



Preventive Medicine and Maqasid Al-Shari'ah: The case of COVID-19

Ramzi Bendebka^{*,1}, Amar Fettane¹, Ibrahim Shogar²

¹ Assistant Professor, Department of Fundamental Interdisciplinary Studies, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM).

² Associate Professor, Department of Computational and Theoretical Sciences, Kulliyah of Science, International Islamic University Malaysia (IIUM).

Abstract

The application of the preventive medicine model is instrumental in promoting health within society. It can help practitioners and health scientists to understand different health issues, monitor improvements in health status indicators and reduce the financial cost of diseases. All these goals are entirely consistent with the philosophy of Islam through general purposes, which emphasises the protection of life and wealth. These cannot be arrived at except through rationalisation of public health behaviour and the provision of distinctive medical services, to preserve the human element and intellect, and maintain their existence. Moreover, it can reduce public expenditure that often burdens countries and weakens the fabric of society. This paper offers an understanding of preventive medicine from an Islamic perspective. In particular, the implications of Maqasid al-Shari'ah and their application to COVID-19 are discussed here in detail to highlight how Maqasid al-Shari'ah takes into consideration the reality of pandemic diseases and ever-changing situations. Therefore, this study tries to apply the Maqasid framework to identify the variables of preventive measures in community health towards the current pandemic of COVID-19. Furthermore, this paper suggests that preventive medicine from an Islamic perspective must be based on the five principle objectives of Maqasid al-Shari'ah, which represent the five purposes of preventive medicine to overcome COVID-19. Identifying variables can provide a better frame for organisations, individuals and governments to use during plagues, pandemics and arising diseases. This paper adopts the analytical method that was based on a descriptive approach.

Keywords: *Maqasid al-Shari'ah, preventive medicine, Covid-19, pandemic*

Abstrak

Penerapan model perubatan pencegahan berperanan penting dalam meningkatkan kesihatan dalam masyarakat. Ia dapat membantu pengamal dan saintis kesihatan untuk memahami pelbagai masalah kesihatan, memantau penambahbaikan penunjuk status kesihatan dan mengurangkan kesan kewangan pandemic dalam masyarakat. Segala mempunyai tujuan yang sesuai dengan falsafah Islam berdasarkan tujuan umum, yang menekankan perlindungan nyawa dan kekayaan. Ini tidak dapat dicapai kecuali melalui rasionalisasi perilaku kesihatan awam dan penyediaan perkhidmatan perubatan khas, untuk memelihara elemen kemanusiaan dan intelektual, dan mempertahankan keberadaannya. Selain itu, ia dapat mengurangkan perbelanjaan awam yang sering membebankan negara dan melemahkan struktur masyarakat. Kertas penyelidikan ini menawarkan pemahaman mengenai perubatan pencegahan dari perspektif Islam. Khususnya, implikasi Maqasid al-Shari'ah dan penerapannya terhadap COVID-19 dibincangkan di sini secara terperinci untuk menerangkan bagaimana Maqasid al-Shari'ah mempertimbangkan pandemi pandemic dan situasi yang selalu berubah. Oleh itu, kajian ini cuba menerapkan kerangka Maqasid untuk mengenal pasti pemboleh ubah langkah-langkah

pencegahan dalam kesihatan masyarakat semasa terhadap pandemic COVID-19. Selanjutnya, kertas penyelidikan ini menunjukkan bahawa ubat pencegahan dari perspektif Islam mesti berdasarkan lima objektif utama Maqasid al-Shari'ah, yang mewakili lima objektif perubatan pencegahan untuk mengatasi COVID-19. Menenal pasti pemboleh ubah dapat memberikan kerangka yang lebih baik untuk digunakan oleh organisasi, individu dan pemerintah

**Corresponding author:*

Ramzi Bendebka

Assistant Professor,

Department of Fundamental Interdisciplinary Studies, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia

Email: ramzib@iium.edu.my

semasa menghadapi wabak, pandemic dan pandemic yang timbul. Kertas penyelidikan ini menggunakan kaedah analitik yang berdasarkan pendekatan deskriptif.

Kata kunci: *Maqasid al-Shari'ah, ubat pencegahan, Covid-19, pandemic*

Introduction

This paper applies the Maqasid al-Shari'ah approach and aims to highlight the potential role of preventive medicine in promoting health within a community during plagues, pandemics and spread of diseases. So far, discussions on Maqasid al-Shari'ah focus on developing the theory and defining the dimensions of that approach (Akram & Furqani, 2013). The application of the method in various medicine, health, community, and social aspects has only started recently (Anita and Aidalina, 2014). This study tries to apply the Maqasid al-Shari'ah framework to identify the role of preventive medicine in community health, particularly on current issues. As such, this paper proposes that preventive medicine from an Islamic perspective must be based on the five principle objectives of Islamic law (*Maqasid al-Shari'ah*) which are also considered the five purposes of preventive medicine in overcoming COVID-19.

