

The Right of Securing Absolute Health of Clients In Relation to Authorities with Qur'anic Attitude to Human Dignity

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Abstract

The issue of being healthy in every case means the safety of imperfections and defects. When this term is used for the man, it often means the physical health not exclusively but it is used on the health of sanity, the health of reputation, the health of religion, the health of morality and the health of family. If the authorities in the social posts-when dealing with clients and the accountability- cause to waste the health of the people in different issues, they are liable because they harm the physical health of people and they should maintain the human dignity of people and their health at different aspects. Owners of offices should behave in their management and government regions, in observation of rights of their clients, so as not to harm anyone and not to fail in their duties even they should care for their words and behaviors and if ignored they will be guarantee. In this article, there has been discussed this issue briefly.

Key words: responsibility, damage, securing health, clients, authorities

1. Introduction

In view of monotheistic and the religious teachings, the man has the special status which in the lowest stage is the creation of the Almighty God. This situation - knowingly or unknowingly – is the effect and the dependent and related to the Creator but also his relationship would be the same with the origin and relationship to him.

In the philosophical discussions, it has been proved that the effect will have such a situation towards the real cause and, with regard to this validity; there has been formed three aspects of values to mankind. One mentioned that is the Creator – God- demanded the special and majesty status and the divine authority which absolute actions and interests have values and greatnesses as when a great person in the community has been recognized to greatness, his

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actions and behaviors have been equally known valuable. Second aspect is that, as mentioned before, the man is the creation of God and he is in relation with God and this communication will be the formative value according to the existence of God. Third aspect is that the signs and the symbols of God are for the Almighty God- the holy and wise Creator- and in other words, are the numbers of verses of Allah and His value, in this respect, has not any doubt.

These matters are all revealed values due to developmental position of the man associated with his cognitive and physical abilities. Such a creature, that has the talent to find the mysteries and objects in this world with hidden power to capture other planets, can provide various fields to deliver suitable services to him and others.

But what is beyond this scope and marks this fundamental human value is the basic knowledge and understanding of his relationship to God and faith in the creator and the commitment in accordance with this opinion in the actions and behaviors. In light of these two essences of the existence, the man can achieve his suitable perfection and dignity of the man. Due to an attitude that the man is considered, at least, the creation of God known honorable, three aspects of the developmental value as mentioned before have considered the man with faith and good deeds that the dignity is in the true greatness. In any cases, the man has rights for him and others that some part of these rights is related to clients and the brokers that should be investigated in them when referring these rights. In the current, it has been attempted to investigate the specific issues on the health right of the clients and the purposes of the health and the conditions to provide by the authorities for the clients.

2. The Purpose of Health

Health is a familiar and desirable word for the human nature that is opposite of sickness but the meaning range of this word is not always considered by the persons. Mostly, the physical health is considered the aim of the health and opposite of the physical illness while physical health, as one of the extremely great blessings of God, is considered one of the stages of the human health; although, there are other stages in the human health that are more important than the physical health considered its factors. Like the health of sanity, the health of reputation, the health of religion and the health of morality, if the people of the community have the health right, in all cases, their health should be considered and nobody can protest about the health of others and the persons who damage or misadjust the physical health of other people should be punished and the injured persons, in such cases, are rightful in all cultures and should be considered their rights.

Now, by accepting this issue, is it possible that if a person causes the intellectual defects for others, damages the reputation of others, damages their family positions, interferes with their economical positions or destroys the religions or beliefs of others has no responsibility and make no right on him.

What is important for us in this paper is the acceptance of the responsibility in these cases; however, the responsibility and accountability are different with responsibility in the physical damages.

