

Sustaining Social Balance and Peace in the Post-COVID-19 Pandemic: A Study In The Light Of Maqasid Al-Sharia'h Approach.



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Research Questions

- ▶ What are the main manifestations of social instability during the COVID-19 period?
- ▶ How can we benefit from Maqasid al-Shariah to minimise the impact of post-COVID-19 on our societies?

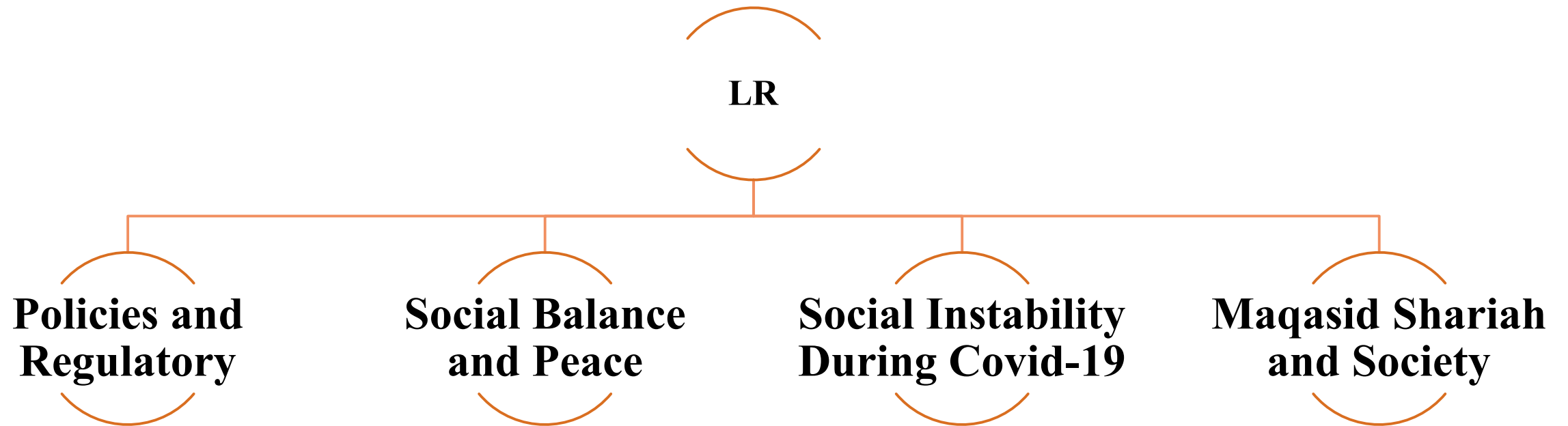
Objectives

- 1) To highlight the emergence of social problems and issues resulting from the disease.
- 2) To look at the work that has been done to find solutions to current social issues and problems.
- 3) To collaborate on the role of maqasid al-Shariah in protecting and sustaining communities during and post-COVID-19.

STUDY HYPOTHESIS

More individuals and groups harm and suffering lead to more social instability and insecurity. This is because society comprises individuals who must be incoherent with their communities. As a result, the spread of individual aspects of mental illness, discrimination, and rights restrictions can harm society and its stability.

Literature Review



Policies and Protocols

- ▶ **Focusing on social assistance that** could be financed and implemented in the medium and long term.
- ▶ Mainly discussed social protection policies adopted among the countries while explaining the difference in speed and sufficiency of **social policies during the pandemic**. It concludes that establishing a near-universal social protection floor is needed as countries cannot do that separately. **Simultaneously, ensuring all children under 18, all informal workers**, and those above 65 an **annual income at the extreme poverty level to cover basic necessities** would cost only an estimated 5.4 per cent of world GDP (Blofield, M., & Hoffmann, B, 2020; Filgueira et al 2020).
- ▶ The Organisation for Economic Co-operation and Development (OECD) briefing policy (2020) calls for “rapid and decisive action by governments in order to support the most vulnerable people highlighting the importance of a broad and coordinated policy response that includes strengthened social protection, education, health care, housing support and specific interventions to enhance personal security. **Three key pillars**, aligned with the OECD’s Framework for Policy Action on Inclusive Growth, can be useful in considering a comprehensive, well-coordinated response: **(1) protecting people and places left behind; (2) supporting small businesses and vulnerable workers; and (3) responsive and coordinated governance.**”p23.