The field of preventive medicine, as an interface between *Maqasid al-Shari'ah* and medical practice, is essential to the health of all people. Additionally, it is a quick transition as the roles in the field performed by physicians, and health scientists are reconsidered, while the shape of public health is rapidly being developed (Kasule, 2007; Bendebka, Shogar & Fettane, 2019). In time, the preventive medicine needed by the general public is as acute as ever and calls for all the energy, ability, knowledge and recommendations that *Maqasid al-Shari'ah* can muster to help organise the society on this matter (Kasule, 2007).

There have been rapid and essential advancements in preventive medicine. Some are the results of significant achievements in practical science (Janet, Corrigan & Shari, 2003). In contrast, others are prodded by public emergencies and problems, or due to the contributions of other sciences in improving the practice of preventive medicine (Steven & Aron, 2013). Many improvements and understanding have been evolutionary; however, in some instances, there have been significant upgrades to our expertise of the *Maqasid* and their impacts on the general public's health and safety. While there can be disagreements about what those achievements are, and indeed some might not be fully recognised, recent years have witnessed several striking and rapidly advancing trends that connect preventive medicine with other knowledge like *Maqasid al-Shari'ah* (Anita and Aidalina, 2014).

This paper, therefore, delineates the concept of preventive medicine in light of an Islamic perspective. Mainly, the subsequent discussion on Maqasid al-Shari'ah (the objectives of the Shari'ah) and the idea of *maslahah* (the public interest) represents the foundation for this kind of study. The consequences of the Maqasid are mentioned in detail to highlight on how Islam perceives health holistically and dynamically, attached to different life contexts and ever-changing situations as in the case of any disaster or the current COVID-19 pandemic. *Maqasid al-Shari'ah* also give the best framework that doctors can use when confronted with emergencies appearing in the public and community.

In comparison to secular theories and approaches, an Islamic perspective on preventive medicine takes a rather practical approach with the integration of religious view primarily based on the Qur'an and the Sunnah (the Prophet's sayings and practices) (Maulana, 2002; Anita and Aidalina, 2014). Such a technique offers a comprehensive framework opportunity for someone in his/her interaction with nature and other people, especially during difficult times. In reality, and for the reason that the moral and ethical standards derived from the Revelation are extra enduring, everlasting and absolute, they may serve as better guidelines for groups exercising their activities and social obligations concurrently, like doctors and health practitioners.

Since this paper tries to discuss preventive medicine from an Islamic perspective, it necessitates a conceptual justification that would be relevant for the current pandemic in the effort to prevent the spread of the virus. This paper tries to answer the question: What are the *Maqasid* variables of preventive medicine that can be used to protect and promote the essential needs during the COVID-19 pandemic? Indeed, the following discussion fills a necessary gap in preventive medicine and its connection with *Maqasid* literature. The subsequent section briefly discusses the methodology used to answer the research question. The third section of the paper describes *Maqasid al-Shari'ah* together with preventive medicine. The *Maqasid's* implications on COVID-19, as an application of preventive medicine, are similarly elaborated in section four, and a description of *Maqasid* as a framework for preventive medicine is obtainable within the fifth section. The conclusion is offered in the very last part.

Literature review

The idea of *Maqasid al-Shari'ah* represents the core of the philosophy and objectives underlying Islamic legal teachings. Because of this, an increasing number of Muslim scholars and thinkers in the modern era have insisted that the knowledge of *Maqasid* is a fundamental requirement. *Maqasid* can be used to practise a more fruitful, and adequate method of study (*Ijtihad*) to confront new challenges and issues affecting Muslim society and the global community alike. In the field of preventive medicine, the application of *Maqasid al-Shari'ah* as guiding principles declares itself as a genuine and vital tool for the establishment of a well-balanced and proactive health system. Several types of research - both in English and Arabic - have tried to highlight this idea and demonstrate its applicability to specific arising health issues. Authors of this paper have thus reviewed a few of such works which are related to the topic.

In his research entitled “*New Essential Values of Daruriyyah (Necessities) of the Objectives of Islamic Law (Maqasid al-Shari'ah)*”, Deuraseh (2012) insists on the importance of implementing *Maqasid al-Shari'ah* to tackle two main contemporary pressing issues: The preservation of the environment and the protection of health from adverse contamination and ills. The current practice and implementation of *Maqasid al-Shari'ah* principles are yet to be perfected (Deuraseh, 2012). Recognising the necessity of both matters, the importance of both issues and limited scope and approach of the classical understanding of *Maqasid*. An urgent renewal at the level of the mind and methods of knowledge to cope with modern challenges and the outcomes of globalisation is required.