3. The Necessity to Respect People's Sanity

There can be cited some evidences about the necessity to respect the wisdom and understandings of people in the religious teachings. Like what is noteworthy about the right of the believer on other believer, the right of counseling and the discussion of the counselor betrayal towards the counseling, what about the accuracy of this right and the responsibility of others? Should not the ignorance of the believer be removed? Is prohibited the believer to response correctly or to advise on the appropriate manner because of deviation? This narrative has been quoted from Imam Sadiq (AS): "Anyone counseling with his brother (religious brother) and he not give him the accurate and impartial opinion, Allah takes his opinion (means the wisdom and counsel) (من استشار اخاه فلم يمحصه محضالرأى سلبه الله عزوجل رأيه) (Koleini, Mohammad ibn Jacob, N.d., V.4, Page:68. Sheikh Ansari has quoted same theme in the book "Makaseb Moharrame" (مكاسب محرمة) from Imam Sadiq (AS) in response to Najashi – the governor of Ahvaz – from the words of the Prophet (PBUH)(Payani, A, 2011, p. 366. So the right of the believer on other believer is that if he wants counseling, he should guide him in righteous way and if he lies to comment, he has deceived and wronged him and he has not adhere him. There has been used this guidance and the necessity to respect others with suitable counsels and the dignity of people from the errors considered the effective issue by the man. More obviously, there is the discussion the intoxicating in Islam that the person is not allowed to use the alcohol and cannot cause others to drink the alcohol because it gives the wisdom and the understanding of the persons. In other words, as a person should avoid the grounds of ignorance and lack of understanding, also should provide the tools of insight and recognition in his life and should be careful compared to other people in order to provide this situation not to disturb the health fields of others and their sanity with his action.

4. Ignorance: The Most Important Factor in Human Depravity

In all cultures, the issue of human ignorance and its poor results has been considered and in this regard, in the teachings of the Quran and words of Imams, there has been observed extremely importance. The Holy Quran has stated some stories on the misery and adversity of nations and finally has stated its base in the ignorance of people. Such as the deceitfulness and ideological deviation of the followers of Prophet Moses (PBUH) after observing a group of pagans they wanted to worship the idols the pagan community with the believers. This condition has been documented to their ignorance and the Holy Quran has quoted it from the Prophet Moses (AS): "You are an ignorant nation" (انكم قوم تجهلون) (Al-Araf: 138). Or when the brothers of Yusuf knew him after passing periods from their ugly performance towards their

brother and then Yusuf was achieved the power عزت و in Egypt.” Said he that know you what you did unto Joseph and his brother when ye were ignorant of the consequences” (Yusuf: 89). And other interpretations in the Holy Quran stated on the some ugly behaviors that all of them are significant such as trusting in vain: “ظن الجاهلية” (Al-e-Imran: 154); judging by displacement and discrimination in the ruling as “حكم الجاهلية” (Maedah: 50); levity of women in front of strangers as “حمية الجاهلية” (Al-Fath: 26) that all interpretations have been resulted by the ignorance. It has been well realized the concerns of God’s saints about the ignorance – the problem of the human- by speeches of Imams (AS). As, In the Arbaeen pilgrimage (زيارت اربعين) of Imam Hussein (AS) quoted by Imam Hadi (AS), it has been stated that Imam Hussein was martyred and sacrificed to save the survivors from the ignorance because of ignorance God is mentioned: “و بذل مهجته فيك ليستنقذ عبادك من الجهالة و حيرة الضلالة” (He sacrificed himself in the way of God to save the servants from the ignorance and rescue them from the errors). The ignorance is basically opposite of wisdom in the life of human beings leading to massive losses. It is the pest of the real perfection of the man. Human health importance from this pest, and in a sense, the real human sanity and dignity will be determined and provided in the light of this aspect of the health. Therefore, people should look out for this sort of health and avoid the performance that is contrary to its own health and other people also have no the right to interfere in this type of health and human dignity and in this regard they will be required to observe the human dignity of people.

5. The Necessity to Respect Social Health of People

It is no secret the high value of reputation of the man and it (honor and reputation) is more important than the wealth due insight of the people. Most of the losses are compensable but the honor and reputation are not easily remedied, so as to preserve, it has been concerned in the sacred religion of Islam. First, it is necessary for every person to observe oneself and anyone is not allowed to provide the field of scandal or caused the humiliation even due to the accusation positions and every person should avoid everything that may be led to profanation or the suspicion. It has been quoted from Imam Ali (AS): “someone who put himself in scandal places should not blame someone else who has bad thought about him” (من وضع نفسه من مواضع التهمة فلا يلومن من اساء به الظن). Also, it has been quoted from IbnAbiHadid that one day the Messenger of Allah (PBUH) stood near one of the gates of the city of Medina with one of his wives. One of the companions passed. He saw the prophet and his wife. He said hello and passed. The Messenger of Allah (PBUH) said to him: This woman is my wife. He said: O Messenger of Allah (PBUH) unless other people have bad thought about you that you say this complacent? The prophet said: “Satan blood flow in the human body” (ان الشيطان يجرى من ابن آدم)

(الدم مجرى) (Mohamadi Eshtehardi, Mohammadm, Dar al-ketabPress Institute in Qom, 1995, p.249). Of course, the responsibility of other people to honor others is certainly heavier and they have more responsibilities in this regard. According to this issue, the Holy Quran has interdicted the believers to backbite in its commands and has known it as eating the dead human carrion (Hojarat: 12). In the sayings of Imams (AS), this act has been absolutely blamed and whatever causes damages to the reputation of others is prohibited.

