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Laying the Foundations of Lifelong Health at the Beginning of Life: Islamic Perspective

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Abstract In this systematic literature review, all the Shiite-Islamic documents (Quran and Hadith) without any time limitation were surveyed, analyzed and synthesized for the purpose of determining the foundations of lifelong health. The data were analyzed and combined using inductive qualitative content analysis method. Two main categories were emerged from the analysis: “prevention of health problems” and “health maintenance and promotion.” In conclusion based on Islamic perspective, the foundations of comprehensive health of a person, i.e., health in all physical, mental, social, and spiritual dimensions, are begun to form at four stages: the time of marriage of his parents, the moment of their conception, when he is unborn in his mother womb, and during infancy period. Observing religion instructions in this regard is not the sufficient condition for being completely healthy; however, such instructions can provide a base for being a healthy person.

Keywords Islam perspective · Lifelong health · Systematic review

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Introduction

Health is the foundation of happiness and well-being in humans. It is also an important factor in the economic growth of countries; healthy people live longer, can be more productive, and can be better money-makers (Australian Civil society Network 2009). Health is not only the lack of illness; it is a human wealth that helps both children and adults to adapt themselves to everyday challenges, to resist infections, feel individual well-being, and interact with their surrounding environment so that they can grow and progress (Center on the Developing Child at Harvard University 2010). Founding strong individual health in the early years of living is a prerequisite to individual well-being, as well as economic production, social development, and coordinated urban communities (Tang 2015). This idea that poor health and chronic diseases stem, in part, from nutrition in utero and in infancy is now widely accepted and has far-reaching implications for modern-day strategies to improve public health. So, the challenge is to improve the quality of the diet and ensure healthy body weight in teenage girls and young women well ahead of pregnancy for the health of future generations (Uauy and Chambers 2015). Therefore, investing in efforts to promote health and prevent diseases in the early years of living can be of great help to reduce the burden of disease in a society (Mistry et al. 2012). One factor that plays an important role to have a healthy society is religion. The western contemporary medicine has been increasingly recognizing the significance of the relationship between religion and health, and the necessity of health specialists' awareness of their patients' religious beliefs (Rumun 2014). Religious beliefs and the related traditions are the center of satisfying the needs of the believers. It is, therefore, necessary that the influence of these beliefs on health issues be investigated (Andrews and Boyle 2012). As a prominent religion across the world with more than a billion followers and over 20% of the world's population, Islam is present in all cultures and races (Singh 2015). Islam boasts excellent plans and regulations for all the aspects and stages of life and for the question of how humans should live to achieve physical and spiritual development (Ohm 2003). Awareness of health care professionals about the Islamic perspective toward maintaining and promoting health will empower them in providing quality services to patients (Alimohammadi and Taleghani 2015). A literature review shows that no effort has yet been made to examine the Islamic perspective regarding foundations of lifelong health. Thus, a systematic review on Islamic documents was applied in this study to explore this particular phenomenon in depth.

Aim

The aim of this systematic literature review was to analyze and synthesize the Shiite-Islamic literature including the Quran and Hadith books in order to determine the foundations of lifelong health at the beginning of life.

Methods

Design

The systematic literature review method was used to gather existing knowledge (Polit and Beck 2012). A systematic review attempts to collate all relevant evidences that fit pre-specified eligibility criteria to answer a specific research question. It uses explicit,

systematic methods to minimize bias in the identification, selection, synthesis, and summary of studies. Systematic reviews seek to draw together all known knowledge on a topic area (Moher et al. 2015).

Inclusion and Exclusion Criteria

All the authentic Hadith (authentic hadith preserved intact from source, through a reliable chain of human transmission, person to person) books which were related to the study topic and had Persian translation were included in the study, and every duplicate tradition (Hadith) was excluded from the study.

Data Sources

Islamic texts including the Qur'an and Shiite Hadith books were extensively and precisely studied. The Qur'an contains the revelations of God, the Creator and Sustainer of the Universe, to mankind. It is the message from God to man and therefore of utmost importance to Muslims (Denffer 2009). Hadith (Pl: Ahadith) as the second source of law after the Qur'an is the holy narrations: sayings, deeds, or agreements of the holy prophet Mohammad (P.B.U.H) and his successions (Household of the Prophet or twelve infallible Imams) (Marzband et al. 2016).