Preventive medicine is blooming in Western countries where governments and institutions exert considerable efforts in teaching its principles to people. Apart from academic activities, there are also attempts to promote the preservation of health and preventive medicine by encouraging the population to adopt physical activities as a way of life, as well as developing good morals and self-discipline at all levels of society. These efforts have yet to materialise in Muslim communities widely.

In another research entitled “*The Essential Dimensions of Health According to the Maqasid al-Shari'ah Frameworks of Abu Ishaq al-Shatibi and Jamal-al-Din- 'Atiyah*”, Padela (2018) highlights the increasing interest in the higher objectives of Islamic law by contemporary Muslim thinkers for reasons of utility and flexibility. They have proven to be useful in a broad spectrum of human activities, varying from contemporary religious interfaith discourse to the

natural and social sciences. Their ability to address modern concerns and contexts is due to their rational accessibility and comprehensive nature in terms of knowledge incorporation.

Padela (2018) cites that the purpose of his research is to identify the applicability of the *Maqasid* to the healthcare context based on the *Maqasid* formulation of Islamic scholars Abu Ishaq al-Shatibi and Jamal-al-Din- 'Atiyah. Among the primary outcomes is to generate theoretical models of the essential dimensions of human health through theoretical analyses of al-Shatibi's and 'Atiyah's methods of *Maqasid* recognition, and to focus on their discussions regarding the preservation of human life and intellect at four different levels: individual, family, Muslim society and global community.

A second outcome would be the relevance of their models to modern biomedicine concerning the avoidance of health determinants. 'Atiyah's theory seems to be more useful for considering health care as an essential element for the preservation of human life as stipulated by the sacred texts. He suggests protecting against infectious diseases and establishing quality healthcare services to fight illness as crucial steps for the achievement of such a goal. Al-Shatibi's (2004) framework offers a slightly different vision. For him, “life is established by legislating the procreative capacity of the human, sustained through sufficient food and drink, and secured by the provision of clothing and shelter”. Conclusively, both al-Shatibi and 'Atiyah recognise the importance of health protection as an essential element for life preservation, yet they differ in their approaches.

Al-Bar and Liu (2020) present their ideas in “*Preventive Medicine in Islam: Application of Islamic Teachings concerning the Control of Some Communicable Diseases*”. Their work is concise and very straight-forward. The researchers' main concern is to categorise the primary sources of disease contaminations, then provide practical measures to limit and control the impacts of such diseases with particular reference to texts of the prophetic traditions.

In contrast, similar works came to light in the Arabic language to deal with the current Coronavirus issue. For instance, we can mention the following: Legal provisions concerning pandemic and epidemic by Haitham al-Hamri (2020), legal provisions concerning Corona pandemic by Khaled al-Mushayqah (2020), legal and medical issues in Corona pandemic by Hassan Bacha and Mohamad al-Bar (2020) and last, but not least, “*An Overview on Maqasid al-Shari'ah and Preventive Medicine in Light of Surat Al-Maedah*” by Mudhar al-Nu'aymi (2020). While most of these researches refer to the

existing corpus of Muslim juristic sources, they provide several provisions on measures required in such circumstances, whether individually or collectively. Meanwhile, al-Bar (2020) gives extensive medical explanations on the nature of the Coronavirus and the possible means of contamination. He concludes his research by referring to a few preventive measures such as taking care of personal hygiene, practising social distancing and conducting mass vaccination as a medical practice and a precautionary measure at the same time.

De Leeuw and Hussein (1999) in their article entitled: "Islamic health promotion and interculturalization", Anita and Aidalina (2014) in article: "A review of the Islamic approach in public health practices" both suggest that health promotion is a natural and integral part of Islamic teachings. Yet these teachings are to be further accentuated in real life practices. According to them, the lack of significant social support, solidarity and public involvement in social and health matters in the Islamic communities may be related to an inadequate system of Islamic governance. Such situation is perhaps due to the conflicting values between Muslim societies and the dominant western world. Nevertheless, they agree that Islam provides more comprehensible foundations than many other belief systems. To meet contemporary social and health challenges, authorities, social and religious figures in addition to academic institutions must play a more effective role in implementing those principles inspired by Islamic law. Once they realise the intrinsic value of health promotion, offering an Islamic preventive medicine is within reach.

The general observation that we can put forward here is that the works mentioned above have two different approaches to the topic of preventive medicine. The first approach focuses on the theoretical framework and general guidelines with little application to a specific health issue. The second approach adopts a legal procedure and provides legal inputs concerning the topic at hand but with less emphasis on the implication and application of *Maqasid al-Shari'ah*. The main objective of this paper, however, is to demonstrate the importance of preventive medicine as a Maqasidic tool in the preservation of human health and life. Also, the authors will put a strong emphasis on identifying variables and the flexibility of *Maqasid al-Shari'ah* to show the applicability of the theoretical framework on a real-life context such as the issue of Covid-19.