6. The Necessity to Respect Health of Beliefs and Religion of People

Efforts to the beliefs and religions of people are accepted in all cultures. In many persons, religion and the belief are so important to guard them to the death and in the divine schools, the warriors, for the sake of God, and celebrities sacrifice in defense of the faith and virtue and finally lose their lives. In Islam, Jihad is one of the rituals to protect the religion.

Accordingly, the privacy of people's faith and belief has the specific status and no one has right to hurt it unless the person or people are caught in superstition and doctrinal deviation that in this case, due to the conditions, the permission to guide has been granted and it is some necessity to respect the beliefs and opinions of others. Since the sacred religion of Islam – based on the reason and quotation- is the most complete religion and its great teachings are lifesaving subjects for mankind, No one has the right to attack the religious beliefs of Muslims and even if the Muslims themselves have opposite opinions about the religious beliefs they should be considered the heretic persons because they cause to interfere with the religious beliefs of other people. The penalty of these people, in some assumptions, is the death. In the biography or the Sirat of Imams and saints, it has been proved that even if the person is oblivious to his health of beliefs, he was officially noted that the action of Imam Sadiq (AS) in the following hadith is one of the cases:

"عن الصادق عليه السلام أنه استفتاه رجل من أهل الجبل فأفتاه بخلاف ما يحب، فرأى أبو عبد الله عليه السلام الكراهة فيه فقال: يا هذا إصبر على الحق فإنه لم يصبر أحد قطّ لحقّ إلا عوضه الله ما هو خير له. (Qomi, Sheikh Abbas, V.2, 1985, p.287).

The content of this hadith was found in response of Imam to a question but the questioner was not convinced to the response of Imam and there was found disappointment in his face. Imam said him to wait due to the truth because no one waits for the truth unless God grants him better gift. This kind of attitude of Imam Sadiq (AS) has been used in the subject of the truth and the religion or faith is accordance with it and people should respect the religious health of others although their religions are not the same.

7. The Necessity to Respect Family Health of People

Everyone in the community is entitled to live family members, wife and children in safety and security and no one has the right to attack and rob them. In other words, the immunity of the

honor in public life is suitable for all the families and the dedication to the concept of family and the honor and the need to respect is not covered for persons, in the sacred religion of Islam, whom have the brief familiarity to the culture of this religion. if there should be considered the Islamic punishment of illicit sexual relations between unmarried men and women, that the execution of punishment is the death in some cases or special conditions; it can be noted that the main wisdom of these sentences is to maintain the family bonds and to protect the health of family bonds. There should be observed all cultural macro issues to the special micro issues affected on the family relationships negatively. If a video or a picture is effective in the space of the office, it should be considered. In offices and institutions that the female and male clients refer to them, the responsible persons, men or women, should be careful in their behaviors in order to act in accordance with legal norms and the health of families and avoid the action that impairs the family's health in the community. States and governments should maintain country and the managers must keep healthy the domains under their management.

8. Economical Health

The role of the economical health is the clear and undeniable issue in individual and social life. Providing the economical interests, as needed, in the Islamic perspective, for someone who can afford is an essential activity and tolerating pains and hardships is considered some kind of the divine worship and has the heavenly reward. On the other hand, no one is allowed to occupy own property unfair or lavish or indulge them. As far as keeping the minimum amount of financial resources that can be applied is necessary and wasting them is prohibited that it is quoted in the hadith from Imam Sadiqas saying: "God likes the moderation and hates the indulgence and extravagance even in putting the cores between fruits used in some cases and even shedding a lot of water" "ان القصد امر يحبه الله عزوجل و ان السرف يغبضه حتى طرحك النواة فانها" (Qomi, Sheikh Abbas, V.4, 1985, p.130).