Data Collection

In examining the verses of the glorious Qur'an, first, the entire Qur'an was read and verses related to the research topic were selected. Then, the explanation and interpretation of the verses was studied from the Qur'an interpretation books. During the process of studying Qur'an interpretation books, the paragraphs and phrases related to the subject of study were extracted and entered into a Word file. In order to investigate the Hadith books, Comprehensive Ahadith 3.5 software which gathered the full text of 431 Shiite authentic Hadith books in 1115 volumes was used. One hundred and thirty-two volumes of books were removed from the study since they were duplicated in Persian and Arabic languages. Six hundred and eighty-eight books were in Arabic language, and of course, these books were not the main sources of Shiite hadith books. Eighty books also were excluded due to being unrelated to the research subject. Eventually, 215 Hadith books were examined. A flow diagram of the study selection is presented in Fig. 1, and some of the study books are listed in Table 1. Using the search facility in the software and with the help of proper keywords, traditions (Ahadith) related to the study subject were determined and entered into a Word file. A total of 2185 pages of Word file (A4, one inch margins, font: B Lotus, 14) were extracted from the study of the Quran and Hadith.

Data Analysis

The data were analyzed and combined using the inductive qualitative content analysis method (Graneheim and Lundman 2004). The excerpts of texts (2185 pages) which Graneheim and Lundman (2004) view as the unit of analysis were read several times to get a general understanding of the entire concept. The analysis continued by dividing the units of analysis into meaning units, namely a part of the text with the same meaning. For better managing the data, these meaning units were entered into MAXQDA 10 (verbi GmbH,

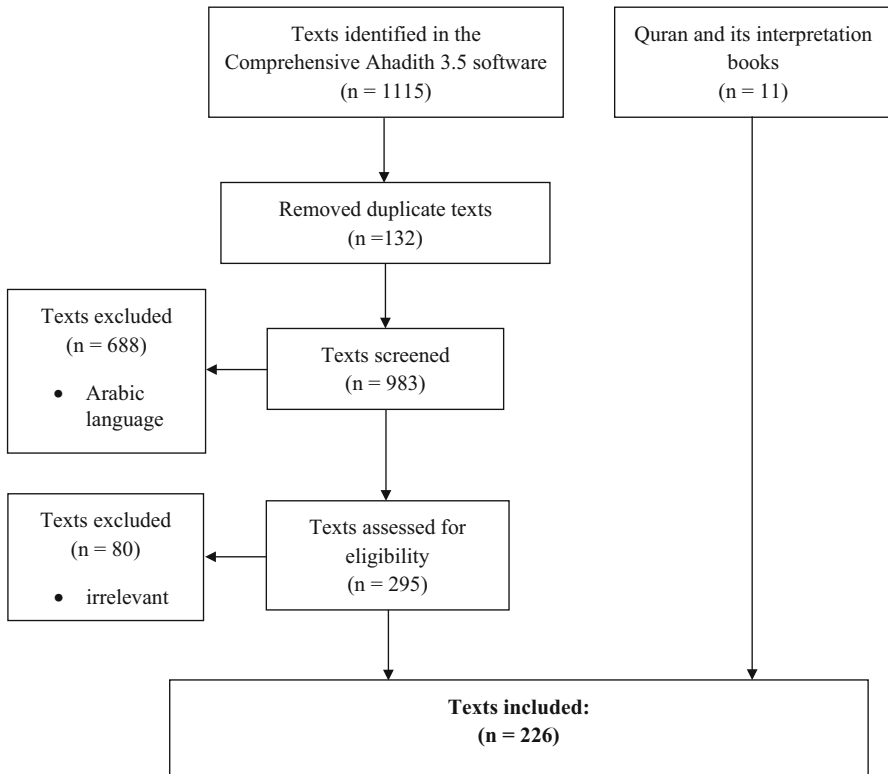


Fig. 1 Flow diagram of study selection process

Berlin) and were carefully and repeatedly reviewed to ultimately yield condensed meaning units. The condensed meaning units were subsequently coded according to the content of the material. After the coding process, all the codes were categorized and then the underlying meanings were interpreted as main categories (Graneheim and Lundman 2004).

