps it is on this basis that Carl Mannheim, in an article entitled Ideology and Utopia, proposes two types of positive and negative utopia. For example, with a sociological approach, he shows the knowledge of these two types of utopia at the family level in a range from chastity to promiscuity and excess in sexual matters (Ricoeur, ٢٠٠٢: ١٠٠). Nevertheless, ideal thought in sociology, from its inception, has found its way into the positive philosophy of Auguste Comte, and his “religion of humanity” is an ideal example. Concepts such as transformation, evolution, social dynamism, development, modernization, organic solidarity, self-awareness, revolution and communism, intellectual authority, bureaucracy, social and cultural system, ecosystem, feminism, and globalization are keywords in various sociological theories, which all show the traces of idealism in various sociological schools. The creators of these theories sought to create a better society (Ritzer, ٢٠١٥: ٤٥)

The concept of a healthy society is an example of these ideal concepts. A healthy society is different from relativity in sociology. A healthy society finds meaning only when an unhealthy society is also acceptable (Forum, ١٩٨٩: ٢٧). This implies that there is a general criterion that is valuable to humankind and can be used to determine the level of health of any society. As mentioned earlier, the divine religions have idealistic ideas about man and human society. The divine religions have a special idea about the concept of social health and a healthy society, which are considered as late concepts in sociology. Meanwhile, the religion of Islam, based on the verses of the Qur’an, which is considered a miracle, refers to criteria that are valuable to human beings and if they are fulfilled, human beings and human society will enjoy health. This article seeks to conceptualize a healthy society and social health from the perspective of the verses of the Holy Quran. This is important not only in terms of having limited literature but also in terms of the fact that the religion of Islam is a school with a comprehensive, coordinated and coherent plan whose main goal is human perfection and prosperity. In this school, the main lines and methods, do’s and don’ts, goals and means, needs and pains and treatments, responsibilities and tasks are identified and the source of inspiration for tasks and responsibilities for It is for all people (Motahari, ١٣٧٥: ٥٥). Because the Qur’an itself claims that people by following it, will move from darkness to light and are on the path of invincibility and praise.¹ The importance of this issue is understandable in the contemporary era when the world has lost its integrity, and some people have turned to the worshiping of self-made objects and feel proud and superior to it. Because man needs a healthy

١. كَيْتَا أَنْزَلْنَاهُ لِلْبَشَرِ لِيُخْرِجَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ يَلْقَى رَبَّهُ إِلَى صَوْتِ لَعْنَتِهِ الْحَمِيمِ (ابراهيم ١)

society whose members are able to distinguish between good and evil and have faith instead of belief and theory and trust instead of superstitious hope.

Methodology

the research method of this study is documentary and the necessary information has been obtained from various documents. The main document used in this study is the holy Quran, which in the first stage was completely read and verses related to the subject were extracted. In the next stage, ۲۲۷ verses of ۵۷ Surahs of the Quran were analyzed. The purpose of this article is not to interpret the verses and only to design a basic model for the concept of a healthy society and social health from the perspective of the Qur'an. Therefore, sociological sources are used only to explain the concepts.

The concept of healthy society and social health

The word Arabic term for society is Jami'ah which is feminine of the Jami' and which is the active participle from the plural form of Jam' which means collecting (Dekhoda, ۱۹۹۸, vol. ۵: ۷۳۹۸). Technically the term society refers to the system of mutual relations that connect people who have a common culture (Giddens, ۱۹۹۷: ۳۶). Health is also a condition in which a person is completely mentally, physically and socially sound and shows no signs of illness and suffering (Campos, ۲۰۰۲amp; Mirderikvand, ۲۰۰۶). In ۱۹۴۶, the World Health Organization for the first time defined human health in three dimensions: physical, mental and social, and emphasizes the social dimension of health along with physical and mental dimensions (Amini Rarani et al., ۲۰۱۱: ۲۰۴). In ۲۰۱۲, a social health group was formed in the Academy of Medical Sciences of the Islamic Republic of Iran. The definition presented in the first social health conference of the country in ۲۰۰۸ was considered as the axis of this group. According to this definition, social health is "the quantity of an individual's interaction with society in order to promote the well-being of individuals in society". This interaction is the opposite of increasing social harms and ultimately leads to the promotion of social capital, social security, poverty reduction and injustice (website of the Academy of Medical Sciences).

The social dimension of health indicates that a healthy person considers society as a meaningful, understandable and potential set for growth and prosperity, and by understanding social acceptance, feels belonging to that society and considers himself effective in its development (Negovan, ۲۰۱۳: ۸۹). Williams (۱۹۹۵) considers social health as the ability to perform social roles effectively and efficiently so that others are not harmed. Social health includes the levels of social

skills and social performance and the ability of each person to recognize themselves as a member of a larger community (Parsa Mehr and Rasouli Nejad, ۲۰۱۵). In the definitions of different thinkers of society, it is considered as the main basis of the concept of social health in which the opportunity for all people to have access to services and goods is equal. With this understanding, these definitions pay special attention to the element of relationships and social interactions of the individual and consider social health to be the relations between the individual and others and society (Tavakol, ۲۰۱۴).

Keyes, with a sociological and psychological approach to his studies, believes that health has a social basis. His five models, which have been used by many researchers in the field of social health, include the dimensions of social cohesion, social acceptance, social participation, social adaptation and social prosperity. The concept of social cohesion expresses the feeling of individual participation in society and is contrasted with the feeling of alienation and social isolation. The concept of social acceptance refers to the degree to which people rely on each other and feel comfortable in the presence of others. Social participation expresses the individual's perception of himself as an important element of society that has valuable things to offer to society. Therefore, it is related to the concepts of responsibility and self-efficacy and achieves purpose in life. Social adaptation involves knowing and being interested in society and its concepts, and believing that society is understandable, rational, and predictable. Ultimately, social prosperity implies the belief that society is evolving gradually and has the potential for positive change in which individuals are hopeful and benefit from the future (Keyes, ۱۹۹۸).

Eric Fromm considers a healthy society to be a society that meets human needs, not the needs that human beings feel the need for (Forum, ۱۹۸۹: ۳۸). A healthy society expands human capacity and ability to show love to fellow human beings, to cause fruitful work, to help the development of wisdom and understanding, to develop a sense of self-esteem. An unhealthy and sick society creates mutual enmity and mistrust, and as a result, man becomes a tool of exploitation for others and loses his sense of self-esteem, and man becomes like a machine. Society can both evolve and stop growing (Forum, ۱۹۸۹: ۹۶). According to him, all human beings are idealists and cannot be non-idealists, provided that idealism means trying to meet the special needs of human beings that are beyond the physical needs (Forum, ۱۹۸۹: ۴۸). In other words, Forum, like Karl Mannheim, proposes two types of idealism. Ideal and undesirable idealism. In pointing out the difference between the desirable idealism and the undesirable one, he points to five human needs.

A. Dependence on others, versus self-love; With the power of intellect and reason, man is separated from dependence on nature, which is one of the characteristics

of animal life, and becomes aware of his inability and ignorance, loneliness and death. Therefore, he seeks to create a serious dependence and finds it in connection with others that his health depends on the same dependence on each other or on other beings, which finds meaning in the word of love. Of course, man can bond with others through obedience or making others obedient, but this type of bond is not based on inner strength. Love, on the one hand, makes man independent and, on the other hand, connects him to another. Love separates man from individual desires (Forum,: .(Δ٣-Δ٠

B- The need for excellence (creativity versus destruction); Man, with his intellect and thinking, cannot be satisfied with the passive role of the social animal. Man, as he knows that is a creature, he has to be the creator himself, he grows plants, makes objects and tools, invents art, creates thought, and is the creator of the love of his fellow men. In this existential process, the man enters the realm of will and freedom from a passive state. If the man is not able to exist, he can destroy the universe (Forum,: .(Δ٧-Δ٩

C- Being rooted (brotherly love versus forbidden love); Eric Fromm, analogizing the human being to the baby and his attachment to the mother, which extends to puberty, speaks of forbidden love that is not due to the mother's sexual attraction and is caused by a strong desire to stay or return to the mother's protective womb or feeding from the mother's breast. He also extended this forbidden love to the feeling of being rooted and belonging to blood relatives, family, tribe, country, nation or church, all of whom perform some kind of motherly duties and the individual considers his identity as a part of them. Therefore, he concludes that today the identity of a person belongs to a nation and a country, not to being a child of someone. This unpleasant dependence poisons not only the relationships of individuals in society with strangers but also their relationship with their own society. Nationalism and ethnocentrism are instances of the forbidden love of humanity. If man can develop his logic and consciousness and love more than ever, build a world based on shared human responsibility and justice, understand that his roots are in universal brotherhood, then he will be able to build a rooted human society (Forum, : ^٢-Δ^).

