

# Health Development in the Light of Sharia Objectives (A Theoretical Analytical Study)/ At-Tanmiyah as-Sihhiyyah fi Daw' al-Maqasid ash-Shar'iyah (Dirasah Ta'siliyyah Tahliliyyah)

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## Abstract

This study aims to clarify the concept of health development by highlighting its various aspects, and examining the contributions of Sharia in this regard by collecting, analyzing and interpreting the religious texts (from Quran, Sunnah and Fiqh) related to the preservation of life, while considering the hierarchy of interests (Masaleh). The objectives of Sharia are not limited to ritual acts of worship but extend to diverse vital aspects of people's lives, foremost among them physical health (prevention and treatment).

**Keywords:** Health Development, Sharia Objectives (Maqasid al-Shariah), Hierarchy of Interests (masaleh)

## Introduction

Allah Almighty created humans as unique creature and endowed them with spiritual, intellectual, and physical capacities, along with various means that enable them to fulfill the major task of life (cultivate and develop the earth) when they utilize them in best possible way, while being fully cautious of corruption. Vicegerency on earth is impossible without being healthy in its various dimensions. Islamic Sharia presents comprehensive and integrated guidelines for health development that combines numerous dimensions, (i.e. spiritual, intellectual, mental, physical, social, etc.). The harmonious integration of these dimensions leads to a happy and wholesome life in both worlds (here and hereafter), while the imbalance between them or neglecting any one of them leads to corruption and disruption at the individual and societal level.

The contemporary model of health development primarily focuses on the material and worldly aspects and neglects success in the eternal life. The aspect of physical well-being is prioritized, and specialists and trainers focus on educating people about appropriate health care through various methods. Moreover, significant financial gains are achieved by guiding

people to healthy and appropriate nutrition according to individuals' needs and bodily requirements.

### Significance of the Topic

The following points reflect importance of the topic:

- 1: Humans face various health and well-being challenges in today's life. This topic provides practical solutions to these challenges through the lens of Sharia and its objectives, so that they can effectively implement Sharia as coping mechanism for their challenges.
- 2: Integrating Sharia teachings with contemporary health studies helps guide the world to a comprehensive health program rooted in sacred Shariah objectives and aims for holistic health development.
- 3: This topic is important for every Muslim to strengthen his confidence in Islam and bridging Sharia theory with modern health and well-being approaches.

From the above discussion, the importance of health development becomes clear in human life, both in terms of personal growth and stewardship (*istikhlāf*).

### Literature review

1: Objectives of Sharia in Preserving Physical Health in Islamic Jurisprudence in the Chapters of Worship and Family - A Comparative Jurisprudential Study, (*Maqāṣid al-Sharī'ah fī ḥifẓ al-ṣiḥḥah al-badanīyah fī al-fiqh al-Islāmī fī bābay al-'ibādāt wa al-usrah – dirāsah fiqhīyah muqāranah*). It is PhD dissertation in Jurisprudence, by: Fatima bint Awaid bin Muhammad Al-Jalasi Al-Harbi, under the supervision of: Dr. Atiya Abdul Halim Saqr, and Dr. Hani Abdul Aziz Joukhdar, Branch of Jurisprudence and its Principles, Department of Higher Sharia Studies, Faculty of Sharia and Islamic Studies, Umm Al-Qura University, Kingdom of Saudi Arabia, Link: <https://feqhup.com/uploads/1371919438811.pdf>.

The thesis deals with the preservation of physical health as one of the Sharia objectives within the chapters of worship (including purity, prayer, and fasting), and family (which includes marriage, breastfeeding, and food etiquettes). This thesis highlights the legislative miracle of preventive measures and focuses on jurisprudential schools of thought in this regard. Moreover, it mentions health benefits of Sharia rulings and the negative health consequences due to their neglect. The study did not systematically address the hierarchy of interests (*marātib al-maṣāliḥ*) for health preservation, and it predominantly focused on disease prevention within the necessity (*ḍarūrah*) of preserving life without addressing Sharia's contributions to health development in terms of needs (*ḥājiyyāt*) and enhancements (*taḥsīniyyāt*).

2: Preserving Health Security in Light of the Essential Objectives of Islamic Legislation, (*Ḥifẓ al-amn al-ṣiḥḥī fī ḍaw' maqāṣid al-tashrī' al-Islāmī al-ḍarūriyyah*) by: Samir Muhammad Juma Jum'ah 'Awwādah, and Dr. Muhammad Mutlaq 'Assāf, The Academic Journal for Research and Scientific Publishing, Issue 40, Date: 05/08/2022. Link: <https://www.ajrsp.com/vol/issue40/>. This research explores the topic of health security from the perspective of Sharia objectives. Islamic Sharia preserves it within the five necessities (*ḍarūriyyāt*). It emphasizes prevention and protection from diseases, mentioning Sharia evidences related to purity, disease prevention, protecting oneself from destruction, means of achieving health security, and its impact on the five necessities. However, it did not integrate this aspect with contemporary health studies, nor examined how to establish health

development in light of the Shariah objectives while considering the hierarchy of interests (marātib al-maṣāliḥ) to achieve this goal.