Results

A total of 215 Hadith books were reviewed. Hadith books were published in Persian between 1966 and 2009, while the death of the authors (collectors of Ahadith in books) was between 700 and 1698. Ten volumes of Quran interpretation books from four commentaries (Al-Mizan, Nemooneh, Tasnim, and Majma' al-Bayan fi-Tafsir al-Qur'an) were examined. After analyzing the data collected from the literature review, two main categories were emerged: "prevention of health problems" and "health maintenance and promotion." An example of codes, subcategories, and a category is presented in Table 2 and the main categories are described as follows.

Table 1 Some included studies

Author	Date of death	Name	Published year (in Persian)	Edition	Number of volumes
Mofazzal-ibn-Amr	Before 900	Tohid-e-Mofazzal	2000	First	1
Hoseini-Shahmoradi	Before 900	Tafsir-e-Fateha-Al-ketab Imam-Asgari	1984	First	1
Amirsadeqi, N.	Before 900	Imam Reza medicine	2002	Sixth	1
Koleiny	Before 1010	Usul Al-Kafi	1990	Third	6
Ibn-Shobe-Harrani	Before 1010	Tuhaf al-Uqul	2003	First	1
Shaykh AL-Saduq, M. I. A.	Before 1010	Man la yahduru al-Faqih	1988	First	6
Shaykh AL-Saduq, M. I. A.	Before 1010	Al-Khisal	2003	First	2
Shaykh AL-Saduq, M. I. A.	Before 1010	Alshray causes	2001	First	2
Qazaei, M. b. S.	1062	Persian description of Shihab al-Akhbar	1982	First	1
Tabarsi, F. I. H.	1153	Al-Adab dinia L-Khazana Al-Moeinia	2001	First	1
Tabarsi, H. b. F.	1203	Makarim Al-Akhlaq	1986	Second	2
Ibn-Fahd AL-Hilli	1437	Ritual of worship and requesting for the Needless God	2002	First	1
Majlesi, M. T.	1659	Sahebgharani Lvam known as al-Faqih	1993	Second	8
Majlesi, M. B.	1698	Sky and the world	1972	First	10
Majlesi, M. B.	1698	Al-Rawdah on the foundations of ethics	1985	Second	1
Majlesi, M. B.	1698	The Life of Hazrat Fatima Zahra	2000	First	1
Borujerdi	1960	Jami' ahadith al-shi'a	1995	First	31
Tabatabaei, M. H.	1981	Al-Mizan Commentary	1995	Fifth	20
Makarem shirazi, N.	Alive	Nemoone (commentary of Quran)	1995	First	27
Fadl b. Hasan al-Tabrisi	1153	Majma'al-Bayan fi-Tafsir al-Qur'an	1981	First	27
Javadi-Amoli	Alive	Tasnim (commentary of Quran)	2011	Forth	39 (until now)

Prevention of Health Problems

The most effective interventions are often those that are preventive instead of reactive. Preventive interventions address risk factors likely to result in future problems, without

Table 2 Example of codes, subcategories, and a category

Main Category	Subcategory	Sub-subcategory	Code	Condensed meaning unit	
Health maintenance and promotion	Physical health maintenance and promotion	Satisfying the needs of the suckling under any circumstances	Not to allow prayers to be in the way of satisfying a suckling's needs	Holding and breastfeeding the baby while doing prayers (at Tashahood)	
			Satisfying every single need of the suckling	Shortening the prayers if the baby is crying Calming the baby while doing prayers	
	Physical health maintenance and promotion	Protecting the child by breastfeeding and safeguarding against harm	Safeguarding the child against harm and injury	Children seeing their parents as providers of their daily food	
			Regarding for baby's physical health by breastfeeding	Not preventing the child from urinating under any circumstances Taking Prophet Mohammad as a role model in behaving with children: he stepped down of the pulpit so that children do not hit the ground while playing around	
	Mental health maintenance and promotion	Giving love to the child	Kissing the child	Not harming the child in case of any disagreement between parents Using both breasts when feeding the baby	
			Being kind with the child	Breastfeeding the baby not less than 21 months. This is one of the rights of the infant to be observed by parents Preferably breastfeeding the baby for two whole years	
	Mental health maintenance and promotion	Giving love to the child	Being kind with the child	Parents being promoted in heavenly ranks by kissing their children a lot	Parents being promoted in heavenly ranks by kissing their children a lot
				Divine rewards for parents who kiss their children a lot	Divine punishment for parents not kissing their children
	Mental health maintenance and promotion	Giving love to the child	Being kind with the child	Divine mercy on those who are kind to their children	Divine mercy on those who are kind to their children
				Caring children on a daily basis	Showing kindness to children