D. Sense of identity (individual independence from group affiliation); Man is an animal that is aware of its own existence and needs to say "I, I am." He must understand the difference between himself and others and consider himself responsible for his actions. The degree of self-awareness as a separate individual depends on the degree of liberation from the tribal environment and conditions and the degree of perception of individual independence. A member of a primitive tribe in expressing identity cannot imagine himself as an individual who is independent of his group and tribe. Today, social situations are used to express identity. Therefore, people risk their lives, give up love, sacrifice their thoughts

to become part of a group and feel that they are nothing more than a mirage (Forum,: ٨٢-٨٣).

C- The need for a criterion for personal orientation and intimacy and attachment (reason versus irrationality); Wisdom and understanding must encompass the whole world that man faces. Therefore, in the first stage, man needs to have an idea regardless of whether it is true or false. That is, man must justify his actions and show that they are rational and logical.

Despite providing good explanations of human needs for the betterment of society, Eric Fromm concludes that his initial claim that a healthy society differs from relativity in sociology is not true. His conclusion is that better or worse depends on the perspective of human nature and human development. Obviously, this conclusion leaves the view of being better and worse to the human point of view, and human beings analyze it based on their perceptive powers. Of course, this can be true if the analytical level of Fromm, which is the mental health of human beings is taken into account. But this health does not necessarily lead man to eternal happiness.

The concept of health in the Quran

In this section, the meaning of the concept of health is first searched in religious dictionaries. Ahmad ibn Faris ibn Zakaria writes below the root of Salama that health is that a person stays safe from harm, evil, suffering, and persecution. Scholars say God is Salam (healthy). it means He is healthy and thus far away from all the defects His creatures are dealing with (Ibn Zakaria, ١٣٩٩AH, Volume ٣: ٩٠). Ragheb Isfahani has considered health to mean being clean and pure from external and internal pests and injuries (Ragheb Isfahani, ١٤١٢AH, Volume ١: ٤٢١). Ibn Manzur, under the concept of Salama, gives the meaning of pureness of defects, imperfections and annihilation, and writes, quoting Muhammad ibn Zayd, that health means praying for human beings to be safe from pests and harms in their religion and soul. He also quotes Ibn A'rābi that Salam is God and health is only his Salam and his Salam is prayer and the house of Health is the house of God (Ibn Manzur, ١٤١٤AH, Volume ١٢: ٢٩١-٢٨٩).

Gharavi (١٤١١AH: ٢٩-٢٨) believes that the concept of Salam (meaning health or peace) in the Qur'an is used in four meanings. One, Salam is one of the names of God. "Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace." (Quran: ٥٩:٢٣) In this sense, Samani also considers peace as one of the negative attributes of God, which indicates the purification of the essence of God from shortcomings (Samani, ١٣٨٤: ٢١). Shaykh Saduq, like him, in his commentary on the verse "They have peace, peace be upon their Lord" (Quran:٢:١٢٧) says: Peace or Salam is God, and Paradise is called Dar al-Salam because it is far from worldly problems. Sheikh Saduq also said that the term

Salam can have the meaning of the active participle, which means causing health. Salam is one of the attributes of God because health is from him (Sheikh Sadough, ١٣٨٩AH: ٢٠٥-٢٠٤). The second meaning which Gharavi suggests for the term Salam is peace and leaving the conflict. “and do not say to any one who offers you peace: You are not a believer.” (Quran:٤:٩٤)The third Meaning of Salam is the world peace. ”O believers, enter the peace, all of you, and follow not the steps of Satan; he is a manifest foe to you.” (Quran:٢: ٢٠٨). In the fourth sense, which in many cases (Noor / ٤١, Younes / ١٠, Nisa / ٨٤, Furqan / ٤٣, Safat / ٧٩, ١٠٩, ١٢٠, ١٣٠ and ١٨١), Hood / ٤٨, Naml / ٥٩, An’am / ٥٤, Zariat / ٢٥, Raad / ٢٣-٢٤) has been repeated, Salam means protection, health and well-being.

A healthy society according to the Quran

The Qur’an values social health and a healthy society. In this regard, some researchers have conducted various research. For example, Javaheri (٢٠١٤) has researched about the characteristics of a healthy society from the perspective of the Qur’an and after explaining the meanings of the words “peace and health”, points out that these words have a broad meaning and include healthy relationships with others, peace, and reconciliation. Health can be to get rid of all kinds of losses and harms of the people. According to him, by examining the concepts, issues and goals hidden in the key and important words related to the spiritual life, the characteristics of a healthy society are revealed. Therefore, in line with his research goal, he mentions several principles in identifying a healthy society from the perspective of the Qur’an: First, the Qur’an is the guide of a healthy society. Second, faith is the guarantor of a healthy society. Third, worship is the foundation of a healthy society. Fourth, a healthy heart builds a healthy society. Fifth, Imamate is the leader of a healthy society. Sixth, spiritual life and goodness are the engines of a healthy society (Javaheri, ٢٠١٤).

If a part of social health makes sense in meeting the basic and vital needs of human beings, there are several verses regarding the provision of two important and vital human needs, namely, security and provision of livelihood, which refer to this part. In verse ١٢٦ of Surah Al-Baqarah,¹ the prayer of Prophet Ibrahim (AS) is mentioned, who after the construction of the Ka’bah asked God for the security and comfort of that place and made all kinds of sustenance for the people of his faith. This request is also stated in verse ٣٥ of Surah Ibrahim. Verse ٣ of Surah Tin² God swears to the security of Mecca. Verse ١٨ of Surah Saba³ refers to cities and villages that have been blessed and have the security of travel. Also, in verse

١ وَذُرِّيَّاتَ إِسْرَائِيلَ إِذْ قَالُوا رَبِّنا اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْحُنا أَهْلَهُ رَبِّنا ائْتِنَّا رَبِّنا لَكَ مِنْهُمُ يُسُوفُ وَاللَّيْلِ الْأَذْيَالُ ... (بقدره ١٢٦) ^٢
 ٢ وَهَذَا بَلَدٍ الْأَمِينِ (٣)
 ٣ وَجَعَلْنَا بَيْنَهُمُ وَاللَّيْلِ بَارَكَةً فِيهِمْ وَظَاهِرَةً وَقَدْرًا فِيهِ السَّيْرِ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ (بدا ١٨)

١١٢ of Surah An-Nahl,¹ an example is given of a city that enjoyed security and comfort and that was full of provision and blessing. The Ingratitude of these blessings caused its inhabitants to starve and fear.

In general, these verses first point to two great divine blessings, namely security and prosperity, which if the people of a land enjoy, that land will be a safe place. Second, these verses indicate that the security and well-being of the people depend on their actions before God. The divine blessing is worthy of gratitude and the ingratitude will cause the loss of these blessings. Third, social health will be gained just through having such blessings. Because these needs are related to the low-level needs of human beings, and with the provision of these two vital human needs, the ground is prepared for the pursuit of human needs in a higher level.

In the Qur'an, in verses ١٢٧ of Surah An'am² and ٢٥ of Surah Yunus, the term Dar al-Salam has been used to refer to Paradise which means this place is the house of health and comfort and will be the destination of virtuous people who have taken the right path. According to an interpretation of verse ١٢٧ of Surah An'am, "Dar al-Salam" has been described as the paradise in which there is no way for violence, rivalry, regret, slander, jealousy, hatred, lies, sorrow and any death, disease and poverty (Qaraati, Noor Commentary, ١٣٨٣).

In fact, heaven is a picture of perfect human life. It is a life in which comfort, tranquility and eternal health are.³ Absolute happiness is one of those heavenly beings and one of the characteristics of heaven. Those who are guided to paradise are human beings who follow healthy paths and come out of darkness and are guided to the right path. These guided people have social health and are able to create a healthy society. In other words, a healthy society is conceivable and practical.