Social Balance and Peace

- ▶ World Economic Forum (2020), in a report named: 20 views on how to rebuild better after the pandemic, highlighted that pandemic showed us **the importance of having a home** which is a basic right and as a means for sustainable social balance. “Turning housing into a driver for social balance, economic and environmental sustainability in the Great Reset should be our global goal“.
- ▶ COVID-19 AND PEACE Report (2020) emphasises that Covid 19 takes our lives and disrupts our economic and social lives. This report predicted post-pandemic situation that “**the pandemic will stop many years of socio-economic development for several countries, exacerbating humanitarian crises** and potentially aggravating unrest and conflict.”p4In order to have a better post-pandemic world, **this report suggested** two important things, which are “high levels of Positive Peace – **guaranteeing effective institutions, social cohesion and transparent, representative governments – and favourable economic conditions before the pandemic.**”p21.

Social Instability During Covid-19

- ▶ Countries with higher levels of inequality before the lockdown are likely to experience its sharpest increase.
- ▶ According to the result, “Income inequality and poverty can raise significantly even in the case of intermediate levels of lockdown; in order to prevent this outcome, **the extent and effectiveness of existing social protection mechanisms, as well as the timing of implementation of extraordinary measures able to support those more severely hit, are crucial.**”
- ▶ “**Supranational, coordinated health and fiscal policies**” are highly encouraged and needed for the social stability (Perugini, C., & Vladislavljević, M. (2021)).
- ▶ Donna-Mareè, C., Alexandra, K., & Ferreira, S. M. (2021) argue that **the existing method of covid-19 responses “failing to confront the underlying causes** (i.e. drivers of unsafe and unsustainable use of resources; global travel and economic connectivity that affect people and the environment at local scales). The authors of this article mentioned that the **Covid-19 impact would change several socio-economic orders in the future and result instability-** “exacerbating inequality and poverty with no commensurate benefits”.

Maqasid Shariah and Society

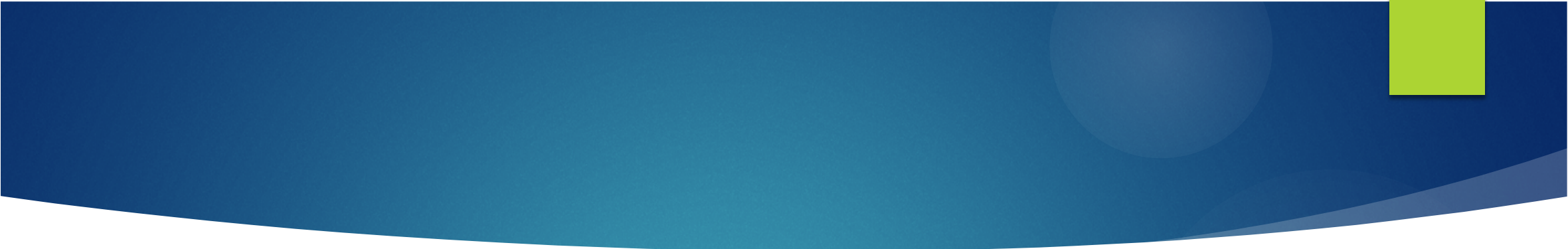
- ▶ The Shariah, described as a system of ethics and values **embracing all aspects of life** (e.g., personal, social, political, economic, and intellectual), cannot be separated or isolated from Islam's essential beliefs, values, and aims, with its immutable bearings and major means of reacting to change. In other words, it **reflects Islam's holistic vision of life, which is a comprehensive and integrated code of conduct that covers all elements of life, whether personal or social.** (Dusuki and Irwani, 2008).
- ▶ The preservation of a social system requires that every member of that society freely follow the same moral principles and practises. In the context in which it was initially revealed, Islam introduced a social stability based on individual and group ethics and accountability.
- ▶ **In the Qur'an, concepts like equality, justice, fairness, brotherhood, mercy, compassion, solidarity, and freedom of choice are used to describe society** (Bassiouni, 2012).
- ▶ **There are many roles of governments, universities, communities and individuals to achieve the objectives of Maqasid Al-shariah in solving many problems, especially during the pandemic.** (Tarshany, 2020; Povera, 2020; Suleman & Sheikh, 2021).