So everyone should observe the moderation when spending his assets and consider the business aspects of the economy. But about other people, no one is allowed to violate the properties of other people and in all cultures; robbery and stealing the properties of others are prohibited. In the sacred religion of Islam, there has been considered special punishment and any action that would violate another's property require compensation, and in some cases, have been punished. Because there is no difference in damaging to a person or the personality and both cases are the real loss, social responsibility or the owner of the sentence, though under its authority without any excuse or justification if acceptable to the client's personal financial loss or damage will be liable. According to requirements of justice, people will be punished and levels of responsibility in this sentence are same. If the management or a department or the head of a government in each country is in charge of the loss, all of them will be responsible in the loss in proportion to their shares.

9. The Necessity to Respect Physical Health of People

Being healthy and the physical health is one of the great divine blessings. Sometime the people neglect this great blessing but all of persons will realize its value when become sick. For having good health and providing it, sometimes people spend more funds. Imam Hussein (AS) also said its recommendations: “During lifetime, consider the physical health” (فبادروا)

(Koosha, Mohammad Ali, 2004, P.149). Everyone is responsible in maintaining his health and has no right to interfere in his health and if a condition caused his health problems, it is required to cure it. Everyone is not permitted to damage the health of others and causes to interfere in the health of others and has no right to interfere in the health of others and he is responsible for damages. In legal and jurisprudence books, in chapters on limitations and the wergilds, there has been discussed the damages resulted by crimes on the organs of the people and the amount of punishment for the offenders and their penalties for crimes caused the health impairment of others. Even if some persons permit someone to enter the house and the guard dog of that house causes to damage that person, all of them are responsible. The text of the first martyr in Loma is: “و اذا اذن له قوم في دخول دار فعقره كلبها ضمنوه”

(Masjedsarai, Hamid, 1974, V.10, P:142). Some persons permit someone to enter the house and the guard dog of that house causes to damage that person, all of them are responsible. Such samples of the criminal sentences are numerous observed in Islamic law even if the supervisor does not cause damage and crime on other person, but he provides the damage areas and causes health defects. Like a person digging a well in pedestrian path and another person collapses it and loses his health, that person will be responsible. In this regard, the Prophet (PBUH) has stated: “من أخرج ميزابا، أو كنيفا، أو وتد وتدا، أو وثق دابة، أو حفر بئرا في طريق المسلمين، فهو له ضامن” (فأصاب شيئا فعطب، فهو له ضامن) (Sheikh Saduq, Mohammad ibn Ali ibn Baboyeh, 1980, P.527).

If a person puts the downpipe water in the street outside the building or digs wells in the street or installs nails on the path or closes animals in the way or digs wells in the way of Muslims in order that the lives and properties of people are damaged in the collision with these things, that person is responsible and must compensate for damages.

10. Attention to Human Health with its Range as an Aspect of Human Dignity

High status of the human beings among all God’s creatures does not doubt in the monotheistic vision. The man is located in a position that all angels should prostrate to him as the Holy Quran has stated: “فَإِذَا سَوَّيْتُهُمْ نَفَخْتُ فِيهِمْ رُوحًا فَعَرَفُوا أَنَّهُمْ آلِحًا جَدِيدِينَ” (Al-Hijr: 29) (So when I complete him and breathe into him by My spirit, fall you down unto him prostrating in obeisance). Before it and when creating the man, God congratulates himself and allocates the title “the