Method and framework

The descriptive approach in such studies aims to identify variables and features of preventive medicine

based on *Maqasid al-Shari'ah*. The descriptive approach focuses on describing the process and utility of variables (V), which are conceptualised and contextualised within the Islamic sources (Qur'an and Sunnah). The descriptive nature of the study distinguishes descriptive approach from evaluative and comparative studies. By adopting this scope, the following sections introduce the process of identifying and analysing variables based on the induction of some Islamic sources and Muslim scholars' works. Al-Ghazali (d. 1111) defined *Maqasid* by stating that:

"The very objective of the *shari'ah* is to promote the well-being of the people, which lies in safeguarding their faith (*din*), their lives (*nafs*), their intellect (*'aql*), their posterity (*nasl*), and their wealth (*mal*). Whatever ensures the safeguarding of these five serves public interest and is desirable, and whatever hurts them is against public interest and its removal is desirable."

On the other hand, according to al-Shatibi (2004), determining what is beneficial and what is harmful cannot be left to human reasoning alone (as most secular theorists suggested). Rational thinking is just performed as a pure tool in a framework guided by the *Maqasid*. Islam acknowledges the function of purpose and reveals in theorising preventive medicine. It is clear, especially during a pandemic, in a way that includes the intellectual factor of human lifestyles, for people's inherent limitations "posit a strong cause that requires divine guidance, in particular, to investigate and examine what is right and what is wrong" (al-Shatibi, 2004). Therefore, our rational faculties can and need to be used to complement, aid, and improve health practices and morality as defined by the Shari'ah. The following sections explain the Shari'ah's objectives and the concepts of protection of *nafs* and *mal* that provide a framework for handling and dealing with the COVID-19 pandemic.

COVID-19, preventive medicine and maqasid al-shari'ah

The present challenges faced by preventive medicine towards COVID-19 are dealing with a newly discovered and unknown coronavirus. While many ongoing clinical trials are evaluating potential treatments, there are no specific vaccines or treatments for COVID-19 (WHO, 2020). Therefore, best ways are needed to prevent and slow down the

spread of the virus; and to motivate individuals, communities and governments to practise sustainable solutions and lifestyles to control the infection shortly. Based on these challenges, the possible means to overcome COVID-19 can be found in Islamic sources, and most of them require practical and useful methods and techniques.

The *Maqasid al-Shari'ah* is relevant and directly related as preventive medicine aims at preserving one of the *daruriyyat* (necessities) namely: the preservation of life (*hifz al-nafs*), which is inter-related with other *daruriyyat*, especially the preservation of wealth (*mal*). It is well known the economic effects of coronavirus on economies and on financial situation of all countries over the world. Therefore, it is necessary in this study to focus on the objective of life preservation as well as wealth preservation through preventive medicine during COVID-19. The following Figure (1) presents the relationship between COVID-19, preventive medicine and *Maqasid al-Shari'ah*.

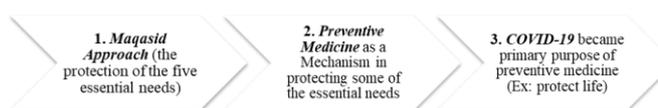


Figure 1. COVID-19, Preventive Medicine and *Maqasid al-Shari'ah*

Dusuki and Bouheraoua (2011) stated that rather than the general objectives of *Maqasid*, which are the preservation of *din*, *nafs*, *aql*, *nasl* and *mal*, the second category of *Maqasid* is the specific objectives (*al-maqasid al-khassah*), where the area of concern is a specific discipline. Therefore, the specific discipline to implement *Maqasid* in this study is preventive medicine. Ibn Ashur (2006) states that the specific objectives:

“consist of the methods (*kayfiyyat*) intended by the Lawgiver for realising the useful purposes of human beings or preserving their public interests related to their private conduct. The aim here is to prevent people’s pursuit of their personal interests from leading to the undermining of their established public interests, owing to carelessness, whimsical errors, and vain desires.”

Based on this approach, preventive medicine is a mechanism that has different variables (V) that can be used to protect the essential needs of people health. The role of preventive medicine is crucial,

especially during the spread of plagues and diseases, which is the exact reflection of the current situation of the COVID-19 pandemic. As a result of that, COVID-19 became primary purpose of preventive medicine that needs to be studied.

The preventive medicine variables that can be used to protect the essential needs must adopt the current epidemic and make COVID-19 as their primary purpose to achieve total avoidance, minimising the spread as well as preventing high costs and expansions. For example, hygiene and cleanliness are essential factors in any process of preventive medicine, and it is an Islamic way of protection. However, during a pandemic, sanitation cannot be the only factor if it is not associated with other elements such as prevention of social interactions and direct contacts, avoidance of crowded areas and building awareness and knowledge of the disease among the people. Therefore, the *Maqasid* approach can provide us with very comprehensive and more importantly, convenient variables to deal with the pandemic.