What is the Gap?

**Reaction and functionality
(Not strategic)**

No Comprehensiveness

No Spirituality



1- The effects of COVID-19 on social stability and peace.

2- Rather than all the measures and policies taken by governments and institutions in different levels, concerning social peace, we still need a comprehensive frame based on Islamic view. So our research is a humble try to do so.

Terminologies

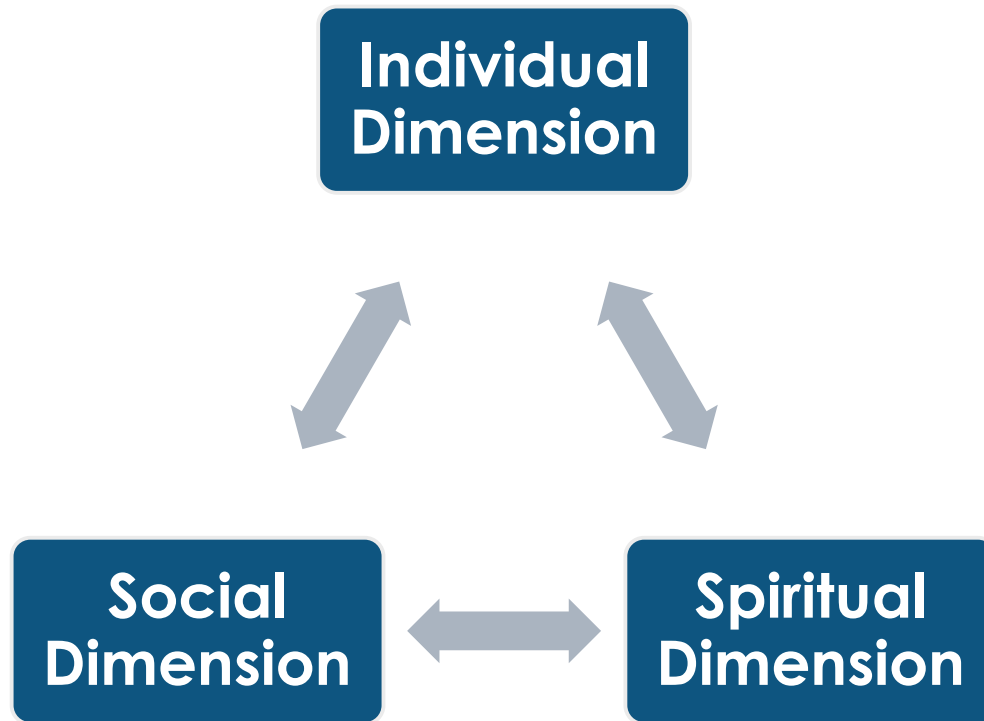
Social Peace

- Why does Islam care about social peace? The absence of social peace leads to the loss of rights and the destruction of public interests.
- Social peace exceeds human rights to make it a divine duty, a religious task, and a need for human civilization's stability and implementation of basic social peace are for the implementation of religion.