In the Qur'an, individuals and groups such as believers, pious, virtuous, trustworthy, prosperous and righteous are mentioned who perform good deeds such as submission to God, offering prayers, trusting in God, respecting the divine rites and observing the limits of God, do jihad, have faithfulness and observe covenants, they give alms, charity and zakat, show kindness to those around them, enjoy good behavior, and eloquence, and indicate patience while facing adversity, they are trustable, and support the orphans, they judge justly and spread peace among people, they give others Interest-free loan, and forgive others, such people will be the inhabitants of Dar al-Salam. Verse ٦٩ of Surah An-Nisa mentions a

١ وَصَوَّرَ اللَّهُ لَنَا فِيهَا مَثَلًا مَّا نُنظَرُ بِأَيْبِهَا رِزْقُهَا رَغَدًا نَدَىٰ لَكُم مَّا كَانَتْ مَكْرًا فَكَفَىٰ بِأَنَّهُمُ اللَّهُ فَآذَاهَا اللَّهُ سَلْبًا الْجَعْرِ وَالْخَوَارِ بِمَا كَانُوا يَصْنَعُونَ (١١٢)

٢ لَهُمْ فِيهَا السَّلَامُ عَلَىٰ رَبِّهِمْ وَوَدَّ وَوَلِيَّهُمْ بِمَا كَانُوا يَعْمَلُونَ (انعم ١٢٧)
 ٣ وَأَنْتُمْ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ (ابراهيم ٣٣)

group of groups who have been blessed and will be friends in Paradise. ‘And those who obey God and His Messenger, of course, will be reunited with those to whom God has given complete grace and care (ie) the prophets, the righteous, the martyrs and the good-doers, and they (in paradise) will be great companions.’” Also, in verse ١١١ of Surah Tawbah, the group of repentant people, namely, God-worshippers, thankful people, fasting people, bowing and prostrating, enjoining the good and forbidding the evil, the keepers of the divine limits and the believers, they have been evangelized. In verses of ٩٣ and the next of Surah Al-Furqan, the characteristics of the special servants of God are introduced. These servants are those who walk humbly on earth and respond to the ignorant with peace, prostrate day and night, and ask for being away from the torment of Hell. They do not call on anyone other than God and do not kill anyone unjustly, they abstain from adultery and do not witness unjustly and do not approach vain deeds, they pay full attention to the revelations of God, and they ask for God’s mercy on themselves, their wives and children. And they are patient. Their eternal abode is Paradise, which is characterized by piety and peace. Similar verses are repeated in verse ٣٦ of Surah Shura and verses ٢ to ٨ of Surah Al-Mu’minun.

In contrast, eighteen groups of infidels and polytheists, stubborn Jews, apostates, cunning lawbreakers, covenant-breakers, concealers of the truth, leaders of the disbelievers and distributors of corruption on earth, hypocrites, persecutors of the Messenger of God, oppressors, murderers, Satan, the slanderers of chaste women, the opponents of true leaders, the false rumor mongers, the impure ones and the liars have been cursed (Qaraati, ١٣٨٩: ٤). These groups commit heinous acts such as heresy, polytheism, hypocrisy, deception, corruption, bloodshed, arrogance, rebellion, breach of covenant, oppression, blasphemy, mockery, harshness and stubbornness, avarice, slander, lust, extravagance, drinking and gambling, adultery, usury, sodomy, reproach, underselling, unjust murder, destruction of the people’s production, genocide, false testimony, sedition, violation of the rights of others, injustice, support for the oppressor, and so on. These actions deprive the society of health and cause many social harms. According to the Quran, a healthy society is not committing these acts, and in this case, the earth becomes an example of paradise, and human beings on earth enjoy the characteristics of the people of Dar al-Islam. In that case, the way people treat each other will be nothing but greetings and attention.¹

In creating such a society, the philosophical paradox of the originality of the individual or society can be projected. That is to discuss whether there are healthy people who play a role in building a healthy society, or it is a healthy society that promotes social health and nurtures healthy people. This debate, which has a long history, is concluded today that as much as a person needs society in order to

survive and meet his needs, society cannot exist without the presence and existence of individuals. The relationship between the influence of the individual and society is reciprocal. The impact of the social environment is an undeniable phenomenon, but the existence of these social pressures do not deprive people of responsibility (Deilami and Azarbayjani, ٢٠٠١: ٥٣). Because if every person is considered absolutely forced and completely closed hand in front of society, then duty, punishment and reward will not make sense (Motahari, ١٣٧٨: ٣٨١). Human beings are able to move against the path of society through free will and are even able to change it (Mesbah Yazdi, ١٩٩٩: ١٥٩).

Verse ٣٨ of Surah An-Najm,¹ which is similarly repeated in verses ٧ of Surah Zumar, ١٨ of Surah Fatir, ١٥ of Surah Isra and ١٤٤ of Surah An'am, indicates that man is responsible and accountable for his actions and no one should bear another burden (on the Day of Resurrection). This is a sign of the existence of free will in man and his responsibility and right to choose. In verse ١١ of Surah Tahrim,² there is a beautiful example of Pharaoh's wife who asks God to save her from Pharaoh, his deeds and his wicked people.

Every concept of trust, which is repeated ٧٠ times in the Quran along with its derivatives, literally means trusting others and entrusting one's affairs to another, and in this Arabic verbal form, indicates a kind of (consent and acceptance) freedom. This means that man voluntarily chooses a person to organize his work (Mustafavi, vol. ١٣, p. ١٩٣). In particular, in more than ٨ verses, the word trust is mentioned in connection with faith, which is one of the signs of individual freedom. "وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ" is the ending part of verse ١٤٠ of Surah Al-Imran, which is similarly repeated in verses ١١ and ٢٣ of Surah Maidah, ١١ of Surah Tawbah, ١١ and ١٢ of Surah Ibrahim, ٩٩ of Surah An-Nahl, ١٠ of Surah al-Mujadallah and ١٣

Man is a powerful being, with a will and a right to choose, however, these characteristics may be limited in individual life by some factors. "وَلَا تُكَلِّفُ نَفْسًا وِجْرًا" is a part of verse ٤٢ of Surah Al-Mu'minun, which is similarly repeated in verses ٢٣٣ and ٢٨٤ of Surah Al-Baqarah, ١٥٢ of Surah An'am and ٤٢ of Surah A'raf, and all of them show that human beings are obliged only to the extent that their abilities allow. This ability is limited by some factors such as economic power, social influence, level of awareness, age, gender, status, mental and physical health, and so on.

In several verses, there have been references to the influence of people from the behavior of others, including parents (verse ١٥ of Surah Luqman), friends (verse

١ الأثر والزرية وزر الخ (تم ٣٨)
 ٢ وَصَبَّ اللَّهُ تِلْكَ الْلَّيْلَ آمَنُوا آمَنُوا فَرَعْنِي لِيُفْلِكَ بِيَا كَيْدِي عَفَىٰ رَبِّيَ فِي الْجَنَّةِ وَتَجِدَ رُحْمَ فَرَعْنِي وَتَعْمَلُ وَتَجِدَ رُحْمَ الْقَوْمِ الظَّالِمِينَ (تحریر ١)

٢٨of Surah Al-Furqan), the majority of people (verse ١٥٠of Surah An'am), enemies (verse ٢٧of Surah Tawbah), leaders and Managers (verse ٤٩of Surah An-Naml) and even followers (verse ١٢٢of Surah Al-Baqarah) , with the difference that in all of them man is a creature with a will who is himself a decision-maker and a selector.

The result is that, just as unhealthy people deprive societies of health, so does an unhealthy society divert people from the right path. In other words, a corrupt society provides the ground for corruption and a healthy society provides the ground for growth and excellence for human beings (Nasri, ١٣٤١): (٣٢٢

Foundation of a healthy society according to the Quran

Sociologists believe that the essence of society can be transformed into social interests and shared and relatively stable commitments between a number of actors in a relatively warm and traditional interactive field. The social subsystem consists of three interrelated sets, including society, social institution, and a kind of moral knowledge (religious knowledge). Institutions have a network of maps or expectations and tasks that, in the ideal type, create a relatively large “us” in the course of warm discourse interactions with a relatively specific intellectual space and symbol to which members share a common emotional attachment. In contrast, the institution also gives them a kind of collective identity (Chalabi, ١٣٧٥: ٩٢-٩١). The religion of Islam, as a religious institution, has limits, rituals, duties and expectations that have been clarified to the Islamic Ummah. The Islamic Ummah in the form of Islam has an emotional attachment to each other and are considered religious brothers.¹ This group will be able to create a healthy and desirable divine society by observing the limits and respecting the divine rites, abstaining from obscene and wrong deeds, thoughts and words, and doing good deeds together and relying on God.