According to *the American Board of Preventive Medicine* (ABPM, 2014), preventive medicine is a specialised medical practice that focuses on the health of individuals and communities. It includes medical techniques, methods and treatments intended to prevent a disease before it happens, rather than curing it. At the same time, Coronavirus disease (COVID-19) is a highly infectious disease caused by a newly discovered mutated coronavirus.

The World Health Organisation (WHO) (2020) clarified that most people infected with the COVID-19 virus would experience mild to moderate respiratory illness and recover without requiring special treatment. Older people and those with underlying medical problems like cardiovascular disease, diabetes, chronic respiratory disease and cancer are more likely to develop severe illness. The following discussion will focus on dimensions of the *Maqasid* and the process of identifying *Maqasidic* preventive medicine variables towards the COVID-19 pandemic.

Dimensions of *Maqasid*

Maqasid al-Shari'ah are divided into three categories, which are: (1) necessities (*daruriyat*), (2) needs (*hajiyyat*) and (3) luxuries (*tahsinat*). Obligations (*daruriyat*) are further classified into five categories which preserve one’s *din* (D), *nafs* (Nf), *mal* (M), *aql* (A) and *nasl* (Ns) (Figure: 2). Some jurists add the preservation of honour (*al-sharaf*) to the above five universal necessities. This is what we consider it as a *Maqasid al-Shari'ah Approach* (MSIA). Securing necessities is essential for the existence and

continuation of human life itself. There is also a general agreement that the preservation of these necessities is the objective enshrined in any revealed law, not just Islamic law (Al-Ghazali, 1993; Al-Shatibi, 2004).

On the other hand, needs (*hajiyyat*) are essential for human life. The lack of any of the requirements is not a matter of life and death, especially on an individual basis; yet, their fulfilment prevents difficulties and hardships. The third category, usually defined as luxuries (*tahsinat*), are complementary and desirable factors that increase perfection and provide additional values to human life.

According to scholars, the enrichment of any of the five *Maqasid* requires the enhancement of the others as well. This relationship has been agreed upon by pioneers of the theory of *Maqasid al-Shari'ah* such as al-Shatibi. On the other hand, the term refers to a purpose, objective, principle, intent and goal of Islamic rulings. For many Islamic legal theorists, *Maqasid* is an alternative expression to people's 'interests'. *Maqasid* of the Islamic law are the objectives, purposes, intents, ends and principles behind the *masalih* (Interests) (Dusuki, & Abdullah, 2007).

There are five types of conduct under the *Shari'ah*: mandatory, recommended, permitted, prohibited and disliked. Prayers, *zakat* (Islamic tax) and many other actions are compulsory. Certain activities are suggested or highly recommended, but not mandatory. Some other actions are strongly prohibited in the Qur'an, while the eating of a particular food has been banned outright. Engaging in commerce is recommended, but exploitation is forbidden.

On the other hand, some actions are expressly authorised even if they go against a prevailing rule during normal circumstances. For instance, travellers are allowed to relax fasting during Ramadhan in case it is associated with hardship and difficulty. The basis for such provision relates to the concept of hardship and frustration. Some form of actions and practices are authorised due to the lack of any specific requirement on their nature. Usually, protection of intellectual belongings could fall into this last category of authorised action due to the absence of any particular statements about it (Chapra, 2009; Dusuki & Bouheraoua, 2011).

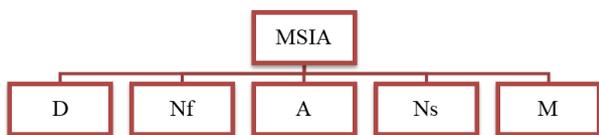


Figure 2: Maqasid al-Shari'ah Approach

Process of identifying preventive medicine variables

How can we identify the preventive medicine variables that can be used during a pandemic? Previous studies have developed variables or indicators from a Maqasidic approach in different fields such as the study of Nizam and Larbani (2014) in the field of economy. However, this study tries to identify a preventive medicine variables based on *Maqasid al-Shari'ah*.

This study uses al-Imam al-Shatibi's approach of *Maqasid*. Therefore, the following framework is developed based on this approach. Al-Shatibi emphasised his methodology on analysing and identifying *Maqasid* of the Quran and Sunnah based on induction. According to al-Shatibi, induction is one of the most essential and useful tools to identify the objectives of the Shariah (Raysuni; 2006; al-Ghafis, 2007). Al-Shatibi regards induction as yielding 'complete certainty', as an inductive reading is not based only on a single piece of evidence, but upon numerous such pieces, which together convey a single message, which is thereby invested with complete certitude (Raysuni, 2006; Rane, 2010: 95).