Table 2 continued

Main Category	Subcategory	Sub-subcategory	Code	Condensed meaning unit
		Considering the closeness of mother and child	Not separating a mother from her suckling	Divine penalty for being unkind with children, similar to that of being unkind to parents Prohibiting separation of mother and child in Islamic laws, even among slaves Being accursed by God if separating mother and child
			Giving the highest priority to the mother in taking care of her child	Giving the highest priority to the mother in taking care of her child
			Giving the highest priority to the mother in taking the custody of her child until the child reaches the age of seven	Giving the highest priority to the mother in taking the custody of her child until the child reaches the age of seven
			Giving the highest priority to the mother in taking the custody of her child in case of a divorce	Giving the highest priority to the mother in taking the custody of her child in case of a divorce
Spiritual health maintenance and promotion	The effect of breastfeeding on the child's spiritual health	Choosing a devout wet-nurse		Not hiring an irreligious wet-nurse Not using foods that are forbidden by Islamic laws by the wet-nurse
	Having regard that spiritual dimension of the child's personality is under the influence of sensory input	Having regard for the spiritual dimensions of the child's personality through the sense of taste		Touching the newborn's palate by the holy water (from The Euphrates River) or the holy soil (from Karbala) or rainwater
		Having regard for the spiritual dimension of the child's personality through the auditory sense		Touching the infant's palate by dates or honey Saying Azan and Eghamah (call to prayers) into newborn's both ears right after birth Doing prayers beside the newborn's right ear

waiting for those problems to emerge (Walsh 2013). The “prevention of health problems” category comprised four subcategories.

Prevention of Physical Health Problems

In Islam, there are a lot of commands for spouse-choosing, time, place and manner of conception, and maternal nutrition during pregnancy that prevents birth defects and can make the child strong, beautiful, and clever. For example, conception is prohibited in certain times, since it may increase the risk of abortion or physical disorders in the fetus (Borujerdi 1995). Similarly, specific rules of conduct are encouraged at the time of conception, that if not observed may increase the risk of physical disorders in the baby (Shaykh Al-Saduq 1988). Islamic thought values prayer and asking directly from God. Therefore, praying to God is significantly important at the moment of conception and during pregnancy to ask Him a healthy child and not to have a handicap one. Parents are also required to observe all the things related to fetal health during this period, such as using enough healthy food and preventing physical harm to the mother (Borujerdi 1995). Post-birth period is the next important stage in promoting and maintaining baby's physical health. A few rules of conduct are ordered on the first and the seventh day of birth that prevent physical disorders in the newborn. These rules are: washing the baby right after birth, shaving the baby's head, and circumcising boys on the seventh day of birth (Tabarsi 2001). Next is to feed the infant exclusively the mother's or a wet-nurse's milk (Koleiny 1990). In case of a wet-nurse, choosing a healthy person for the job becomes as important as choosing a healthy spouse (Borujerdi 1995).

Prevention of Mental Health Problems

Illegitimate marriage and disregarding the manners of conception underlie the child's future misconduct (Ibn-Shobe-Harrani 2003). In order to prevent personality, as well as mental disorders in the child, it is necessary that parents pay attention to the time, place, and manner of conception. For example, to prevent the birth of a wicked, conception during women menstruation is prohibited (Shaykh Al-Saduq 1988). Another important factor at the time of conception is father's mental health; even a temporary insanity or unethical thoughts can affect baby's mental health and personality (Amirsadeqi 2002). Infant's sensory receptors are active after birth, and therefore, it is important that parents pay attention to baby's sensory input. In this regard, Islamic orders advice parents to say their prayers beside their baby, to prevent mental damage to the child. In addition, in order to prevent future unethical behavior in the child, parents are prohibited to engage in sexual activities in front of a baby (Shaykh Al-Saduq 1988). According to the fact that moral qualities of a lactating woman are transferred to the child through her milk, it is necessary to avoid hiring a harlot, her daughter, or a feeble-minded as a wet-nurse (Borujerdi 1995).