Monotheism or belief in the oneness of God (avoidance of disbelief and polytheism) is the first principle of Islam and is the axis of the existence. Therefore, a healthy society in this sense will be a society that has set the right path for human beings and they do not disperse from each other and walk the path of health together, and this path leads directly to the goal of God (Surah Ma'idah verse ١٢). In addition to the belief in the formation of a healthy society, that is, the belief in the principles of religion and the performance of religious duties, the Qur'an mentions the harms that lead to the weakening of social health. Offenses such as lying, hypocrisy, murder, violation of the rights of others, gambling, unlawful income, extravagance, drinking, sexual perversions, corruption, defamation of others, destruction of the people's property, genocide, cooperation with the oppressors and the like. , All in some way damage the foundations of

١ واعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَلَا تَنصِبُوا بَيْنَكُمْ عَدَاوَةً كَالَّذِينَ بَيْنَهُمُ الْعَدَاوَةُ كَانُوا هُمْ تَحْتَ الْعَرْشِ فَأَصْبَحُوا بِنِعْمَةِ اللَّهِ إِخْوَانًا لَا عَسَىٰ أَنْ يَكُونَ

society and undermine social health. If we leave aside the main foundation of a healthy Islamic society which is the belief foundation, we can still deduce the social foundations of this healthy society from the verses of the Qur'an. If these foundations are realized, the mentioned social harms will be considered as a superstructure and will be removed from the social environment.

As mentioned earlier, the concept of social health and healthy society in sociological texts includes the dimensions of social cohesion, social acceptance, social participation, social adaptation, and social prosperity, and the high needs of human beings are human need for dependence on others, need for creativity and existence, the need for shared human responsibility, the need for individual independence and the need for rational reasoning. By reviewing the verses of the Quran, the foundation of a healthy society can be imagined on the basis of the three elements of faithfulness to the covenant, justice and moderation, and good interaction and communication. All aspects of the concept of social health lead to the interaction that is based on existing norms, laws, regulations, and obligations and in which the parties are fully satisfied with their relationship. This consent will not be obtained if the norms and laws are not supported by the public or are formulated, acted upon, or violated based on personal and group tastes. What has been neglected in the dimensions of the concept of social health is the concept of justice, which is the source of satisfaction. In other words, the formulation and implementation of fair rules and regulations and the loyalty of all to these collective covenants is a necessity for good and satisfactory interaction. Now, if along with these three dimensions, the element of belief is also present and divine covenants are considered, that society will become a healthy divine society and will reflect Darul Salam.

A. Commitment to social contracts, agreements, and covenants

As mentioned, the main essence of society is the interaction between a number of actors, in this which, commitment and interest are created and these actors achieve a collective identity. There is no doubt that interaction between actors is also based on a set of agreements, laws, treaties, norms, and agreed values. Therefore, the foundation of a society is these understandings that are emphasized in writing or orally between people. Adherence to these agreements is the main basis of social trust, which is called one of the main indicators of social wealth today.

Quranic verses express the basis of a healthy social life in the existence of human commitments and adherence to it. It is in this way that the social environment strengthens the sense of trust among the people by maintaining the human unity of a society and peace between different societies. In verse ¹of Surah Al-

Mu'minun,¹ fidelity to the covenant along with trusteeship are mentioned as characteristics of a believer. Similarly in verse ٣٢ of Surah Ma'arij, Responsibility for the covenant and trustworthiness, along with characteristics such as keeping the performance of prayers, fulfilling the rights of the deprived, acknowledging the Day of Judgment, avoiding sexual deviations and testifying right, have been mentioned and it has been emphasized that people with these features will reside in heaven with dignity. It is mentioned in verse ٧٦ of Surah Al-Imran,² that the fulfillment of the covenant is equal to piety and is loved by God. Also, in many places of the Quran, those who make a covenant with others and then break their covenant are introduced as impious.³ Also in verse ١٧٧ of Surah Al-Baqarah, fulfilling the covenant along with believing in God, the Day of Judgment, angels, books and prophets, giving alms to relatives, orphans, the poor, the poor travelers and beggars, freeing slaves, performing prayers and paying zakat and having patience, have been stated as the characteristics of benefactors, and they are considered to be honest and pious. In verse ٢٠ of Surah Ra'd,⁴ the fulfillment of the divine covenant and non-violation of the covenant are the characteristics of the wise people. In verse ٢٣ of Surah Al-Ahzab,⁵ the believing men are praised who fulfilled their covenant with God, or were martyred, or were performing Jihad and waiting to be martyred.

Although there are differences between the Qur'anic terms for the concept of covenant, such as 'Ahd, Mithāq, Wa'd and 'Aqd, and such differences have been mentioned in the commentaries, the important point is that the Quran rebukes the violation of all of the above-mentioned terms and advises them to be faithful. In verses ٢ and ٣ of Surah Saf,⁶ those who say something and do not do it are rebuked, and it has been mentioned as the cause for the intense wrath of God. Verses ١ to ١٣ of Surah Tawbah stress the avoidance of the polytheists with whom the covenant was made and who were not faithful to their covenant. In these verses, adherence to the pledge with the polytheists who did not break their covenant and did not help the enemies is recommended until the end of the prescribed period, provided that they remain faithful to their covenant, and this work is specifically for the pious.

The Qur'an refers to various covenants, such as man's covenant with God, covenant with himself, and covenant with others. One of the types of covenants mentioned in the Qur'an is the covenant with God that man undertakes not to

١ وَالَّذِينَ هُمْ لِأيمانِهِمْ وَعَهْدِهِمْ رَاعُونَ (مؤمنين ٨ و معاج ١٧)
 ٢ وَالَّذِينَ هُمْ عَنْ أيمانِهِمْ أوفوا ولما قال الله يجب المتقين (آل عمران ٧٦)
 ٣ الَّذِينَ عَاهَدُوا مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كَلِمَةٍ وَمَنْ لَا يُؤْتِ (انفال ٥٤)
 ٤ الَّذِينَ يُوَفُّونَ بِعَهْدِ اللَّهِ لِيُؤْتِيَهُمْ الْمِيقَاتِ (٢٤)
 ٥ وَالَّذِينَ آمَنُوا مِنْكُمْ وَأُوفُوا بِعَهْدِ اللَّهِ إِذْ عَاهَدُوا لَهُمْ وَالَّذِينَ كَفَرُوا مِنْكُمْ لَنْ يَأْتِيَهُمُ الْيَقِينُ (١٧٧)
 ٦ وَالَّذِينَ هُمْ عَنْ أيمانِهِمْ أوفوا ولما قال الله يجب المتقين (آل عمران ٧٦)

worship Satan and to worship God, which is the right way. Verse ١١٥ of Surah Taha¹ and verse ٦٠ of Surah Yasin² indicate this. In verses ٢٧ of Surah Al-Baqarah and ٢٥ of Surah Al-Raad, corruption in the earth is mentioned because of following the violation of the divine covenant, and that these corrupters are harmful and their abode is Hell.³ In Surah A'raf,⁴ after reminding the people of different cities who were tested in the process of disbelief and faith, in verse ١٠٦, it is mentioned that most human beings break the covenant and commit immorality.⁵

In verses of Surah Al-Baqarah, Surah Al-Ma'ida and Surah An-Nisa', the covenant of the Bani Israel with God is mentioned. Following the rules of the Torah and piety (Al-Baqarah / ٢٣), worshiping God and doing good to parents, relatives, orphans, the poor, being kind to people, performing prayers and paying zakat (Al-Baqarah / ٨٣), not murdering, not expelling each other from the one's land (Baqarah / ٨٤), belief in the prophets and assisting them, lending money to the needy (Ma'idah / ١٢) and not violating the Sabbath (Nisa / ١٥٤) are among these obligations, which were violated by Bani Israel except a few people. (Al-Baqarah / ٨٣) And the transgressors are cursed by God and their work is considered treason (Maeda / ١٣).