Maqasid

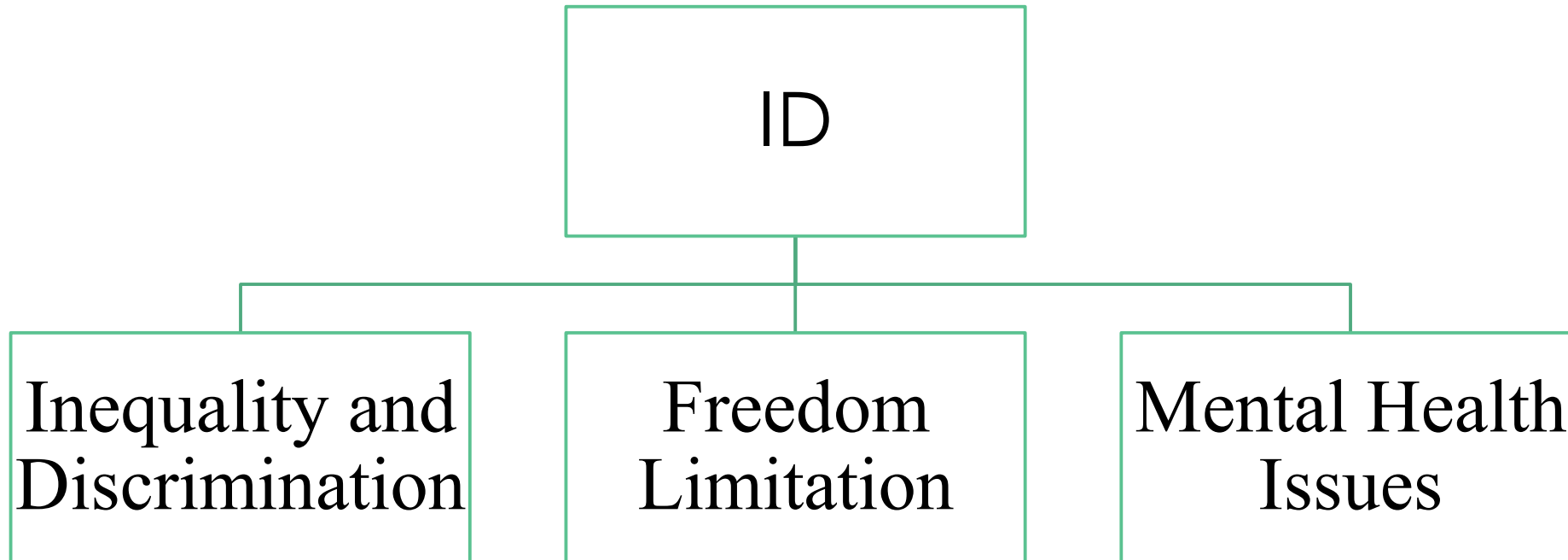
- The Islamic religion came to determine the great objectives which are necessary for every individual and society.
- Very damaging conduct directed at social peace contradicts Islamic Shariah judgments, which were established to save people and spread peace.

Frame of the Study: Social Balance and Peace Strategy



- [Dimensions](#) aims at creating a social balance and peace contributing to long-lasting development in post-covid-19, and to prevent harmful practices within community and society, social peace.
- [Creating Indicators](#) to follow and analyse the dimensions and make it visible. The next step is to propose the strategy based on Maqasid to solve different issues.