best creators“ in relation to this creation and said: “تبارك الله احسن الخالقين” (Al-Muminun: 14) (...God, the Best of the creators). Also, God has stated about the honor of the man and ascribes it to itself: “ولقد كرمنا نبيا آدم وحمَلناهم في البر والبحر” (AlAsra: 70). Of course this dignity and greatness, on one hand, is associated with the human spirit and on the other is associated with his knowledge type and specific understanding in relation to the creator and setting the life on the basis of this recognition. Although in principle of the creation of human beings, due to developmental way, the man has a special talent and a precious capital that dominates the field over all creatures and provides a system of heaven and earth and all can be subjected to an interpretation of its own. The interpretations “سخر لكم” in the Holy Quran refer to this matter that the human beings should be recognized with regard to this status and the divine dignity and the various views wanted to identify the man should explore the human beings with such attitude. However, human cognition is truly not an easy task and by progressing sciences and developing the research areas around the world, materially and physiologically, every day it discovers new secrets about the man that is a sign his greatness and let alone the spiritual dimensions of this creature that does not occur in the realm of empirical knowledge and it is not considered by the normal cognition tools. Also, there has been quoted a verse from Imam Ali (AS): “أترعما أنك جرم صغير وفيك انطوى العالم الأكبر” (Do you think that you are this little body and mass while a higher realm lies in you) (Makarem and et al, 1993, V.18, Qom, P. 337). The famous writer- Alexis Carl- has named his book on the existence of human being as “Man, unknown creature”. It indicates this truth and some formal acknowledgment to this issue that such creature, named the man, is ahead of us considered unfortunately himself less than his position and greatness and has traded his valuable assets and material and especially spiritual capabilities with a small price and temporary material pleasures and there has not been often used the life opportunity typically that can be worth the dignity and according to the Holy Quran, all human beings are remained in the loss: “والعصر إننا لنسأل في خسره...” (By the time... Verily the man is in loss) (Al-Asr: 1 and 2) except those in relation to God and charity and dedication to patience and perseverance in their life and other manufacturers rid of this loss and this damage is the transition of the life without the proper use of it. In Day of Judgment that the universe is the manifestation of the reality of this world, there is the regret and the remorse the same status as far as one of the names and titles in Quran for Judgment Day is “The Day of Regret” (يوم الحسرة) and “The Day of Cheating” (يوم التغابن). The day of regret is a day when the people express their regret and loss. In such situation, the sinners realize that they have destroyed their lives and the time appears to die. In the last moments of life, when they understand that they are missing their capital of life and

realize that their actions were not proportionate with that status and do not see their real value, they desire to return to the world for compensation and ask God to return the world. The Holy Quran has announced their positions: “*تَيَّ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ. لَعَلِّي أَعْمَلُ صَالِحاً فِيمَا*” (Until, when cometh death unto one of them, sayshe: My Lord...Send me back again.

ThatI may do good things which I have left them undone. By no means...It I but a word he saysand after them shall be a barrier until the day they shall be raised)(Al-Muminun: 99 and 100). They continue their ignorance and depravity until death comes to one of them. One of them asks God to return me to the world and I may do good deeds or the rest of my property and assets to do good deeds. For example I spend my assets on the way of God or I help the poor but they are answered there is no way back. And the compensation promised in the past and good deeds in this case the only word that someone says. Assuming the same flow backs into the world again and again the same error and deviation in the past and will not do good behaviors. There may be say that when a person does not care about himself and does not consider his status and his value, he should not expect others to respect him. The answer is that the neglect of someone towards himself would not be proof for others to remonstrate in his affairs. But also it is a reminder that sometimes their dignity and status of people may be neglected by themselves. In religious recommendations, the self-esteem has been special attention. Anything that breaks down human dignity is forbidden,like the unnecessary request from others. On the recommendation of Imam Ali (AS) to his son, Imam Hassan (AS): “*وَأَكْرِمْ نَفْسَكَ عَنْ كُلِّ نِيَّةٍ وَأَنْسَاقِهَا لِأَلْيَا لِرَغَائِبِ، فَإِنَّكَ لَتَنْتَعِضُ بِمَا تَبْدُو لِمَنْ نَفْسُكَ عَوْضاً*” (Keep away your soul from whatever that the self-desires because the self leads you towards the despicable things)(Nahj al-Balaghe, letter 31). According to what was mentioned about the place of man and his dignity, no one is even allowed to do something that is contrary to this position, and it is clear that any action striped the comfort and health of people such as physical, psychological, cultural and social health- incompatible with human dignity- will be banned.

11. Scared Religion of Islam and Importance of Human Dignity in Social Relations

If there should be attention to some part of the etiquette, it will be cleared the view of the scared religion of Islam towards the status of the human beings and their dignity. For example, in Islam, there is the guidance in the religious texts when two persons meet each other and say about their affection. Customs in greeting and the emphasis on respecting this ritual has a special message in order that the person should respect another one using “hello” and necessarily the other one answer “hello” warmer due to Islamic tradition. The word) (hello to you) finishes the sentence. It is some kind of will *سلام عليكم* “hello” with other parts (for other persons to be healthy. This is a valuable action leading to the divine rewards. There

are efforts to this moral principle and its high value, especially for someone who starts saying "hello" and the need to respond him in a moral mode. Even it is recognized in statements of Imams (AS) and behavioral conducts. The Prophet (PBUH), even, said "hello" to children:

"قَالَ رَسُولُ اللَّهِ (ص) خَمْسٌ لَا أَدْعُهُنَّ حَتَّى الْمَمَاتِ الْأَكْلُ عَلَى الْخَضِيضِ مَعَ الْعَيْدِ وَرُكُوبِي الْجِمَارَ مُؤَكَّفًا وَحَلْبِي الْعَنْزَ بِيَدِي
وَأُبْسُ الصُّوفِ وَالتَّسْلِيمُ عَلَى الصَّبِيَّانِ لِتَكُونَ سُنَّةً مِنْ بَعْدِي." (HorAmeli, 1890, V.24, P.265).

