



The Role of Social Harms in Reducing Social Health in Tafsīr Al-Mīzān

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<http://dx.doi.org/10.18415/ijmmu.v9i8.3907>

Abstract

According to Islam, health plays an essential role in human growth and perfection. To the public, the concept of health is more concerned with physical and mental health. But more precisely, health has three basic pillars; mental health, social health and physical health. Since every society needs social health for the stability of its society, so its people should be aware of the factors affecting the reduction of social health. According to some studies, social ills include students' cyberspace and moral corruption. In the verses, great attention is paid to human health, including social health. Perhaps the research on the role of social harms in reducing social health based of Tafsīr Al-Mīzān can be a reason for this claim. Accordingly, the present study has sought to answer the question with a descriptive-analytical method that what the role of social harms is in reducing social health in Tafsīr Al-Mīzān? Findings indicate that factors such as: backbiting, poverty, disrespect for parents, war, indecency, wine and gambling, using ugly titles, suspicion, adultery, gathering wealth, stopping relationship to relatives are effective in reducing social health.

Keywords: *Health; Society; Social Health; Social Harm*

Introduction

To the public, the concept of health is more concerned with physical and mental health. But more precisely, health has three basic pillars; mental health, social health and physical health (Tavakol: 2014: 116). In verses and hadiths, great attention has been paid to human health, including social health. One of the important contemporary interpretations in which the explanation of the dimensions of social health from the perspective of religious teachings is reflected, is Tafsīr Al-Mīzān written by Allameh Tabataba'i. One of the dimensions of providing social health is paying attention to the dimension of social harms, one of the social harms is the lack of social equality, Allameh Tabataba'i wrote in this regard: In the social and governmental system of Islam, people are all alike. No one is superior to others, the only difference between Muslims is piety, God Almighty says:

O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware. (Hujurāt/13)

Research has been done in the field of social harms. For example Rahimi (2022) has written three articles in this regard including "Social harm, moral corruption", "Study of social harm of students' cyberspace" and "Factors affecting the creation of social harms". But no research has yet been conducted on the role of social harms in reducing social health in Tafsīr Al-Mīzān. Considering the importance of analyzing the role of social harms in reducing social health with the focus on the most prominent contemporary Shi'a interpretation (Al-Mīzān), this study seeks to answer the question: what is the role of social harms in reducing social health in Tafsīr Al-Mīzān?

Definition of Social Harm

Social harm is a combination of the two words "Harm" and "Social". Harm literally means wound and sting, suffering, affliction, loss, and "defect caused by wound." Social also means universal, pervasive, general and "what belongs to a group that lives together" (Meqdadi and Mirzadeh Ahari, 2018: 88-89). The issue of social harms is one of the most important problems threatening social life. Destroying the forces and capabilities of society has a destructive role in the health and process of development and progress of society (Meqdadi and Mirzadeh Ahari, 2018: 85). Some examples of social harms include poverty, children's disrespect for parents, war, lack of modesty, wine and gambling, using ugly titles, backbiting, suspicion, adultery and stopping relationship to the relatives.

The Role of Backbiting in Reducing Social Health

O ye who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful. (Hujurāt/12)

The meaning of the verse is: Backbiting a believer means that a human being eats the flesh of his brother while he is dead. The Shari'a of Islam has forbidden backbiting because: Backbiting corrupts the components of the human society one after the other, and deprives it of the authority of those righteous effects that are expected of everyone. And those righteous effects mean that every person in the society should mingle with another person and be united with him in complete confidence and health from any danger, and should not be afraid of him, and consider him a just and righteous person. Not that he hates to see him and considers him an evil person. It is at this time that the righteous effects come into society from every individual, and society is formed as a single body. But if he dislikes him as a result of backbiting and considers him a defective man, he will cut off the relationship with him just as much, and this severance, however small; will be a great loss when we consider it among all members of society. So in fact the act of backbiting and this social scourge is a scourge that enters a person's body, and eats his limbs one after the other, to the point that cut off his life altogether (Tabataba'i, 1995 AD, v. 18: 484).