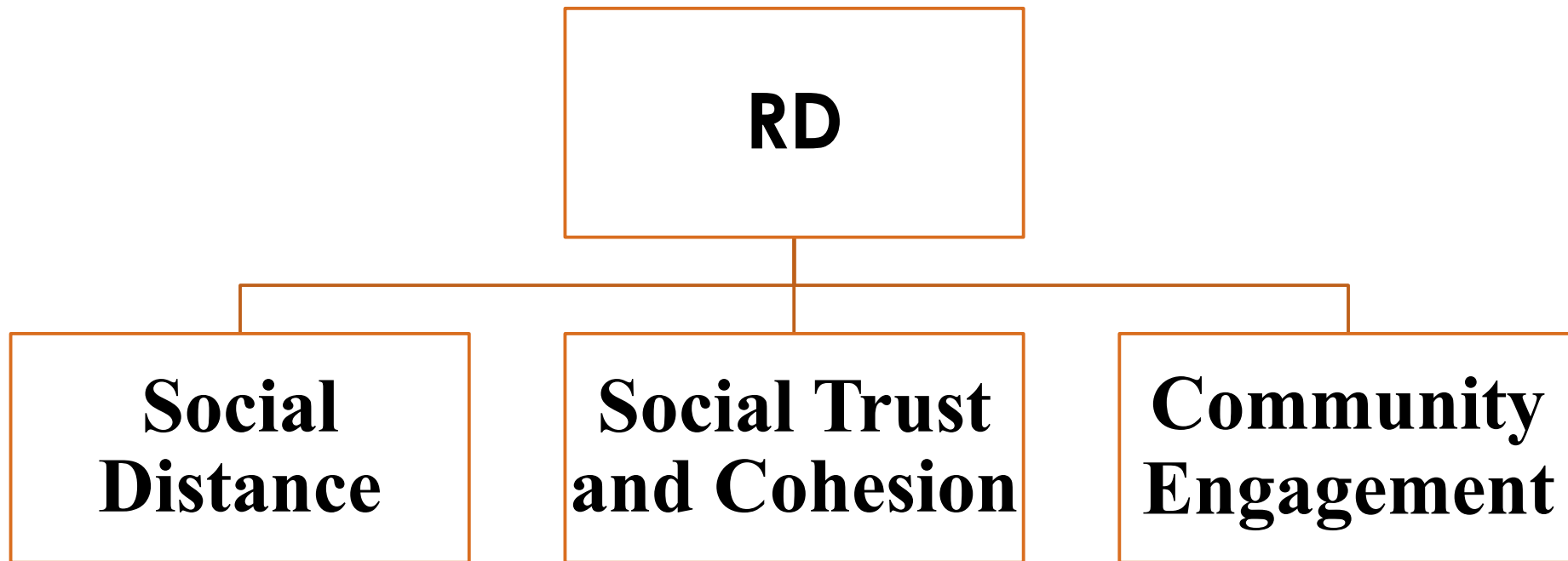
The Individual Dimension



The Individual Dimension

Inequality and Discrimination	<ul style="list-style-type: none">1-Vaccination (Inter-Societies to Intra-Society).2- E- learning and Education, E-commerce, E-Government, etc. (Internet Access).3- Health Care Access and basic life commodities.
Freedom and Rights Limitation	<ul style="list-style-type: none">1- Right to Life2- Freedom of Movement (individuals cannot move, Red List in Europe),3- Freedom of Speech (make people more isolated)
Mental Health Issues	<ul style="list-style-type: none">1- Depression2- Stress3- Other Mental Health Issues