Prevention of Social Health Problems

Religious instructions state that avoiding conception during some times of the month can prevent poverty and disturbed social health in the future life of the child (Borujerdi 1995). Choosing an appropriate name is another effective factor in the individual's social health; in Islamic teachings, it is a right for the child and a duty to be fulfilled by the father. Proper and meaningful name may affect personality and social identity of the child. It is advised

that the infant is named in the prenatal stage. This name is announced to others on the seventh day of birth after being confirmed or changed (Shaykh Al-Saduq 2003). In addition, the father is responsible for providing for his child's welfare and proper upbringing (Tabatabaei 1995).

Prevention of Spiritual Health Problems

In Islam, spiritual health has the different meaning from the existing common views (Abolqasemi 2012). According to the Islamic literature, spirituality means the use of intellect, tendencies and abilities to experience awareness of the origin of the universe, worshipping God, seeking the satisfaction of God, humility, submission, and trust, which are demonstrated by man in all of his actions. Spirituality in Islamic theology is based on knowledge and faith in God. The ultimate goal of human deportment and the real perfection of human being are to be closer to God. Therefore, faith in God is a prerequisite for the realization of Islamic spirituality. Nevertheless, human beings, in addition to faith in God, should do good deeds. According to this view, spiritual health leads to happiness, hope, satisfaction, confidence, comfort, and salvation in this world and the world hereafter (Marzband et al. 2016). Legitimate birth, praying to God at the time of conception, and choosing a worthy and faithful wife or a devout wet-nurse can prevent spiritual health problems in the child. During pregnancy and breastfeeding, thoughts and beliefs of mother are transmitted to the child through blood and milk. So, the woman who gives birth to a child or breastfeeds him has a very significant and effective role in his health (Borujerdi 1995).

According to the above, all aspects of health are noticed by Islamic teachings, and preventing health problems has a special place in Islam.

Health Maintenance and Promotion

Health maintenance refers to activities that preserve an individual's present state of health, and health promotion refers to activities that increase well-being and enhance wellness or health (Ball and Bindler 2008). Actions mentioned in Islamic texts with regard to promoting and maintaining health during the early years of life formed the following three subcategories:

Physical Health Maintenance and Promotion

Using food that consists majorly of vegetables and fruit before conception can act as an effective factor in improving sperm quality and physical health of the child after birth (Muhammadi-Reyshahri 2005). Before birth, and during pregnancy, maintaining the health and following an appropriate diet by the mother also play a significant role in having a healthy baby (Shaykh Al-Saduq 2003). Cleaning the baby right after birth, almsgiving and feeding the poor to guarantee the child's health, and observing other rules of conduct ordered by Islamic teachings in the first week after birth will all be effective factors in maintaining or promoting baby's health. Proper breastfeeding by the mother for at least 21 months will not only prevent diseases, but also maintain or promote the current health conditions in the child (Borujerdi 1995). Keeping the surrounding environment clean and healthy is necessary if parents want to have a healthy child, since it is directly related to individual health. This is specifically important for an infant, who is still developing.

Safeguarding the child against harm and injury under any conditions is another important point in having a healthy child (Tabatabaei 1995). For parents or other people responsible for the care of infant, satisfying all of the needs of the baby must be a priority; no hesitation or delinquency is allowed in this case (Majlesi 2000). Despite the importance of acts of worship (e.g., prayers) in Islam, the care taker is allowed to satisfy the infant's needs even during such acts; for example, a mother can breastfeed her baby during prayers if necessary (Majlesi 1993). From Islam's point of view, parents' behaviors have direct impact on their children, to the extent that some of the harms to children are resulted from their parents' misconduct. This is why, parents need to mind their behavior and guaranty their children's physical health by engaging in good deeds (Majlesi 1985).