Man, who formed society from the beginning as a matter of necessity, formed it in order to have a social life, and to have a worthy and righteous status in society, a status for which others mingle with him, and he mingles with others. He benefits from the good of others, and others enjoy his good. And backbiting is an effective factor to deprive him of this status and deprive him of this identity. First, backbiting reduces one person from the number of the righteous people, and then the second and third person, to the extent that due to the prevalence of backbiting the members of society, they are deprived of the competence of social life, and the good of society becomes corruption, and then other people of society would not get along with each other, and should not be safe from each other, and should not trust each other.

The Role of Poverty in Reducing Social Health

Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! The slaying of them is great sin. (Isrā' /31)

The meaning of the verse is that you should not kill your children for the fear that you will fall into poverty and perdition and that you will beg for humiliation because of them, and that you will not kill your daughters for fear of being caught in a wicked groom or for other reasons like fearing to be disgraced, because it is not you who provide for your children. So that in times of poverty you can no longer provide for them, but We are the one who provide for them and you, yes, killing children is a great mistake. The issue of forbidding child murder has been repeated in the Holy Qur'an, and this heinous act is one of the examples of murder, but why only this example has been mentioned in the Qur'an? It can be said that because child murder is one of the ugliest examples of cruelty and murder. And the other reason is that the Arabs lived in a land that suffered a lot from famine, and therefore when people saw the signs of famine, they killed their daughters to maintain their honor, dignity and respect!! (Tabataba'i, 1995, vol. 13: 116) Therefore, if someone does not have children due to poverty, and as a result, no birth takes place, and society will quickly become extinct.

The Role of Disrespect for Parents in Reducing Social Health

In several places in the Qur'an, God has considered kindness to parents as a result of monotheism and abandoning polytheism, and wherever He has commanded it, He has already commanded monotheism and abandoning polytheism, such as verse:

Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. (Isrā' /23)

And (remember) when Luqmān said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong. And We have enjoined upon man concerning his partners. (Luqmān/13-14)

This is the best reason why the parents' curse is one of the greatest sins, after associating partners with the Almighty God. Rational validity also confirms this meaning. For human society, without which man can never have life and religion, is a matter of credit and contract, which in its occurrence and survival depends on the love of the generation.

The love of the generation is the source of that relationship and interest that is exchanged among relatives. And it is clear that the center of this relationship is the family, and the consistency of the family is on the one hand to the parents and on the other hand to the children. And the children need the mercy and compassion of the parents when the father and mother are naturally eager for their children and are fascinated by their upbringing. Unlike parents who need their children when old age has made them incapacitated and has prevented them from meeting independently their necessities of life. On the contrary, children have reached a young age and can meet the needs of their parents. And it is known that in such days, the persecution of children towards them and the normalization of this persecution among all children towards all parents cause the emotions of production and upbringing to disappear from the society as a whole. And no one desires to reproduce and raise children, and individuals refuse to form a small society, which is the family, so that there is no kinship among the human race. And it is very clear that such a society will rapidly become extinct, no law and tradition can compensate for such corruption, and the happiness of this world and the hereafter is taken away from them (Tabataba'i, 1995, v. 7: 516).

The Role of War in Reducing Social Health

Those who have been driven from their homes unjustly only because they said: Our Lord is Allah - For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helped one who helped Him. Lo! Allah is Strong, Almighty. (Ḥajj/40)

The legislation of fighting is to protect the religious society from the enemies of religion who want to turn off the light of God, because if there is no jihad, all religious temples and divine mosques will be destroyed, worship and rituals will disappear, but at the same time God's intention for repulsion of people by each other is a matter of jihad. Defending the people from their vital interests and maintaining the endurance of life is a natural tradition that runs among the people, although this natural tradition also leads to God Almighty. He is the One who guided man in such a way. The fact is that defense through fighting is the last means of defense, and people resort to it when other means fail. Because in combat, too, human beings try to destroy or kill some members of society in order to save others and this is a tradition that is practiced in human societies.