The Qur'an emphasizes adherence to covenants made with others, whether believers or polytheists. Surah Ma'idah begins with a command to be faithful to the contracts made with God and the people.⁶ Verse ٣٣ of Surah An-Nisa⁷ commands people to let others to enjoy the rights committed in contracts. Verse ٣٤ of Surah An-Nisa,⁸ while commanding to abide by the covenant, introduces this as a responsibility. Verse ٩٢ of Surah An-Nisa also indicates the importance of the covenant between communities and loyalty to it. This verse, which is about the ransom for unintentional murder, is the same as the ransom for the victim of his own people with the ransom of the victim from another nation, provided that a peace treaty has been made with that people. In verses ٨٩ and ٩٠ of Surah An-Nisa, while warning Muslims about the arousing actions of infidels, it refrains from adopting them as friends and commands them to fight them. But it excludes the infidels who have joined a tribe that has made peace with the Muslims. In verses ٩١ to ٩٥ of Surah An-Nahl, while commanding to abide by the covenant and not to violate it, breaking the covenant has been compared to a woman who weaves the string firmly and then unweaves it. These verses also forbid abusing

٢ وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ أَنْ سَبَّحَ فِيهِمْ وَلَمْ نَجِدْ لَهُ عَزْمًا (١١٥)

٣ لَئِنْ أَهَمَّ الْإِنْسَانَ بِذُنُوبِهِ أَمْرًا لَا تَعْبُدُوا لِلشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (٦٠)

٤ الَّذِينَ يَبْغُضُونَ اللَّهَ ثُمَّ يُبْغِضُونَكَ اللَّهُ يُبْغِضُ الَّذِينَ يَبْغِضُونَكَ وَيَقْطَعُ عَنكَ أَلْسِنَهُمْ وَيَقْطَعُ عَنكَ أَلْسِنَهُمْ وَيَقْطَعُ عَنكَ أَلْسِنَهُمْ وَيَقْطَعُ عَنكَ أَلْسِنَهُمْ (١٠٦)

٥ وَمَنْ وَجَدَ لِأَنْفُسِهِمْ رَهْمًا فَلْيَأْتُوا بِالْحَمْلِ ... (اعراف ١٠٢)

٦ يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُوبِ ... (ملئه ٨)

٧ .. وَالَّذِينَ عَقَبُوا آلَ إِبْرَاهِيمَ فَإِنَّهُمْ يَأْتُونَ بِنُحُوتٍ ... (نساء ١٣)

٨ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (نساء ١٠٦)

the covenant for deceiving each other and consider this act as selling the divine covenant for a small price.

The Qur'an recommends violating the treaty only in cases where the other party has already committed the violation, calling it a betrayal. Even in these cases, it confirms the breach of the treaty to the extent that it does not deviate from justice and treats the other party equally.¹

Covenants between human beings can take many forms. Marriage and family contractions, peace among societies, economic contracts, and social conventions are all different forms of these treaties. According to the verses of the Qur'an, the fulfillment of the covenant is effective in strengthening piety, strengthening social relations in the dimensions of family, kinship, macro-level of social relations, international relations, and, consequently, increasing trust between human beings. Breach of the covenant also leads to the spread of lies, betrayal, pessimism, chaos, and division among human beings. Adherence to the covenant is also related to issues such as human responsibility and interactions between individuals. Because according to the verses of the Qur'an, man is responsible and committed to others, and these obligations are a kind of mutual relationship.

B. Justice and moderation

According to Arabic dictionaries, the opposite of the word justice can be oppression, tyranny, cruelty, and its synonym would be balance, equity, fairness, and something between two ends of extremism. The Arabic words of "Idalah" (justice) and "Muadilah" (equation) have literally the same meaning and are made of the same root. Justice is the basis of truth and perfection. There are two types of justice: ١-١ Absolute justice: Justice, which is praised by reason and wisdom, and which is not obsolete at any time. Like doing good to a person who has done good to others and refraining from harassing someone whom others have been safe from his harm. ٢,١ Justice, whose existence is known as justice within the Shari'a and may be obsolete at times. For example, retaliation, blood money, and the rule concerning the apostate property. In general, justice is equality, reward, and punishment, that is (reward as much as the act and punishment equal to the crime) If the act is good, then justice is in giving the same retribution and if the act is evil the reaction is equally evil. (Ragheb Esfahani, electronic source: ٥٦٦-٥٦٢).

Martyr Motahhari has described the words justice and oppression as opposed to each other. In this way, people who do not have bad intentions towards others and do not violate anyone's rights and do not discriminate between others and treat everyone equally with the utmost neutrality, have this perfect feature, that is,

١ وَلِمَا تَخْلَقُ بِهِ قَوْمًا خِلافًا فَأَنْتَ أَلِيمٌ عَلَيْهِمْ سَوَاءٌ رَأَى اللَّهُ لَا يُجِزُ الْكَافِرِينَ (النفا ٥٨)

justice and are considered just people. In contrast, to those who violate the rights of the people and discriminate between them and in the conflicts between the oppressors and the oppressed, either defend the oppressors or are indifferent, they are oppressors themselves (Motahari, ۱۳۹۰: ۶۹). Justice in human actions is interpreted as moderation and moderation, which indicates the balance between the inner forces of man and its reflection on the outward behavior, and this is one of the important virtues.

Justice as one of the attributes of God is one of the principles of religion (Dabiri, ۲۰۰۱: ۲۱۲) and indicates that God is free from oppression and does not do what common sense considers unfair (Fouadian Damghani, ۲۰۰۳: ۲۲). In several verses, God introduces Himself free from oppression and mentions that He has the attribute of justice.¹ In verse ۱ of Surah Al-Imran,² God, in his testimony to his oneness, which is also acknowledged by the angels and the people of knowledge, refers to an attribute that indicates the guardianship of justice and righteousness. In verses ۷ to ۹ of Surah Ar-Rahman, after expressing the creation of man, the sun, the moon, the stars, and the sky, He points to setting a measure and criterion in the universe and reminds the servants not to exceed it, and asks them to evaluate everything with the scales of justice and fairness. One of the examples of justice in the world of creation is the word of God, which is mentioned in verse ۱۱ of Surah An'am³ and verse ۱ of Surah Shura⁴. In verse ۱ of Surah Shura, the revelation of the Qur'an is interpreted as truth and as a balance of justice, and in verse ۱۱ of Surah An'am, the completion and perfection of the word of God is expressed from truth and justice. Other verses refer to God's justice in the other world, where those who believe and do righteous deeds will not be treated as corruptors on earth,⁵ and the pious will not be treated as the wicked, and those who believe and do righteous deeds will be treated with justice and get their reward.⁶ On the Day of Judgment, those who will be tormented will actually taste the result of the oppression that they caused themselves,⁷ and in this divine court, the prophets and martyrs will appear as witnesses⁸. On that day, the scales of justice will be installed and no soul will see the slightest oppression.⁹

There are several verses in the Qur'an that call people to observe justice in life. At the beginning of verse ۲ of Surah A'raf, the Prophet (PBUH) is commanded

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- ۱ بقره ۵۷۲ لَ عِزًّا ۵۰/۸ نَسْأُ ۴۹/ تَوَكَّلْ ۴۰/ يَوْمَ لَا يَنْفَعُ ۴۶/ رُومِ ۴۶/
 - ۲ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (لَا عِزًّا ۸)
 - ۳ وَتَمَّ كَلِمَتَهُ لَيْسَ كَلِمَةً كَثِيرَةً وَلَا مُلْحَقَةً وَلَا يَكْفِي لِكَلِمَةٍ هُوَ السَّمِيعُ الْعَلِيمُ (الأنعام ۱۱۵)
 - ۴ اللَّهُ تَعَالَى أَنَّى الْكِتَابِ بِالْقِسْطِ وَالْمِيزَانِ وَمَا يَذَّكَّرُ لَهُ السَّاعَةَ قَبِيضًا (شورى ۱۷)
 - ۵ لَمْ نَجْعَلِ لِلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ لَمْ نَجْعَلِ الْمُتَّقِينَ كَالْفُجَرِ (ص ۲۸)
 - ۶ لَقَدْ بَيَّنَّا الْقُرْآنَ لَكَ فِي آيَاتِهِ لِيُحْيِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ (يونس ۶)
 - ۷ هُوَ الَّذِي كَفَّرَ لِقَوْلِهِمْ فِي الْأَرْضِ لِأَصْحَابِهَا وَالَّذِينَ لَا يَدْرُونَ الْقُرْآنَ يُنَادُواهُمْ كَلِمَاتٍ لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ وَأَسْرَوْا النَّدَاةَ لَمَّا رَأَوْا الْعِزَّةَ وَفَضِي بَيْنَهُم بِالْقِسْطِ وَمَنْ لَا يظلمنَّ (يونس ۴)
 - ۸ وَأَسْرَفُوا فِي الْأَرْضِ لِيُذَاقُوا وَبؤسًا وَنَحْنُ بِالْآيَاتِ وَالشَّهَادَةِ وَفَضِي بَيْنَهُم بِالْقِسْطِ وَمَنْ لَا يظلمنَّ (روم ۶۸)
 - ۹ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ لَا تظلمنَّ سِفْ شَيْئًا (الانبيا ۶۷)