Although formally, even in normal relations, the happiness of the persons are considered, naturally, such a move could have the effect of removing turbidity and reasonable concerns and feelings of safety and security of people towards each other. In social etiquette of Islam, there are instructions related to relatives, neighbors, friends, and visiting the sick persons and comforting the disaster victims. Even in specific worships such as the recommended prayer and the night praying for forty persons entered from the first examples in the following hadith from Imam Sadiq (AS): "صله الرحم و حسن الجوار يعمران الديار و يزيدان في الاعمار" (having good behaviors with neighbors and devotions to the relatives lead to build up the cities and increase the lives)(MahdaviKani, Mohamad Reza, 1996, P. 546). With regard to these issues, it has been obvious that if some culture considers these affairs in social relations, it never acts maliciously and never makes disorders in the health of others.

12. Being Reference for others; a factor in Welfare and Security of Society or Insecurity

The ordinary people live with the social relationships. These persons have no particular title or status and their relationships with other people are at normal and ordinary levels with limited scopes. Their effects are in such areas due to their own real perfection. But those who have in the community specific titles, like the authorities of the offices that are actually referred different people, due their positions, may be associated with many people in the society and people refer them with different needs and expectations and the kinds of behaviors of authorities and their responsibilities will impact on the clients at different aspects. Sometimes an employer or an authority respects the client with a suitable speech or sentence or sight and, vice versa, humiliates him unjustly. Sometimes he works well, in doing what has been referred him, and makes the client happy and sometime may not. Sometimes they may have hard position morally and even cannot tolerate the request of other person and may say bad words leading to destroy social health of that person and his reputation. Sometimes they may tolerate the unfavorable requests of other persons but behave in good manner but they should not show unjustifiable behaviors. Imam would honor him in front of other people's bodies and that both positive and negative effects will impact on health. Perhaps people with a long and inappropriate treatment of stress and psychological effects of digestive tract

disorders are diagnosed. The powerful people have the prestigious position and can promote good behaviors and such activities have the effective impact and the religious creed, in accordance with the right level of influence, can have valuable effectiveness applied to any form of cooperation highlighted by Holy Quran: "وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى" (help each other in goodness and piety) (Maedah: 2). If the governments have the corrupt and invalid beliefs and want to affect others and subject the citizen towards themselves. This kind of helping others is in the path of sin and oppression and the Holy Quran forbids it in the second part of the before verse: "وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ". "Do not help one other in sin and aggression". According to this command, the Qur'an determines every kind of happiness and misery about others and everyone towards others and their happiness and health will be responsible for the well-being and their health. A person, who has a special responsibility in the community, naturally effects on the body and spirit of his visitors highly. Consequently, such person has particular responsibilities.

The governments in ordinary form and the activities under their scopes are the responsible for the health of the clients. Not only the personal performances of the authorities, but also their special activities affect the clients and there should be considered the physical, emotional, religious and social health of the clients. In every situation, the authorities should treat in appropriate manner and should look after the field undue anxiety or moral deviation and does not provide the moral deviation of customers. But in affairs which are due in connection with the leadership needed to completed surveillance even the circumstances of a small office or its health conditions and its atmospheric conditions to the forces under his command are effective in the management. Any kind of damage entered the clients, the management of the administration- ranging from a limited office or a vast country- is responsible and to the extent with the right performance – its result is the safety of the clients –have the human and spiritual values and the neglect and damages will be disciplined in any way in the divine court. Also with a lawsuit and proving it in secular courts, the guilty should be convicted and there required compensation required. Compensation for financial losses in these cases is not disputed that civil rights will be discussed. In criminal law as well as actions leading to injuries and a penalty will be assessed on others. However, in the intellectual rights where someone is insulted by another person unlike a personal right, it leads to violate and destroy the reputation health and damage it and the compensation should be evaluated; although, it needs to debate. Although the punishment is clear criminally but in any case the person is the responsible for the damages and the people are responsible to customers and the necessity to observe the health of clients is not a secret. This is neglected by the powerful persons and the authorities in different levels resulted to damage the rights of the clients in the scope of the health leading to form some responsibilities for the authorities.