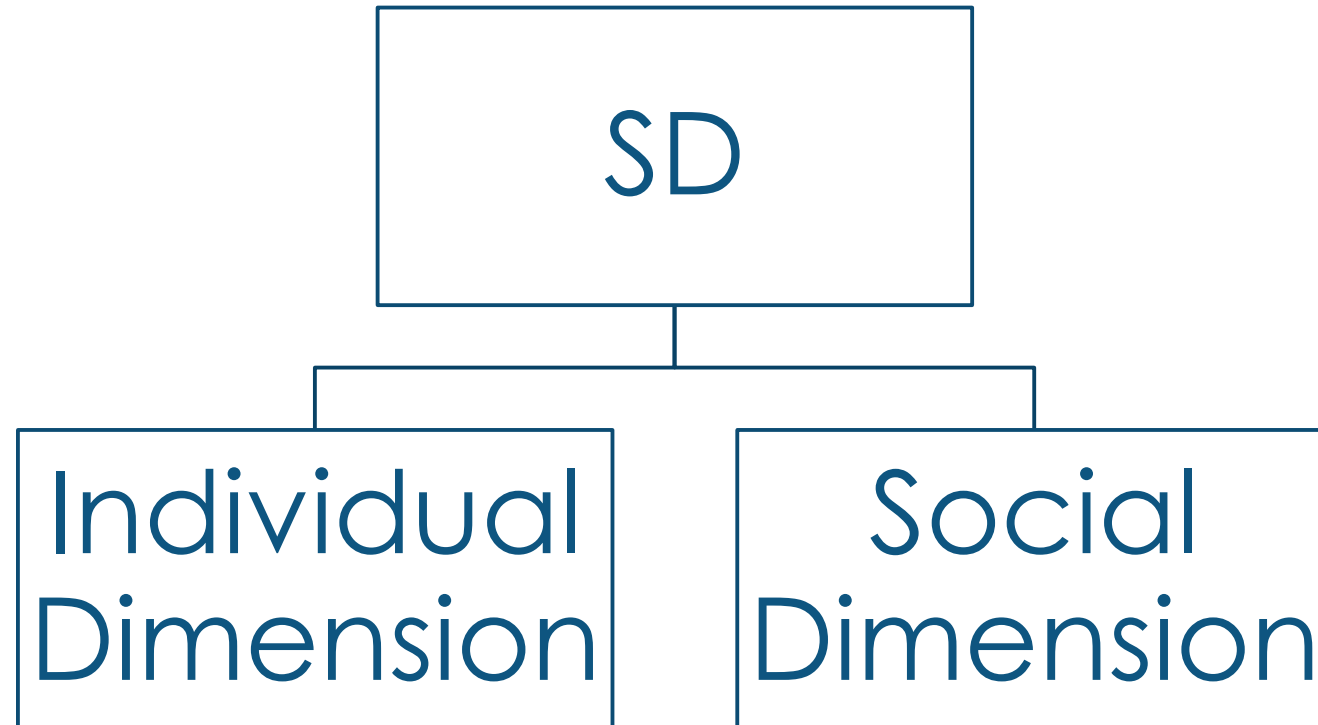
The Social Dimension



The Social Dimension

Social Distance	<p>Social distancing is for the best overall; but social isolation is not healthy in the long term.</p> <p>The decrease in communication skills can cause lack of confidence, friendship, no much sharing feedback, sharing emotions....etc.</p>
Social Trust and Cohesion	<ul style="list-style-type: none">- Places and communities left behind. (Cities may be better equipped than the rest of a country to respond to the COVID-19).- Building trust but starting from a fragile position. (social fragmentation and dispute).
Community Engagement	<ul style="list-style-type: none">- The elderly, the homeless, those with physical or mental disabilities, those with low incomes, and those who work multiple jobs or irregular hours are among the most underserved demographics since the pandemic. Therefore, without considering all of the above categories can create unbalanced society.