Mental Health Maintenance and Promotion

If conception happens at specific times, it can promote the child's manners of conduct and intelligence, as well as social status in future (Borujerdi 1995). As mentioned previously, mother has the great impact on the infant's body and soul during pregnancy and breast-feeding; therefore, men are advised to choose a wife that can handle motherhood responsibilities properly, and transfer good personality characteristics to the child (Shaykh Al-Saduq 1988). Mother's diet during pregnancy is another effective factor in child's health. A diet rich in vegetables and fruit will have a positive effect on physical, as well as behavioral and personality characteristics of the child (Muhammadi-Reyshahri 2005). The bounding and attachment between mother and child is formed before the child's birth. This closeness is as necessary for the infant as food (Kippley 2005). In Islam, the mother has priority over others in taking care of the baby; unless not qualified, she is the best person for this purpose (Shaykh Al-Saduq 1988). Separating a mother and her baby is forbidden. Even in case of a divorce, the infant is to stay with the mother. The father has given no decision rights in this case, unless he has the mother's consent (Borujerdi 1995). Fulfilling emotional needs of children is another important issue in their mental health. A baby needs to receive love. This love should be shown specifically by caressing, hugging, and kissing the child (Shaykh Al-Saduq 1988). According to Islamic texts, God will punish those who do not give love to their children and reward those who kiss them and make them happy. Islamic teachings also advise parents not to hurt their children and not to take it hard on them, but to be kind to them (Ibn-fahd al-hilli 2002). The first seven years of childhood is the period of supremacy of the child. This is why parents are required to satisfy children's needs and allow them to play freely during infancy, thus maintaining their mental health (Shaykh Al-Saduq 1988). Observing the rights and dignity of the child, following the ethical principles, and giving love and affection all play a significant role in the child's mental health (Borujerdi 1995).

Spiritual Health Maintenance and Promotion

In Islam view, newborns know their God by God-given nature "*Fitrat*"; they have an innate knowledge of one and only God (Qur'an 30:30). In fact, all humans are theists upon birth; however, they might distance from this initial natural belief. The role of parents in maintaining and promoting this God-given recognition is significant and undeniable (Ibn-fahd al-hilli 2002). Therefore, it is necessary that parents pay attention to the spiritual aspect of their child's personality. Islamic teachings advise that right after birth, infant's palate be touched with a pure and holy water or soil, name of God be whispered into his ear, or prayers be done beside him. It can be inferred that the purpose here is to provide

newborns with Godly matters as their first sensory input (Borujerdi 1995). If the conception happens at the specific times advised in Islamic teachings, it will be another effective factor in improved spiritual health (Shaykh Al-Saduq 1988). The role of the mother must again be emphasized here: Since a mother has the most impact on her child, the more she is spiritually healthy, the more she can improve her child's spiritual health (Salavatizadeh 2009). Choosing a good name for the child will have a positive effect on the child and all other family members. Therefore, a good name will promote the child's spiritual health (Ibn-fahd al-hilli 2002). It is worth mentioning that Islamic texts consider not only the child's spiritual health in the worldly life, but also its consequences in the life after death (Shaykh Al-Saduq 1988).

It can be concluded from the above that Islam values maintaining and promoting health in the early years of childhood before conception to after birth and parents can play a significant role in maintaining and promoting health of their child.

Discussion

This study aimed to investigate the Islamic perspective on foundations of lifelong health which establish at the beginning of life. Analysis of the data from Islamic documents showed that "prevention of health problems" and "health maintenance and promotion" are two main factors in establishing the foundations of lifelong comprehensive health. To achieve this goal by applying those two factors, considering four sections of time is crucial: marriage, the moment of conception, during pregnancy, and infancy period.