When we attribute the same fighting and defense to God, then it becomes "The defense of God" and we say: God, in order to protect His religion from the danger of extinction, repels some people at the hands of others. If He mentions only the temples, He means that without this defense, the principle of religion will not remain, let alone its temples? That is why temples are the manifestations of religion and the rituals and signs of religion through which people learn about religion, and sit in them, learn the rules of religion and keep the form of religion in the minds of the people (Tabataba'i, 1995, v. 14: 545).

The Role of Unveiling in Reducing Social Health

O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognized and not annoyed. Allah is ever Forgiving, Merciful. (Aḥzāb/59)

The word "Jalābīb" is the plural of jilbāb, and it is a garment that covers the whole body, or a special scarf that covers the face and head, and the meaning of the phrase "To pull out some of their jilbāb" is that they should wear it in such a way that their throats and breasts is not visible to the observers. "That will be better, so that they may be recognized and not annoyed" means covering the whole body make them to be known as the people of chastity, hijab, goodness and restraint, so when they are known as such, they are no longer harassed, that is, they are not persecuted. (Tabataba'i, 1995, v. 16: 509-510)

The Role of Wine and Gambling in Reducing Social Health

The ruling that wine and gambling are forbidden is included in some verses of the Holy Qur'an and there is no doubt in its sanctity that many verses have been revealed in the Holy Qur'an in this regard. The following verse says:

Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done? (Mā'idah/91)

Satan has no purpose in these deeds, that is wine and gambling except to create enmity and hatred between you, and thereby forcing you to transgress the limits of God and enmity with each other, and consequently by the same wine and gambling keep you away from mentioning God and prayer. God has considered enmity and hatred only as the effects of wine and gambling because this effect is more apparent in both, drinking wine stimulates the nervous system and it excites the intellect and the nervous

emotions. And this excitement of the nerves, if used in the way of anger and rage, would bring bitter fruits and cause the greatest crime, even the crimes that the predators are ashamed to commit it and prescribe it for the drunken person. And if he is on the path of lust and severity, it is clear that he has become a scandal and adorns every immorality, both in terms of his wealth and in terms of others. And makes him desecrate all religious and social sanctities, stealing and betraying and revealing secrets and entering the most dangerous abysses of destruction and the like seem insignificant to him. But "Maysar", which is the same as gambling, is no less harmful than wine, because gambling destroys the effort that a person has used for a long time in accumulating wealth and gaining prestige in the shortest possible time. And in addition because it destroys human property, it may endanger human dignity and honor, but also human life. Now, if he succeeds in gambling and earns money in this way, then the same wealth will lead him to other deviations, and since he did not acquire this wealth with difficulty, he will not spend it in the right way. So he ruins the moderate life he has so far adopted in his righteous and wise life, making him an extravagant and lazy man. Such a person has never had the patience to get what he needs in a legitimate way and he is looking for illegitimate ways. And also if he is defeated and loses his existence, this lack of money and his harm will make him resent his gambling opponent, and as a result, he will spend a lifetime in regret or anger and rage. Although the corruption that has been said is less visible to the common people and the naïve, and perhaps they do not face it more than once or twice, so its corruption is not very clear to them, but if it is not prevented, it will prevail, and it will gradually lead the society to start a riot of savagery and solidarity, which is nothing but rebellious emotions. (Tabataba'i, 1995, vol. 6: 181-182)

The Role of Using Ugly Titles in Reducing Social Health

O ye who believe! Let not a folk deride a folk who may be better than they (are), not let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turned not in repentance, such are evil-doers. (Hujurat/11)

What is used in the context is that He wants to say: Do not make fun of anyone, because that person may be better than you in the sight of God. What is there is because men often make fun of men, and women make fun of women. He said that no man should make fun of another man and no woman should make fun of another woman. Otherwise, sometimes a man may mock a woman, or a woman may mock a man. The sentence "Don't defame one another" means to inform a person of his fault. And if he confines the word to "Yourself", it means to point out that Muslims live in a society, and in fact all of them are the same, and to reveal others fault is in fact to reveal one's fault. (Tabataba'i, 1995, v. 18: 481)