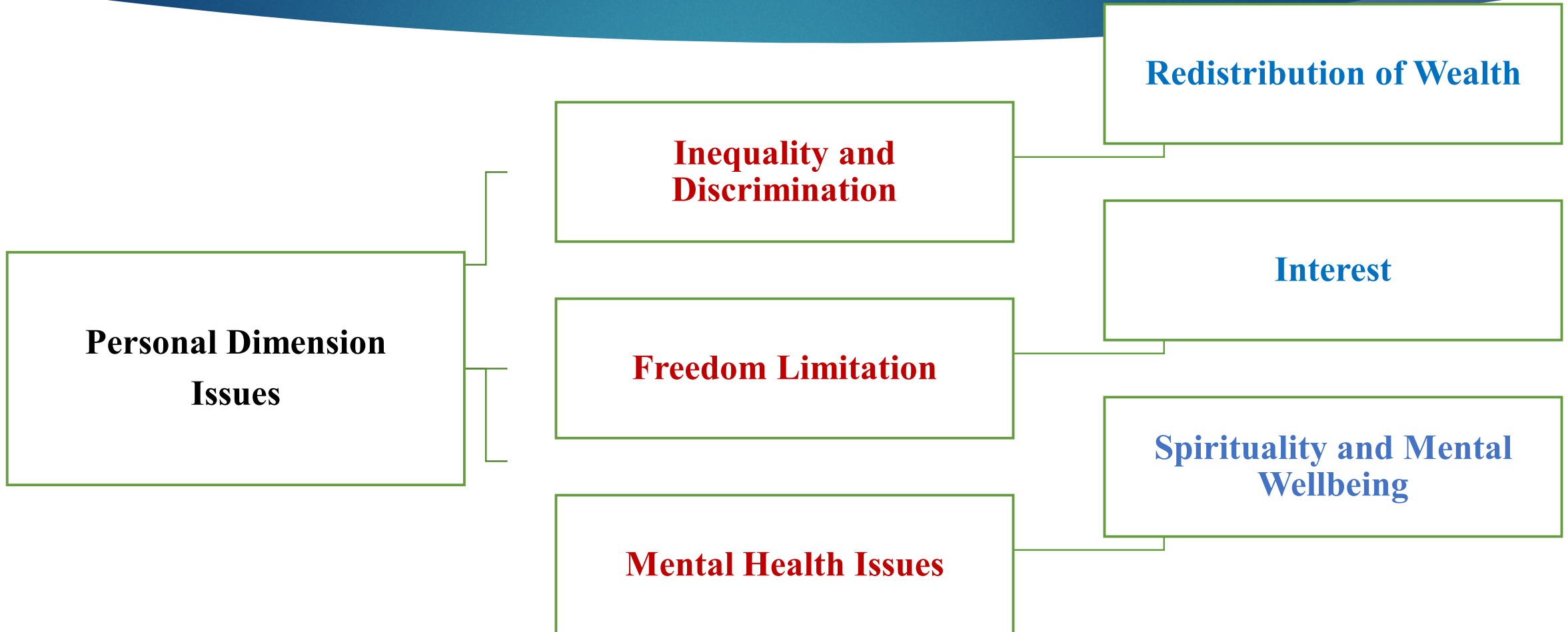
The Spiritual Dimension



The Spiritual Dimension

Individual Dimension	<ul style="list-style-type: none">- Redistribution of Wealth- Interest (promoting benefits and avoiding harm)- Spirituality and Mental Wellbeing
Social Dimension	<ul style="list-style-type: none">- Morals and Actions (Using Social Forces)- Justice and Non-Discrimination- Obligatory and non-Obligatory Expenses- Protecting the Weak People among Community

Three Issues Affected by COVID-19 with Islamic Solutions



Redistribution of Wealth

- ▶ Many scholars and scientists argue that it is a matter of accessibility rather than commodity availability.
- ▶ does not apply to a specific group of people, gender, race, or religion, but rather to all human beings.