13. Conclusion

With regard to the status and the place of humans in all cultures, especially in the monotheistic view considered the specific value and dignity for this creature with relevance for the Creator of the universe, knowledge and understanding of the man towards the universe and its Creator and his actions has caused him to be superior to other creatures and the suitable and worthy activities of the man are related to his good health and in case of disruption of his health, his proper perfection do not emerge in actuality and appearance and, of course, his specific dignity disappears and his rights are lost. Therefore, protecting one's status in the world requires his health but the interpretation of the health due to the status of human beings are not limited to physical health; although, it is extremely important but there should be considered various affairs in range of the health that the main cases due to understanding and thought are the health of sanity, the health of reputation, the health of religion, the health of morality, the health of family, economical health and physical health.

If there is no appropriate thought in one's life and areas of understanding of the human relationships are taken from him, the man has been deprived from human health results. Therefore, human ignorance - what in ordinary matters of life or major issues - is rooted in problems and material and spiritual deprivations. So, everyone should make correct fields to recognize and rationalize in the appropriate fields in the life and should refuse and prevent the obstacles in correct diagnosis in his life. If drinking liquor is prohibited in the sacred religion of Islam, the reason is that the aspects of perception and sanity disappear when a person is drunk and no one can interfere in the health of understanding of the other people in the community and provide their fields of ignorance.

In all cultures, especially in monotheistic views and the sacred religion of Islam, the reputation health has been considered. It is no secret the high value of reputation of the man and it (honor and reputation) is more important than the wealth due insight of the people. Most of the losses are compensable but the honor and reputation are not easily remedied, so as to preserve, it has been concerned in the sacred religion of Islam. First, it is necessary for every person to observe oneself and anyone is not allowed to provide the field of scandal or caused the humiliation even due to the accusation positions and every person should avoid everything that may be led to profanation or the suspicion. Accordingly, the privacy of people's faith and belief has the specific status and no one has right to hurt it unless the person or people are caught in superstition and doctrinal deviation that in this case, due to the conditions, the permission to guide has been granted and it is some necessity to respect the beliefs and opinions of others. Since the sacred religion of Islam – based on the reason and quotation- is the most complete religion and its great teachings are lifesaving subjects for

mankind, No one has the right to attack the religious beliefs of Muslims and even if the Muslims themselves have opposite opinions about the religious beliefs they should be considered the heretic persons because they cause to interfere with the religious beliefs of other people.

Everyone in the community is entitled to live family members, wife and children in safety and security and no one has the right to attack and rob them. In other words, the immunity of the honor in public life is suitable for all the families and the dedication to the concept of family and the honor and the need to respect is not covered for persons, in the sacred religion of Islam, whom have the brief familiarity to the culture of this religion. if there should be considered the Islamic punishment of illicit sexual relations between unmarried men and women, that the execution of punishment is the death in some cases or special conditions; it can be noted that the main wisdom of these sentences is to maintain the family bonds and to protect the health of family bonds. There should be observed all cultural macro issues to the special micro issues affected on the family relationships negatively. If a video or a picture is effective in the space of the office, it should be considered. In offices and institutions that the female and male clients refer to them, the responsible persons, men or women, should be careful in their behaviors in order to act in accordance with legal norms and the health of families and avoid the action that impairs the family's health in the community. States and governments should maintain country and the managers must keep healthy the domains under their management. The necessity to respect the beliefs and religion of people is very important and the believers should preserve their religion and stand to death against cultural invasion and no one have a right to undermine the beliefs of others. As mentioned in this article, the people have no right to break the health affairs of others such as the physical health. Since the authorities handle the administrative affairs of the society and the leaders in various categories - a limited office to the heads of state or government- should be affected on the health of people. They should take care of all aspects of health and the disorders and damages to their physical, cognitive, family and faith health, and so. If the clients, in each of these cases, damage, the authorities will be responsible. The principle of responsibility and accountability in all these cases are significant and the losses were not merely physical health violations in this responsibility.

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