The sentence "Don't insult one another by nicknames. The worst thing is to name a believer as disbeliever" is dedicated to ugly titles. It means that Muslims should not call each other ugly titles such as immoral, idiot and the like. The believer, because he is a believer, deserves to be always remembered well, and not to be ridiculed, and something should not be said about him that he is upset to hear, for example, not to say that his father was like this, or his mother was like that. The word "Name" may also mean a sign, and the meaning of the sentence is: It is a bad sign to mark a person after faith in the heat of depravity and sin, and to call him an ugly sign. For example, someone has sinned one day and then he repented but he was called with the same sin for the rest of his life. Or the meaning should be: This is a bad sign that you set for yourself by backbiting people, and everyone should know you as a man who always curses others and mentions people badly. (Tabataba'i, 1995, vol. 18: 482)

The Role of Suspicion in Reducing Social Health

Suspicion is the greatest obstacle to social cooperation and unity and interconnectedness of hearts, and leads man to individual life, isolation and corruption resulting from these traits. Suspicion does not allow man to trust another and lay the foundation for cooperation with him to solve problems with his help. (Akbari et al., 2019: 7).

O ye who believe! Shun much suspicion; for lo! Some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful. (Hujurat/12)

Allameh has written: The meaning of the suspicion that Muslims have been instructed to avoid in this verse is bad suspicion, otherwise the good suspicion is very good. Avoiding the suspicion does not mean the avoidance of suspicion itself, because suspicion itself is a kind of sensual perception. The door of heart is open, suddenly suspicion enters it and a person cannot build a door for his soul and heart to prevent the entry of bad suspicion, so it is not correct to forbid suspicion itself. One just can prohibit some of its voluntary provisions. Therefore, the verse in question means forbidding the acceptance of a bad suspicion. So, when he says that some suspicions are sinful, he does not say suspicion itself, but the bad suspicion that is considered sin in some cases. (Tabataba'i, 1995, v. 18: 483-484)

The Role of Adultery in Reducing Social Health

And come not near unto adultery. Lo! It is an abomination and an evil way. (Isra'/32)

This verse forbids adultery and exaggerates its sanctity, and interprets this prohibition as such that this act is prostitution, and its ugliness and profanity are its inseparable attribute, so that in no way it cannot be separated from it, and with another explanation he said: "And an evil way" He make us understand that this method is an ugly method that leads to the corruption of society, that is, the corruption of all aspects of society. It disrupts the social system in general and it threatens the humanity to destruction. (Tabataba'i, 1995, v. 13: 118)

In all ages, mankind has praised marriage and considered it a good tradition and condemned adultery, in general, and introduced it as an abominable act, and considered it a social sin and an ugly act. Therefore, this act has caused corruption in family genealogies, created the severance of offspring, and emerged various genital diseases. Also in addition to causing many social crimes such as murder, stabbing, theft, crime and the like, it transforms chastity, modesty, zeal, friendliness and mercy among the members of the community to immorality, shamelessness, and lack of zeal, enmity and cruelty (Tabataba'i, 1995, v. 13: 119).

As adultery is increased, the desire of people to marry is decreased day by day, because one can meet his sexual need through adultery without any responsibility for family and children. But in marriage one should work hard for his family if he is a man. And if she is a woman, she has trouble carrying a fetus and enduring the upbringing, protecting and raising the child. So when one can meet his sexual need through adultery, without enduring the slightest difficulty, why he should marry. (Tabataba'i, 1995, v. 13: 121) In addition to the above, this ugly and vile act has another effect according to Islamic law, and it is the disruption of family lineage and discipline. With the spread of adultery, there is no place left for the rules of marriage and inheritance (Tabataba'i, 1995, v. 13: 123)

In the verse: and that ye draw not nigh to lewd things whether open or concealed. (An'am/151)

