

Editorial

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Incorporating Moral Values and Maqasid Al-Syari'ah into Medical and Healthcare Practices

The mission of the International Islamic University Malaysia is *Integration, Islamisation, Internationalisation and Comprehensive Excellence*. The Islamicisation mission is the University's very foundation. At the heart of this is the belief that the process of learning and teaching should be approached in a comprehensive manner. It seeks to integrate the knowledge derived from pure reason and that, which originated from the teaching of Divine revelation. In this mission, the philosophy of education is based on the Islamic teachings, principles and values.

Besides the academic programmes and scientific research activities that are designed to serve this mission, the university occasionally organizes academic workshops and conferences, the discussions of which are set to enrich this goal further.

Recently, the university organized the 2nd World Congress on Integration and Islamicisation of knowledge the focus of which was the application and incorporation of moral values and *maqasid al-shari'ah* (objectives of the Islamic Divine Law) into medical sciences and healthcare practices. This congress provided a platform for researchers, scientists and academicians to share their research findings describing traditional and latest applications and practices of medical and health sciences, and the role of moral values and *Maqasid al-Shari'ah* therein.

Likewise, in line with the University's attempt to achieve Research University status, the activities of this congress also emphasized on networking and sharing knowledge in research and publication.

Considerable discussions were made on potential research avenues, which are multi-disciplinary in nature that combines scientific research findings in natural sciences, and healthcare practices with legal, ethical and religious values.

The Congress brought together 250 speakers and participants from eight countries. The classical Islamic medicine does not separate science from religion. The Qur'an addresses various diseases. However its primary focus is on moral and ethical diseases. Medical practices consist of the sciences and the human aspects in caring. Modern medicine is evidence based and medical technology has advanced in leaps and bounds. In contrast to traditional Islamic medicine, modern medicine as practiced in the Western civilization separated science from religion. It is imperative for Muslim

physicians to undertake this enormous task and integrate the Islamic traditions back into modern medicine.

As such Muslim physicians are tasked not only to provide the medical prescriptions per se on their patients but also to decide on what to do beyond this including the Islamic response to the patients' medical needs and that of the society at large. Occasionally they need to consider the law of necessity to overcome certain issues that were not encountered during the prophet's time like vaccinations and usage of porcine and non-halal derivatives in medical practice.

As highlighted in the proceedings of the three-day congress, when Islamic conception of life and philosophy are integrated to medicine and healthcare practices, methods and approaches of healthcare and doctor-patients' relationship differs from that of the conventional medicine.

A broad range of topics were presented and discussed and deliberated in the congress on the Islamic principles of treatment based on the *maqasid shari'ah* approach consisting of consideration of life (*hifz al-nafs*), religion (*hifz al-din*), mind (*hifz al-'aql*), progeny (*hifz al-nasl*) and wealth (*hifz al-mal*).

These universal principles are used to guide the physician and health care personnel to determine the action that is needed to comply with the *shari'ah*. Advances in medical science and technology has lead to new challenges that were not present during the Prophet's era resulting in medical personnel obtaining guidance from the Divine Code of life (*maqasid al-shari'ah*) in making decisions. Instances in which the solutions of given moral issues are stated in the Qur'anic verses or in the narrations of the Prophet (*s.a.w.*) *sunnah*, then such problems are solved accordingly.

Nonetheless, in situations where the solution of given problems are not clearly stated in the Qur'an or in the *sunnah*, then Muslim physicians and healthcare personnel are then expected to solve given medical problems in line with the principles of *maqasid al-shari'ah* through and within the parameters of *ijtihad* and *qiyas*. *Ijtihad* signifies the intellectual effort of finding a solution to ethical and legal problems according to the *shari'ah* principles. In a denial of imitation (*taqlid*), *ijtihad* is the attempt of making independent reasoning to

understand the relationship between the revealed texts (*nusus al-ahy*) and given matters and problems in life, and thus making ethical or legal opinion. *Ijtihad* is driven by the spirit of finding solutions to new problems of life including medical problems. Closely related to *ijtihad* is *qiyas*, a process of deductive analogy, in which known legal judgements are extended to solve new legal problems. In *qiyas*, the ruling of the Qur'an and *sunnah* may be used as a means to solve or provide a response to a new problem that may arise and can be applied in medicine as stated for *Ijtihad* .

In the instances, in which the solution of moral and legal challenges of advancing medical and healthcare sciences are not directly stated in the Qur'an and *sunnah*, Muslim physicians and healthcare personnel are then tasked to make an intellectual effort (*ijtihad*) and a process of deductive analogy (*qiyas*) to cope with ethical and legal challenges of medical profession according to the *shari'ah* principles.

Prof. Dato' Dr. Tariq Abdul Razak
Assoc. Prof. Hashi Abdurezak Abdulahi
Office of the Campus Director
International Islamic University Malaysia
Jalan Sultan Ahmad Shah, Bandar Indera Mahkota
25200 Kuantan, Pahang Darul Makmur