to say, “My Lord commands you to be just and righteous.” In verse ١٣٥ of Surah An-Nisa’ the believers are commanded to be steadfast in justice, and give testimony for the sake of God even if it is to the disadvantage of themselves or their parents and relatives, they should act justly towards the poor or rich, because God will take care of them (in respect of their rights). In this verse, following worldly desires is mentioned as one of the causes of deviation from justice and the importance of how to use language in testifying to the truth is mentioned.¹ In verse ٨ of Surah Ma’idah, the place of justice and God is changed very beautifully, and the believers are commanded to be steadfast for God and to testify fairly and righteously. In this verse, enmity is mentioned as one of the causes of deviation from justice, and the closeness of justice and piety is mentioned. Some verses related to justice cover the field of economic life of human beings. Economic justice is viewed from two perspectives; A- Public welfare, b- Economic adjustment.²

According to these two views: firstly, all people in the society should have the facilities of life to meet their needs and, secondly, the distance between the economic situation of individuals should not be deep. The Qur’an refers to innate differences such as gender and ethnicity as well as acquired differences such as physical, spiritual, intellectual and scientific education of human beings and expresses the effect of these abilities on the success of individuals. Therefore, the difference between the social and economic status of human beings is acceptable and this is a sign of God’s stratagems. However, extravagance, encroachment on the rights of others, greed, wasting people’s products, gaining wealth by any means possible, such as usury, buying and selling forbidden goods, and underselling are invalid and rejected by the Qur’an.³ The Qur’an describes this kind of amassing wealth as an important factor that causes human neglect of God. However, according to the verses of the Qur’an, economic poverty is also disgusting and Satan uses it as a frustrating tool and incites people to wrong deeds⁴ and causes various social problems. Therefore, the Qur’an has introduced several solutions that, if implemented, while making economic adjustments, all people will enjoy the welfare they need. Absence of false economic transactions such as usury, avarice, underselling on the one hand and giving alms, charity, zakat, khums and benevolence on the other hand, are the cases mentioned in several verses. The case of khums, which is based on the cases of booty, belongs to God and the Prophet and the relatives of the Prophet (PBUH), orphans, the poor and Ibn al-Sabeel . In other financial support, parents, relatives, the poor, especially

١ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَرَبِّكُمْ وَأَقْسِمُوا بِاللَّهِ الْبَاطِلِ كَرِهَ اللَّهُ مُطَاعًا وَعَدْلًا مِمَّا بَيْنَ يَدَيْهِ وَأَقْبِلُوا عَلَى الْقَوْلِ أُولَئِكَ هُمُ الَّذِينَ يَرْتَضِي اللَّهُ لَكُمْ لِيَتَّعِبُوا إِلَيْهِمْ وَأَنْ يُعَدَّلُوا بَيْنَهُمْ إِنَّ اللَّهَ عَلِيمٌ ذَكِيٌّ (١٣٥)

٢ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ بِالْقِسْطِ أُولَئِكَ هُمُ الَّذِينَ يَرْتَضِي اللَّهُ لَكُمْ لِيَتَّعِبُوا إِلَيْهِمْ وَأَنْ يُعَدَّلُوا بَيْنَهُمْ إِنَّ اللَّهَ عَلِيمٌ ذَكِيٌّ (٨)

٣ أَلْهَاكُمُ التَّكْوِينُ (تَكَوَّنَ ٨)

٤ الشَّيْطَانُ يُعَذِّبُ النَّفْسَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ (بقره ٢٤٨) ط

the poor who have self-esteem and do not ask for help, Ibn al-Sabeel, close and distant neighbors, friends and servants are considered. In providing these financial support, the Qur'an mentions some of the following:

١. Not to be extravagant in these supports, neither to be stingy and narrow-minded and to adopt the path of moderation and justice (Baqarah / ٢٢٠, An'am / ١٤١), Furqan / (٢٧).
٢. Support without hypocrisy, boasting and annoying (Baqarah / ٢٦٢ to ٢٦٤, Muddaththir / (٢٦).
٣. Support as much as possible (Baqarah / (١٩٥).
٤. Giving what is superfluous to the necessities of one's life (Baqarah / (٢١٩).
٥. Financial support from the person's own provision (Baqarah / ٢٥٤, Anfal / (٣١).
٦. Supporting the best businesses (Baqarah / (٢٦٧).
٧. Support must be in the way of God (Baqara / (٢٧٢).
٨. Hidden support takes precedence over open one (Baqarah / (٢٧١).

In addition to the economic sphere, justice has been emphasized in other spheres of human life. The family is one of the social areas in which justice is emphasized in the treatment of family members, especially vulnerable members such as women, the elderly, children with disabilities and orphans. Verse ٣ of Surah An-Nisa' warns about the consequences of marrying orphaned girls as well as polygamous marriages and emphasizes that justice is in marrying just one women. It is mentioned that this is a just thing, and is far from oppression.¹ Marriage in the form of monogamy is reaffirmed in verse ١٢٩ of Surah An-Nisa' and refers to the weakness of human beings in observing justice among wives, which is beyond the reach of those who are even seeking justice. وَوَعِشْرُوهُنَّ بِالْمَعْرُوفِ is a part of verse ١٩ of Surah An-Nisa' which refers to good and fair treatment of women. Verse ١٢٧ of Surah An-Nisa' shows the payment of dowry to orphaned women and girls with whom a person wishes to marry, as well as the payment of the rights of disabled children, and interprets this as a matter of fair treatment of orphans.²

Observance of justice in dealing with other people, especially in the form of governance and judgment, is another dimension that the Qur'an considers. This is a part of verse ٥٨ of Surah An-Nisa which says, «وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ» ;Whenever you become a ruler among the people, judge with justice. The use of the term Nas (people) means that this rule does not apply to a specific group and all people should taste the justice of the rulers. Observance of the principle of

١ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْبَيْتِ فَادْخُلُوا مِنْ بَابٍ آخَرَ وَلَا تَجْزُوا لَئِنْ لَمْ تَفْعَلُوا سَلَّ عَلَيْكُمُ النَّوَاسِيْطُ مِنْكُمْ وَأَنْتُمْ لَا تَعْلَمُونَ وَأَنْتُمْ لَا تَعْلَمُونَ وَأَنْتُمْ لَا تَعْلَمُونَ وَأَنْتُمْ لَا تَعْلَمُونَ (سما ٣)

٢ وَبَسْمَلْتُمْ فِي النَّسَاءِ لَقَدْ أَتَى بِكُمُ اللَّهُ بِقَدْرٍ عَظِيمٍ وَمَا يَلِيَّكُمْ فِي الْكِتَابِ فِي بَيْتِ الْمَسْكَنِ الَّذِي يُنْتَهَى إِلَيْهِ مِنَ الْبَيْتِ لَا تُؤْتُونَهُ مِمَّا حَلَلْتَ لَهُ مِنْ شَيْءٍ وَمَنْ يَفْعَلْ ذَلِكَ فَأِنَّ يَلِيَّ الْبَيْتِ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ عَظِيمًا (سما ١٢٧)

neutrality and administration of justice in governance is mentioned in verse ٢٢ of Surah Sad as the request of two parties of a dispute, who go to the ruler of the time (David (AS)).¹ In verses ٢٤ and ٢٦ of this surah, from the words of David (AS), it is mentioned that only the believers and the people with righteous deeds are free from oppression and aggression against others, and their number is few. David (pbuh) as the ruler and caliph of the earth, is commanded to rule rightly over all people and he is warned not to follow his desires as a cause of falsity.² Similarly, the Holy Prophet (PBUH) is commissioned to command justice. In verse ١٥ of Surah Shura, the commandment of justice is mentioned along with faith in the Book of God, and following the people's worldly desires is introduced as the cause of deviation.³ Understanding justice by all people is so important that even enemies, liars, spies, acquirers of forbidden property are not excluded, and verse ٤٢ of Surah Ma'idah states that if you rule among this group, justice should be considered that God would love just people.⁴