The word "Fawāhish" is the plural of "Fāhishah", which means a very ugly and disgusting act. God Almighty in his word considers adultery and sodomy and attributing adultery to chaste men and women as examples of "Fāhishah". It is implied from the appearance of the word that "Outward Fāhishah" means open sin and "Inward Fāhishah" means secret sin and having hidden illicit sexual relationships. He forbade such things because if it were permissible and not sanctioned, his disgrace and ugliness would be disappeared and it would become common, because such things are one of the greatest matters of self-interest and if it was natural, when soul is deprived of them, one would be very upset. And human nature is such that, if left to himself, he quickly spreads prostitution among his surrounding people. And the spread of prostitution causes the cessation of generation and the corruption of the family. Then the corruption of families destroys the society. (Tabataba'i, 1995, v. 7: 517)

The Role of Wealth-Accumulation on Reducing Social Health

Who hath gathered wealth (of this world) and arranged it. He thinketh that his wealth will render him immortal. (Humazah/2-3)

If God mentions the word "Mālan" (i.e. wealth) as Nakarah, He wants to humiliate the worldly wealth, because such wealth, no matter how much it is, does not cure the pain of its owner. The only benefit of wealth is as much as it meets the natural needs of its owner, a small amount of food, a glass of water, and two pieces of clothing. And the word "Addadah" is rooted form "Ad" means counting. He says that a person who is slandering traducer is very fond of wealth and greedy for accumulating it. He accumulates wealth and counts it successively, and enjoys its abundance. "He thinketh that his wealth will render him immortal" that is, he thinks that the property he has accumulated for a day will give him eternal life, and will prevent him from dying. Therefore, such man is not satisfied with the wealth to meet his necessary needs of the short life of the world and its transitory days. Rather, the more his wealth, the more his greed increases to an infinite extent. He spends his time accumulating wealth and counting it, and when he gathers and feels himself needless, he begins to rebel and prevail over others (Tabataba'i, 1995, vol. 20: 615-616).

The Role of Cutting Off the Relationship in Reducing Social Health

O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you. (Nisā'/1)

The word "Arḥām" is the plural of the word "Raḥim", which basically means the place where the fetus grows and appears in the womb of the mother, the same internal organ that God has placed in the womb of women so that the sperm can be raised and become a full-fledged child. This is the main meaning of the word Raḥim. But later it was used as a metaphor in the sense of kinship, because all relatives have in common that they came out of one womb, so the word "Raḥim i.e. womb" means near and Arḥām means those close relatives to man. And the Holy Qur'an has used the utmost degree of care in the matter of Raḥim, just as He has taken care of the matter of nation and Ummah, because Raḥim is a small family, but nation and Ummah is a very large family. Therefore, the Holy Qur'an has increased this attention to the matter of the great nation and has considered it as a truth that has an effect and has properties (Tabataba'i, 1995, vol. 4: 219-220).

If there is a warm and intimate relationship between families and relatives, people will make sure that they have the support of family and relatives when problems and misfortunes occur and can withstand sudden problems and accidents. A person who has experienced this confidence and peace in the family from the past and from childhood, never feels left alone in times of danger because he has always observed in the past that when an accident happened to himself or to one of his relatives, all the family and relatives have expressed their sympathy and come to their aid. Therefore, it can be claimed that: One of the effects of family relationships is to reduce the feeling of insecurity or in other words, to satisfy one of the most important emotional needs, namely the feeling of safety (Hassan Doost Farkhani, 2014: 58).

Conclusion

Islam is the only religion that has based its religion very clearly on society and has not been indifferent to society in any of its positions. Islam has prescribed rules for all human affairs, and these rules generally have a social spirit. The most important goal of Islamic teachings is to reform the general public, which is a strong force in human life that helps to strengthen the values and norms of society and maintain the health of social control. The issue of social harms is one of the most important problems

threatening social life, which has a destructive role in the health and process of development and progress of society by destroying the forces and capabilities of society. According to Tafsīr Al-Mīzān, factors such as backbiting, poverty, disrespect for parents, war, indecency, wine and gambling, using ugly titles, suspicion, adultery, wealth-accumulation, and cutting off the relationship all affect social health.

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