Ibn Ashur and other scholars also contend 'thematic inference' (*Istiqsa*) as the most reliable method for understanding the Quran and Sunnah by identifying the objectives and purpose of its content (Rane, 2010: 96). Therefore, in the case of a new crisis, like COVID-19, scholars are identifying Maqasid priorities and trying to seek solutions from Quran and Sunnah based on induction. As a result of above discussion, the identification of preventive medicine variables based on Maqasid will be relying on the induction and connection between pieces of evidence (Islamic sources: Qur'an and Sunnah) and preventive medicine during the COVID-19 pandemic.

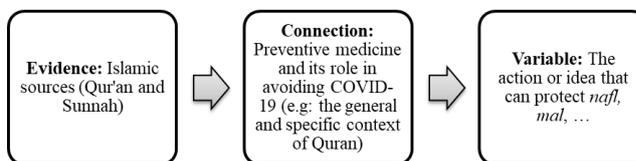


Figure 3: Identifying Variables (V)

The connection between Islamic sources and preventive medicine is an essential condition for the preservation of life, which is why Islam has prized it so highly. God and Prophet Muhammad (peace be upon him) guided the divine law and countless hadiths on this matter. However, great preventive medicine comes great responsibility; the promotion

and protection of health concern not only one's self but also that of others and the environment. Islam places equal emphasis on health promotion and health protection.

Health promotion in Islam includes all factors and elements that protect and enhance human health, such as personal hygiene, nutrition, sport and respect for the body. In contrast, health protection includes the avoidance of infectious diseases and plagues, as seen in the current pandemic of COVID-19. Also, there is much Islamic evidence that focuses on mental health and spirituality and provides ways of overcoming any given crisis or disease. Thus, evidence and sacred texts can play essential roles in preventive medicine if taken as the primary sources for guidance based on the level of connectivity with the Qur'an and Sunnah (figure: 3). Therefore, the variables can be detected and be useful in the future in measuring preventive medicine in the Muslim world.

Results

Based on the challenges of preventive medicine towards COVID-19, the results will contribute to the discussion on two significant aspects of essential needs; *life* and *wealth*. The essential needs have different variables that can be developed such as, V1, V2, V3...etc (figure 5). In a region such as the Muslim world where religion is part of daily life, Muslims can easily ascertain all they need to know through the deployment of Islam. Islam has honoured life as a fundamental right of every human being and prohibited all kinds of harmful acts that can affect it. For that, Islam is an authoritative source of guidance and information on this matter (Nizam & Larbani, 2014). The following is an example of a variable in preventive medicine that promotes quality of life and therefore, protects *nafs*. (Figure 4)

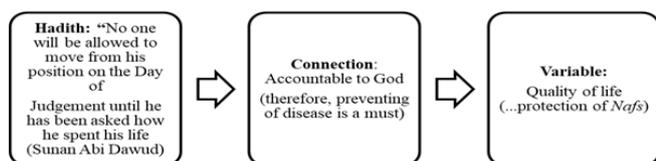


Figure 4: Quality of Life Variable

How we use our life is a great responsibility, for which we are accountable before God. The Prophet (peace be upon him) said, "No one will be allowed to move from his position on the Day of Judgement until he has been asked how he spent his life, how he used his knowledge, how he earned and spent his money, and in what pursuits he used his

health". Islam directs people's attention to this blessing and alerts them to the fact that many people end up facing a significant loss because of their casual and negligent attitude towards it (Al-Nu'aymi, 2020).

Protection of wealth in Maqasid al-Shari'ah includes both human and material assets. An individual's health is correlated with economic health. Healthy people may additionally contribute more to society in terms of wealth growth and generating money. COVID-19's negative consequences have more indirect costs on society, particularly economic impacts. These economic costs, combined with expenditure in pandemic management and direct expenses, create a substantial financial burden.

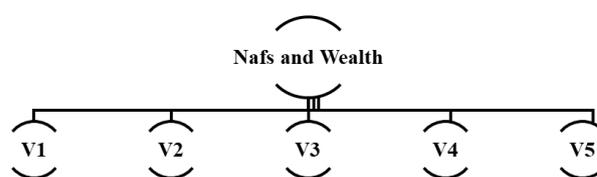


Figure 5: Structure of *Nafs* and *Mal*

Source: Kamale and Laarbani (2007)

By applying the above frame and identifying the connection of *Maqasid al-Shari'ah* with preventive medicine, the variables for COVID-19 concerning the protection of life are quarantine measures to prevent the spread of COVID-19. Scholars and scientists stipulate that the essential aspect of the pandemic are:

- 1) The element of human contact, which should be decreased to the lowest possible level to minimise the virus's deadly effect;
 - 2) Quality of life (physically, mentally and emotionally);
 - 3) Preservation of health (individuals, family, community and governments);
 - 4) Prevention of disease and harming of others (people to become more conscious during the pandemic about their role of protecting others) and
 - 5) Nutrition and healthy attitude (quality of food and water).
- The following are the variables that shape preventive medicine, particularly towards COVID-19.