Today, it is recognized that primary preventions before pregnancy is the basis of every plan that intends to promote health conditions of the future generation (Corchia and Mastroiacovo 2013). Prevention in Islamic viewpoint starts upon marriage. From an Islamic perspective, the one who wants to have a healthy child will choose a spouse that is physically, mentally, and morally healthy and is capable of becoming a suitable father or mother. In fact, one's health is initially founded by one's parents and not only the physical and mental, but also the moral, emotional, social, and spiritual health of the person is taken into account prior to the parents' marriage (Ibn-Shobe-Harrani 2003). It is increasingly recognized that supporting good maternal health is important for safe delivery and good birth weight to give babies the best start (Fenton and Bennett 2016). A new study has found that the genes that a man passes on to his child may change depending upon his health at the time of his child's conception. And while so much attention is paid to the health of the mother at conception and during pregnancy, this study shows that it may also be important to focus on the mental and physical health of a man who is hoping to become a father (Savedge 2015). According to Islam, legitimate marriage is as important as choosing a healthy spouse. One of the reasons for recommending legitimate marriage is to prevent the damage that may exert the child's body and moral character by illegitimate birth (Ibn-Shobe-Harrani 2003). The moment of conception is another crucial stage in every person's life, in which following a few simple guidelines by parents can pave the way for a lifelong health for their child. These Islamic guidelines include the preferred places and times of conception, and things parent need to do at this moment (Borujerdi 1995). Nowadays, care advice for having a healthy child focuses on prenatal and postnatal period (Burlington and Hosking 2013). However, studies have shown that the health of parents at the time of conception is essential and may enhance the health and wellness of the baby (Imler and

Wilbanks 2010); more research is needed to investigate the effects of time, place, and manner of conception on children's health.

It is approved that women's diets before and after they conceive can influence the genetic makeup of their children (Uauy and Chambers 2015). In Islam viewpoint, not only the mother's nutrition but also her thoughts, moral character, and feelings during pregnancy and breastfeeding affect the child. The role of mother is significant, since her feelings, moods, mental states, and moral qualities are transferred to the child initially through blood and later through her milk (Majlesi 2000). In fact, as what a mother eats, drinks, or inhales are passed through her bloodstream into the body of her baby, everything a mother thinks, feels, says, or hopes influences her unborn child as well (Verny and Kelly 1981).

Infection is the cause of half of all child deaths, and preterm birth complications, pneumonia, and intrapartum-related complications are known as the other main causes of illness and death in children (Shefali Oza et al. 2015). According to Islam, the child is the parents' own body and soul, and so the parents get sad with the child's sadness and get happy with his happiness. It is once again for the same reason that the actions of the parents not only protect or damage the child, but also affect his character and destiny (Shaykh Al-Saduq 1988). In addition to preventing causes of mortality and morbidity mentioned above, by maintaining their own physical and spiritual health—that is, their actions, behaviors, and moral character—the parents are able to provide a good foundation for the development or persistence of their child's body and soul health (Majlesi 2000).

Conclusion

To sum up, a study on the Islamic perspective toward health during early years of childhood revealed the following: (1) Lifelong health, in its comprehensive sense, has a number of prerequisites, and these should majorly be satisfied before human is born. Parents should notice these prerequisites at the time of marriage, before pregnancy, at the time of conception, during pregnancy, the first few days after birth, and during the breastfeeding period, so that the person benefits from lifelong health in all its aspects; (2) prevention is more important than treatment, and most of the advice given in Islamic texts is about preventive measures; (3) all aspects of health—physical, mental, social, and spiritual—are put under consideration in Islam; (4) a society's health is interconnected with the health of all of its consisting individuals; therefore, Islamic advices and instructions take both into consideration; (5) modern medicine recognizes microorganisms as the main cause of health problems, while in Islamic thought human actions are the major effective factor. Regarding parents and children, it should be noted that parental behavior affects not only parents' own health but also their children's; (6) in Islamic teachings, maintaining the health is not only an issue of the present time, a futuristic viewpoint toward the whole life has brought with itself a collection of valuable advice regarding lifelong health from before birth; (7) from the perspective of religion, death is not the end of human life, but the beginning of a new life in another world. Accordingly, health instructions in Islamic teachings are so that they also bring calm and happiness in the life after death by improving well-being in all dimensions of human being (physical, mental, social and spiritual) in this world. Observing religion instructions in this regard is not the sufficient condition for being completely healthy, since many factors may affect an individual's health; however, such instructions can provide a base for being a healthy person. Ignoring

these advices, on the other hand, might increase the risk of health-related issues in the person and society.

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Compliance with Ethical Standards

Conflict of interest All the authors declare that they have no conflict of interest.

Ethical Approval This article does not contain any studies with human participants or animals performed by any of the authors.

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