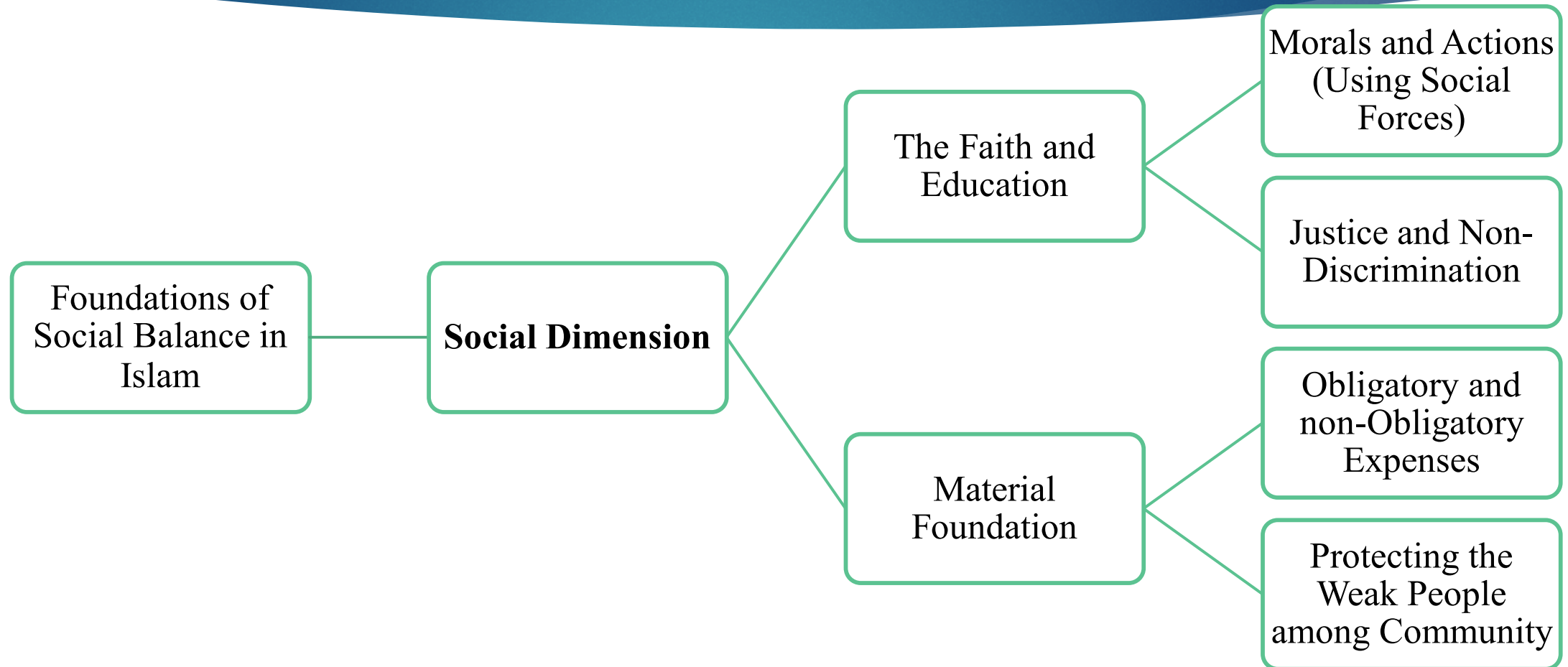
Spirituality and Mental Wellbeing

Education level, motivational programmes, skills (Rahmatina & Habib, 2015), knowledge and spirituality, extensive healthcare programmes, and social integration benefit **mental health recovery**. Managing mental health issues necessitates both **spiritual and material intervention**. Instead of competing, governments, authorities, civil society, and individuals can work together to solve problems during the period of the pandemic. For example, **institutions such as the mosque play an important role in society**.

Helping Individuals with Mental Issues

Allah, the Almighty, said: "And collaborate in righteousness and piety, but not in sin and aggression. " The Qur'an (5:2) Furthermore, the prophet (PBUH) stated, "Allah loves those who serve others." (Hadith no. 36).

Foundation of Social Stability in Islam (Social Dimension)



Conclusion

Ignoring the individual and social dimension can seriously damage social peace and security, exacerbate inequality and discrimination, and diminish human connection and interaction. Islam has a response to how we use and manage societies during the pandemic. From a Maqasidic perspective, any process that promotes a social dimension must combine the faith and education foundation with the material foundation. The morality, good actions, and non-discriminatory nature of Islam can guide individuals, communities, and authorities in achieving any goal. Also, Islamic heritage talks about the material foundation in detail, which can be used as a starting point instead of making rules and laws.