Variable	Evidence: Islamic Sources	Variable Description
T a b l e l : P r e v e n t i v e M e d	V1	Hadith: "When you hear that [a plague] is in a land, do not go to it and if it occurs in a land that you are already in, then do not leave it, fleeing from it." Connection: (<i>Direct Command</i>) Variable: Quarantine measures to prevent the spread of COVID-19
	V2	Hadith: "No one will be allowed to move from his position on the Day of Judgment until he has been asked how he spent his life." (Sunan Abi Dawud). Connection: (<i>Accountable to God</i>) Variable: Quality of Life (Physically, Mentally and Emotionally)
	V3	Quran: " <i>And do not throw [yourselves] with your [own] hands into destruction. And do good; indeed, Allah loves the doers of good.</i> " [Baqarah: 195] Connection: (<i>Divergent Meaning</i>) Variable: Preservation of health (Individuals, family, community, governments)
	V4	Hadith: "He who runs away from the place of the plague is like the one running away from fighting in the cause of Allah and He who forbears it and stays where he is, he will be rewarded with the reward of a martyr." Connection: (<i>Do not harm others</i>) Variable: Prevention of disease and harming others (people to become more conscious during the pandemic about their role of protecting others)
	V5	Hadith: "Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death." (Shu'ab al-Iman). Connection: (<i>Self-care is an act of ibadah (Worship)</i>) Variable: Nutrition and healthy attitude (Quality of food and water)

icine Variables towards COVID-19, Protection of Life (*Nafs*)

On many occasions, Prophet Muhammed (peace be upon him) advised his companions to value their lives and protect it from any possible source of harm which can lead to death. In the hadith, the companions were urged to stay away from places where a pandemic prevails.

Modern and advance trends in preventive medicine now understand very well how virus spread and the diseases they cause. Health scientists confirm that healthy people who have no symptoms in a region affected by the virus can be carriers. So, they represent an actual threat as they may transfer the disease to other locations. As a result, the mechanism of quarantine, in which people from affected areas are prohibited from leaving, and outsiders are prevented from having access to the same areas, has now been applied worldwide.

Sofuoglu clarified that our Prophet (PBUH) spoke about the concept of quarantine more than 1,400 years ago. He referred to it in one of the widely known hadiths:

"When you hear that [a plague] is in a land, do not go to it and if it occurs in a land that you are already in, then do not leave it, fleeing from it"

This saying precisely refers to the principle of modern quarantine. How it has been currently practised because of COVID-19, is the strict application of the Prophet's teachings. As the Covid-19 outbreak continues to kill tens of thousands of people across the world, Prophet Muhammed's advice on how to respond to a pandemic offers motivation to people to practise social distancing to protect themselves from the deadly virus.

Muslims also need to do their best and maximize the efforts to solve the problem and effectively manage

Variable	Evidence: Islamic Sources	Variable Description
V1	Verse: "And do not waste, for God does not love the wasteful." [Quran 6:141]	Connection: (Causing cost (Israf) is prohibited, however, making new wealth is not a must) Variable: Wealth generation through disease prevention (Priority of minimising cost and waste rather than generating new wealth)
V2	Hadith: "There is no envy except in two: a person whom Allah has given wealth, and he spends it in the right way". (Al-Bukhari).	Connection: (Divergent Meaning) Variable: Health Promotion will reduce cost (Less infections = low expansion from the government)
V3	Hadith: "A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone." (Muslim: 2664)	Connection: (Promoting health and strength) Variable: Healthy communities are more productive and financially flourishing after the lockdown and pro-COVID-19 era.
V4	Verse: "Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful." [Quran: 17:27]	Connection: (Direct Banned from God) Variable: Reduce individual expenditures and eat healthy (health care)
V5	Hadith: "There are two blessings which many people waste: health and free time". (al-Bukhari: 6049)	Connection: (Using Health and time is a must in Islam (Wajib)) Variable: Health promotion, sustainable development and generating wealth.