In praising just people in verse ٧٦ of Surah An-Nahl,⁵ two people with two distinct characteristics are compared. A person who is unable to do something and is a dumb servant who has no good to his master is compared to a person who is on the right path and is able to rule justly. The question of the verse that makes the audience think and search and reflect is whether these two people are the same? In the previous verse (verse ٧٥), a slave who is unable to do anything is compared to a person with divine blessings who spends openly and secretly. In the following verses, the divine blessings that have been given to human beings as well as the accountability of human beings on the Day of Resurrection are mentioned. And in verse 90, God commands all people to do justice, kindness, generosity and bestowal on their relatives and close ones and forbids human beings from wicked deeds, denial and oppression.⁶

What can be deduced from the verses regarding the obstacles to the administration of justice and the deviation of human beings from justice is that enmity with others (Maeda / ٢ and ٨, Hojorat / ٩, Mumtahinah / ٨), betrayal of individuals (Anfal / ٥٨), following others' desires (Shura / ١٥) and following one's own desires (p. ٢٦) are among these important obstacles. However, the verses of the Qur'an indicate that God is the performer of justice, which in itself indicates the sacred and divine nature of the concept of justice. Therefore, justice, as the main principle in making

١ .. فَأَحْكُمْ بَيْنَنَا بِالْقِسْطِ لَا تُشْطَبْ وَأَهْدِنَا سَبِيلَ الصِّرَاطِ ص (٣١)
 ٢ يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْقِسْطِ لَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّهُ يَدَّبُّ بِالنَّاسِ فِي سَبِيلِهِمْ لَعَلَّهُمْ يَتَّقُونَ
 ٣ فَلْيَلْزِمُوا الْوَعْدَ الَّذِي لَكُمْ وَرِزْقًا كَثِيرًا ۖ وَلَا تَتَّبِعُوا هَوَىٰكُمْ ۖ إِنَّكُمْ لَعِنْدَ اللَّهِ بِئْسَ الْعَامِلُونَ
 ٤ مَا عَنِ الْكَيْفِ الْأَكْثَرُ لِلشُّعْرِ فَلْجَاهِدُوا بَيْنَهُمْ وَأَنْصُرُوا عُمَّالَ آلِهِمْ لِمَا بَعَثْنَا فِي الْأَرْضِ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
 ٥ وَصَوَّبَ اللَّهُ تِلْكَ الْأَعْيُنَ وَأَنشَأَ الْقُرْآنَ وَالْحِسَابَ ۚ وَذُكِّرُوا بِالْقِسْطِ وَنُذِرُوا عَذَابَ الْحَسَابِ
 ٦ زَلَّ اللَّهُ بِاللَّذِينَ الْإِنْسَانُ الْأَكْفَرُ لَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ سَاءَ مَا يَحْكُمُونَ

the laws of the universe, is one of the natural necessities of human beings and the collective spirit of man following his Creator loves it. If justice prevails over individual and social behaviors, aggression and hostility in society will be weakened and while creating security and prosperity in people's lives, the opportunity for self-actualization will be provided for all.

C- Healthy interaction and communication

Because human beings need each other, they have responsibilities and duties towards each other and interact with each other in this way. This interaction can be in a positive direction (friendship, peace, forgiveness, love, etc.) or in a negative direction (hostility, corruption, oppression, etc.). Regardless of sociological texts, Qur'anic verses are sensitive to interaction and illustrate the reaction to any action. In verse ١٥٩ of Surah Al-Imran,¹ kindness to the people is introduced as the cause of attraction and unity, harshness, and hardheartedness as the cause of division and isolation, and it is commanded to interact and consult with the people in different matters. In verse ٨٦ of Surah An-Nisa,² Prophet Muhammad is requested to give better greetings than the greetings of others. Also, in verse ٦١ of Surah Anfal,³ it is recommended to make peace with the enemies if they wish. In some other verses, interactions are negatively mentioned. وَلَا تَسُبُّوا . . . Do not abuse those whom they invoke besides Allah, lest they should abuse Allah out of hostility, without any knowledge.” This is part of the verse ١٠٨ of Surah An'am which forbids cursing what the polytheists call other than God because they may also reciprocally curse God out of oppression and ignorance. The Qur'an does not even see this interaction as an immediate one but states that the reaction of an action may occur sometime later. In verse ٩ of Surah An-Nisa',⁴ he warns those who are worried about the future of their orphaned and disabled children after their death. So, if you are worried about this, then you should have piety and speak to the orphans of the people gently and kindly.

The Qur'an has a wide range of spoken and linguistic etiquette and norms regarding interaction with others. To show the importance of language and spoken interaction it is said that God himself taught words to Adam and Adam uses these words to interact with God and his repentance is accepted.⁵ Interacting with people in their own language is another important issue that is more effective. Verse ٤ of Surah Ibrahim indicates that all the messengers spoke the language of their people and guided the people. Good language and good communication with

١ فِيمَا رَحِمَهُ مِنَ اللَّهِ نَدِّ لَهُمْ وَلَهُ نَكَبٌ فَأَلَّا عَلَيْهِ لَقَدْ لَاقُوا لَاقِيَاتِهِمْ وَرَدُّهُنَّ إِلَى اللَّهِ كَمَا عَلَىٰ آلِهَةٍ شَيْءٌ حَسِيْبًا (نساء ٨٦)
 ٢ وَإِلَىٰ حَبِيْبِهِ يَرْجِعُونَ فَحَبِّبُوا بِأَحْسَنِ مِنْهَا وَرَدُّوهُنَّ إِلَى اللَّهِ كَمَا عَلَىٰ آلِهَةٍ شَيْءٌ حَسِيْبًا (نساء ٨٦)
 ٣ وَإِن جَاحِلًا لِّلسَّلَامِ فَاذْعَبْ لَهَا وَتَوَلَّىٰ عَلَى اللَّهِ بِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ (أنفال ٦١)
 ٤ وَلْيَخُشِ الَّذِينَ وَرَدُّوا مِنْ حَلْفِهِمْ ذُرِّيَّتَهُمْ ضِعْفًا خَلْفُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيْقًا (نساء ٨)
 ٥ قَالَتْ أَمْ رَبِّي أَلْمَنَّا بِهَا عَلَىٰ لُبِّهَا وَالتَّوْبَةُ الرَّحِيمُ (نوره ١٧)

others is another issue in this area that has been repeatedly emphasized. Verse ٨٣ of Surah Al-Baqarah states that having good discourse with people (regardless of their social identity) is a covenant that God has taken from the children of Israel along with worshiping God, benevolence to parents, relatives, orphans and the poor, performing prayers and paying zakat. Good companionship with orphans (Nisa / ٩), idiots (Nisa / ٥), the poor (Baqara / ٢٦٣), people present at the meeting of the division of inheritance (Nisa / ٨), hypocrites if they listen to the advice (Nisa / ٦٣) and the People of the Book on the condition that they have not done injustice (Spider / ٤٦). The importance of good speech can be understood from the fact that good company is one of the characteristics of the heavenly beings and Dar al-Salam, where words are not heard in vain and lies are not heard,¹ because the Qur'an defines the path to happiness in obedience to God and good speech. Verse ٢٦٣ of Surah Al-Baqarah² considers good speech and asking for forgiveness far better than giving alms with boasting. In verse ٤٦ of Surah Ankabut, a good way to argue with the People of the Book is suggested, and that is believing in the same source of the scriptures, namely God, and that Muslims have faith in all the scriptures, and submission to God. The greeting is a clear example of a good conversation that initiates social interaction. Greetings to those present when entering a place is a blessed work and human beings are recommended to do so.³ The Qur'an is also sensitive to interaction in this regard and demands better greetings in response to the initial action.⁴ In order to set an example for the Prophet (PBUH), he is commanded to greet the believers⁵ who come to him and even to greet non-Muslims.⁶ Verse ٨٩ of Surah Al-Zukhruf, while referring to living peacefully with non-Muslims, indicates that Salam (Greeting) is also a good word when saying goodbye. In the Qur'an, this good phrase (Greeting) has been used many times when introducing the prophets (Safat / ٧٩, ١٠٩, ١٢٠, ١٣٠ and ١٨١) the method of prophet's interaction with the angels (Hood / ٦٩ and Hajar / ٥٢), the method of their interaction with people and relatives, even pagans. (Maryam / ٤٧). Also, it is mentioned that God sends greeting to the people of truth and chosen servants (Taha / ٤٧ and Naml / ٥٩), the greeting is the base of the interaction of God's special servants with the ignorant (Furqan / ٦٣) and it is the way through which the interaction of the believers of the holy books with the enemies of religion is done (Qasas / ٥٥). The phrase "Salam" is applied in describing the interaction of heavenly beings with each other and God's communication and heaven guards with the people of heaven (Younes / ١٠, Raad / ٢٤, Ibrahim / ٢٣, Hajar / ٤٦, Maryam / ٦٢, Furqan / ٧٥, Yas

١ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا (نَبَأُ ٣٧)

٢ طَاعَةٌ وَقَوْلًا مَعْرُوفًا (مُحَمَّدٌ ٧)

٣ فَإِنَّا نَحْنَمُ بَيِّنَاتٍ فَمَسَلُمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ رَبِّكَ مَبْرُورَةً طَيِّبَةً (نُورٌ ٦١)

٤ وَإِلَىٰ حَبِيبٍ يُنَادِيهِمْ فَيَقُولُ يَا قَوْمِ أَرَأَيْتُمْ لَو أَنَّ إِلَهَكُمْ كَمَا تَقُولُونَ حَبِيبًا (شُعَرَاءُ ١٤)

٥ وَإِلَىٰ جَمْعٍ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ عَلَيْهِمُ بَرَكَاتٌ مِّنْ رَبِّكَ وَرَحْمَةٌ مِّنْ رَبِّكَ (الْحَمْدُ ٥٤)

٦ فَاصْبِرْ لَهُمْ رُفْقًا مِّنْ رَبِّكَ (زُحُرُفٌ ٨٩)

/ ٥٨ and the Waqiah/ ٢٤). It also plays a role in the interaction of the angels of death with the pious when removing their souls (Nahl / ٣٢ and Ahzab / ٤٤). In the Qur'an, even this good phrase has been used to describe and highlight some days and times. In Surah Maryam (PBUH), after mentioning the characteristics of Hazrat Yahya (AS) such as having compassion, purity, merit, piety, benevolence towards parents and avoiding arrogance and disobedience, it is said that God gives salam or greeting to him on the day when he was born, and on the day he will die and on the day he will resurrect alive.¹ Relatively similarly, after mentioning some characteristics of Jesus (pbuh) in his own words, such as being committed to prayer and zakat and doing good to his mother, and avoiding arrogance and cruelty, he gives greeting to himself on the day he was born, on the day he will die and on the day he is resurrected alive.² This shows that the line of the prophets is the only line that is healthy from any deviation from birth to resurrection (Qaraati, Tafsir Noor, ٢٠٠٤: Ahl al-Bayt base).

Other verses refer to verbal and oral deviations that damage human faith, action, and behavior. Cursing others, especially parents (Isra' / ٢٣), diatribe (Al-Imran / ١٨٤), whispering in the presence of others (Mujadilah / ١٠), mockery, blaming and using ugly titles for others (Hujrat / ١١, Tawbah / ٧٩), Suspicion, spying and gossip (Hujrat / ١٢), addressing others with ugly and loud voices and aggression (Nisa / ١٤٨, Loghman / ١٩), blaming (Qalam / ١١), lying (Ankabout/ ٣), slander and spread of prostitution (Nisa'/ ٢٠, ١١٢, Noor/ ٤ to ٢٣, Ahzab/ ٥٨, Mumtahinah/ ١٢), false testimony (Baqarah / ٢٨٣, Ahzab/ ٨) and promoting false thoughts (Al-Imran / ١١٠, ١١٤, Tawbah / ٤٧) are cases of verbal deviations, all of which are considered as major sins.

Discussion and Results

Rape, aggression, and extravagance of some human beings throughout history have deprived human society of comfort and security and have brought issues such as inequality, war, poverty, and disease. Therefore, order, well-being, and life in general in an ideal society have become the dream of human beings. The traces of this dream can be seen in literature, philosophy, and science. The concept of a healthy society and social health, which has been on the agenda of researchers and related institutions for the past few decades, has played a role in the dream of its designers to create a healthy society whose people enjoy social health. The concept of health by the World Health Organization in ١٩٤٦ for the first time went beyond the physical and mental dimensions of human beings and encompassed their social aspects. The Department of Social Health in the Academy of Medical Sciences of the Islamic Republic of Iran considers social health as the quantity

١ وَسَلَامٌ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (بقره ١٥)
 ٢ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (بقره ١٥)

and quality of an individual's interaction with society in order to promote the well-being of individuals in society. Keys' five-dimensional model demonstrates the dimensions of social cohesion, social acceptance, social participation, social adaptation, and social prosperity. In the form of this model, a person's social health depends on his level of sharing, trust, responsibility, interest, and hope in society. In Eric Fromm's view, a healthy society provides the highest human needs, such as connection with others, the use of wisdom for creativity, responsibility for all of humanity, responsibility for one's actions, and a pervasive and justifying idea.

The main purpose of this article is to conceptualize a healthy society and social health from the perspective of the verses of the Holy Quran. The concept of health in religious texts is considered in the sense of nudity of external and internal pests and injuries, and therefore the word "peace" is one of the attributes of God and heaven is interpreted as Dar al-Salam. The non-existence of violence, competition, regret, slander, jealousy, resentment, lies, sorrow, death, disease and poverty are the characteristics of Dar al Salaam, which is in fact an image of a perfect life that can be imagined and practiced on earth. Following healthy ways turns a dark human society into a bright and healthy one. The foundation of a healthy divine society can be summarized in the three elements of faithfulness to the covenant, justice and moderation, and good interactions. Commitment to the covenant is effective in strengthening social relations at the national and international levels and increasing trust, responsibility and predictability. In return for violating the treaties and conventions, it promotes pessimism, division, betrayal, lies, and disorder. Also, the rule of justice over individual and social behaviors undermines aggression in society and, while creating security and well-being in people's lives, provides an opportunity for self-actualization for all. Good interactions between people can increase social security, social trust, personal satisfaction, strengthening human relationships and social cohesion.

All good collective behaviors such as economic adjustment and welfare, kindness to others, especially those around, supporting vulnerable groups, resolving disputes between individuals and groups, and forgiveness that can lead people to health, as well as all ugly behaviors such as corruption and sedition, arrogance and rebellion, verbal anomalies, sexual abuses, economic extravagances, collusion and cooperation in oppression and the violation of the rights of others that lead man astray, in the first place express a kind of human interaction that is outside the framework of the Covenants, Norms and values, existing laws and regulations or within them. It is clear that these good and bad behaviors are equally viewed in all human societies and are in line with the collective human spirit, regardless of different intellectual tendencies and ideologies. This result can be expressed in a two-state model. The first state is that the laws, regulations,

norms, and treaties existing in the communities do not take into account the interests of the parties or even all the people and there is a kind of injustice, prejudice and bias in its formulation or implementation. Enmity and hostility, resentment and betrayal, extravagance and selfishness, group prejudice and improvidence following the worldly desire of others are important obstacles to injustice. Lack of moderation and balance leads to the violation of these treaties and at the community level causes social harm, tensions between groups and internal disputes, as well as between communities leading to the loss of peace and arising international tensions. In other words, evil behaviors are promoted in society and among communities and gradually become a model. This represents an unhealthy and sick society and world in which the dimensions of social health such as cohesion, acceptance, participation, adaptation and prosperity cannot be understood. Under such circumstances, naturally, the supreme human needs, namely connection, creativity, responsibility towards others and one's actions, will not be met. The second state is that in the formulation and implementation of laws, regulations, norms and treaties existing at the level of society and between communities, the interests of the parties or even all people are taken into account, and in this case the level of adherence to these treaties increases. If human beings adhere to the agreements between themselves and do not violate them, good interactions and good behaviors will be promoted and the number of social harms and international tensions will be reduced. Violation of the treaty is acceptable only when the other party betrays it in moderation or to the extent of the betrayal committed. The verses of the Qur'an consider the role of prominent people, elites and those who are the reference group and role models in society important and more is expected from them. They are able to change the destiny of society and play a role in socialization. In the second case, the society enjoys health, and if it is accompanied by the principles of belief, and the divine covenants are also included, that society will be a healthy divine society and an image of Dar al-Salam on earth.

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