Table 2: Preventive Medicine Variables towards COVID-19, Protection of Wealth (*Mal*)

By identifying the connection of *Maqasid* and preventive medicine, the variables towards COVID-19 concerning the protection of wealth (*mal*) are: 1) Wealth generation through disease prevention (priority of minimising cost rather than generating wealth) as the main issue is the survival and protection of the existence of human beings; 2) Health promotion will reduce cost (less infection = low expansion from the government); 3) Healthy communities are more productive and can financially flourish after the lockdown and post-COVID-19 era; 4) Reduce individual expenditures (health care) and 5) Health promotion and sustainable development. To be healthy and using time during quarantine are opportunities to prepare and seek development for post-COVID-19. (Table 2)

Discussion

Currently, COVID-19 is a global threat to human health and human existence, with currently more than three million infections around the globe. Muslim societies believe that sometimes, God -according to His wisdom - will put His servants to trials and tests with different types of plagues and diseases at different times and places. But at the same time,

the societies

successfully. Besides, governments, organisations and different authorities are doing their best to find methods and practices to engage communities in the attempts to control the disease effectively. As a result, we must recognise the role of *Maqasid al-Shari'ah* in protecting human health through preventive medicine practices and actions, especially towards the protection of life and wealth.

Islam has prioritised life and health, putting them as second in terms of significance to faith. Embedded within the very essence of the *Maqasid al-Shari'ah* is the protection of the five principle necessities: faith, life, lineage, wealth and mind. Additionally, with a bit of reflection, it becomes evident that almost all these five essentials cannot be adequately safeguarded without the protection and preservation of health (Al-Khayat, 2004:14).

Currently, COVID-19 is a global threat to human health and human existence, with more than three million infections around the globe. Muslim societies believe that sometimes, God -according to His wisdom - will put His servants to trials and tests with different types of plagues and diseases at different times and places (Ramzi, 2020).

Nevertheless, at the same time, Muslims also need to do their best and maximize their efforts to solve their problems and managing the communities successfully. Besides, governments, organisations and different authorities are doing their best to control the disease effectively. As a result, we must recognise the role of *Maqasid al-Shari'ah* in protecting human health through preventive medicine practices and actions, especially towards the protection of life and wealth.

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the individuals' perceptions of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns (WHO, 2020). The quality of life can be categorised into the non-health-connected quality of life (NHCQL) and health-connected quality of life (HCQL). The HRQL constitutes general well-being which includes the components that could at once affect an individual's physical, psychological, and mental health.

Not only the virus and pandemic can affect the QOL of the infected people themselves, but their families and community members can also be affected. Therefore, the patient's QOL needs to be appropriately addressed by healthcare authorities to reduce the risks of COVID-19. Additionally, patients are reported to be worried about the possible psychological outcomes and the inability to do activities post-COVID-19 which, in turn, can affect the quality of life.

With that, COVID-19 deaths are probably quite underestimated. The indirect impacts of COVID-19, which could remain for extended periods in the future, have not been given much attention. One must be aware that the virus can also increase the negative impact on people if they neglect proper means of prevention and actions taken by the authorities. Poor knowledge of managing the illness may cost people's life. Applying and making use of Maqasidic preventive medicine to save people's experience may additionally prevent the widespread of the virus and may lower the risk of death.

Matters of life and death are in the hands of Allah alone. Kasule (2003) rightly claims that medicine cannot prevent or postpone death itself. However, preventive medicine can help to maintain

life by assuring that people's physiological states are adequately sustained. Preventive medicine may additionally act as a factor to support the QOL of the people. Thus, preventive medicine has the potential to reduce the risks caused by the virus by protecting healthy people and providing proper solutions to control the spread of COVID-19.

It is also remarkable that if two hundred years ago, a healthy person was asked to remain with sick people in a contaminated area, he would have considered this as foolish behaviour. In response to the desire to live, he would have run away to another area (Sofuoglu, 2020). However, Muslims did not run away and leave at the time of the plague in compliance with the Prophet (PBUH). Non-Muslims blamed them for this action until it was later discovered that those who appear to be healthy and with no symptoms are the virus carrier who might transfer the plague to other places if they moved to it (Sofuoglu, 2020).

Conclusion

Public interests (Maslahah) is highly recommended in the current pandemic. Muslims need to set an approach by adopting Maqasidic preventive medicine variables and measurements of progress to provide the global community of Muslims and non-Muslims alike with moderate and applicable preventive medicine that focuses on all aspects of health and life. Doctors and health practitioners can adopt the variables to promote health, control the disease and evaluate the progress and well-being of their communities during and post-COVID-19. It is mainly because the values, principles, and the regulatory ethics of Muslim communities are mostly different from the non-Muslim communities. Also, it is easy to notice that promoting health, avoiding diseases, minimising costs and protecting self and others, have existential and significant importance in Islam. Therefore, people will take it as their duty to do so since, as Muslims, they believe they will be accountable on the Day of Judgment. The objective of Muslims is to maintain well-being and healthy life in this world and rewards in the Hereafter. Meanwhile, conventional variables will not necessarily show or indicate the compatibility of preventive medicine practices with Islamic Shari'ah. However, Maqasidic preventive medicine has the potential to guide people rightly in both this world and the Hereafter.

Declaration

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