3: The Right to Health Security in Light of Sharia Objectives and the Efforts of the Kingdom of Saudi Arabia in its Promotion, (Ḥaqq al-amn al-ṣiḥḥī fī ḍaw' maqāṣid al-shar' wa juhūd al-Mamlakah al-'Arabīyah al-Sa'ūdīyah fī ri'āyatih), by: Dr. Turkiya bint Eid Al-Maliki, Journal of the Faculty of Islamic and Arabic Studies for Girls in Alexandria, Volume 9, Issue 36, Link: [https://journals.ekb.eg/article\\_144134\\_e309a6bbb285f4e853288a29d20ccc61.pdf](https://journals.ekb.eg/article_144134_e309a6bbb285f4e853288a29d20ccc61.pdf). This study focuses on the right to health security as the primary objective related to the preservation of life and intellect, and the efforts of the Kingdom of Saudi Arabia in its promotion, especially during crises and pandemics, with an explanation of Sharia evidence and its role in setting rules for disease prevention. It also highlights the role of health security in the stability of societies.

Despite the growing literature of Sharia objectives and health care, there is a gap in integrating both of these fields. This study fills this gap and clarifies how to embed Sharia objectives with physical health development in terms of existence and non-existence (min ḥaythu al-wujūd wa al-'adm), while considering the hierarchy of interests (ḍarūriyyāt, ḥājjiyyāt, taḥsīniyyāt).

### Research Problem

This study answers the following questions:

- 1: What is the concept of health development in light of Sharia objectives (maqāṣid al-sharī'ah)?
- 2: What are the contributions of Sharia in guiding health development through the hierarchy of interests (marātib al-maṣāliḥ)?
- 3: How do Sharia objectives establish health development in terms of existence and non-existence (min ḥaythu al-wujūd wa al-'adam)?

### Research Methodology

This is a qualitative study that relies on primary and secondary sources such as Quran, classical books of Sunnah and Fiqh, articles, and contemporary researches. And multi-method research methodology approach has been used including the descriptive method to establish the topic through Islamic texts (from Quran, Sunah and Fiqh) in light of their objectives, the analytical method to analyze their connotations and implications, and the comparative method to compare them with modern health studies. This research is divided into three main sections and several subsections that address the concept of health development and Sharia objectives, with a focus on considering the hierarchy of interests, and how to establish them in terms of existence and non-existence through healthy nutrition, disease prevention, and treatment of illness.

### *The Concept of Health Development and Sharia Objectives*

This section analyzes two major compounds: health development and Sharia objectives, linguistically and technically, and is divided into two subsections as follows:

### **Health Development Linguistically and Technically**

#### *Tanmiyah (Development) Linguistically*

The word “tanmiyah” is derived from the root word “namā” or “namā-yanmū” from irregular verbs (al-af‘āl al-mu‘alla). It has several meanings, including: increase and abundance, elevation, rising from one place to another, belonging and attribution, fattening, and spreading and broadcasting (al-Farāhīdī, n. d.; al-Sāmarā‘ī, n. d.; al-Qazwīnī, 1979; Ibn Manẓūr, 1993).

The word (development) is used as a synonym for tanmiyah in English dictionaries which means advancement, improvement, positive change, evolution, and progress. It is also stated in the English dictionary that it is an action or process of creating and growing something, or causing gradual advancement over time, or increasing progress and development (Advanced Learner’s English Dictionary, 2014)

#### *Health Linguistically*

The word al-Ṣiḥḥah (health) is derived from the root (ṣ-ḥ-ḥ), which means soundness, equilibrium, moderation, absence of illness, defect, or doubt. It also refers to well-being, physical and mental integrity (Ibn Manẓūr, 1993). The World Health Organization defines health as a state of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity. (Who.int)

#### *Al-Tanmiyah al-Ṣiḥḥīyah (Health Development) Technically*

It refers to a multidimensional and integrative process aimed at progressive improvement across spiritual, intellectual, emotional, physical, and social domains (Bakkār, 1999).

In other words, it is: nurturing the soul through ethical education, the refinement of the intellect with the light of knowledge, self-development with noble character, and thought with culture, and enhancement of skill-set through continuous learning (Sulaymān, 2005). It is clear from the foregoing that health development is a comprehensive, multi-dimensional process aimed at improving health in various aspects and promoting people’s well-being.

### **Objectives of Sharia: Linguistic and Technical Analysis**

#### *Objectives Linguistically*

The word ‘maḥasid’ is the plural of ‘maḥsad’, and its root is (Q-S-D). It has several meanings, including: seeking intentional focus, or establishing something, or heading towards it or striving for it, and it carries the meaning of reliance, moderation, and avoiding excess and negligence (Ibn Manẓūr, 1993; al-Qazwīnī, 1979; Abū Maṣṣūr, 2001). So, ‘maḥasid’ are the intended and important goals without exaggeration or negligence.

#### *Sharia Linguistically and Technically*

The word sharī‘ah originates from the root (Sh-R-A), and it has many meanings, including: path and methodology, doctrine and religion. It also refers to a flowing water source from which people drink. The word Sharia also refers to what Allah has legislated for His servants (Abū Maṣṣūr, 2001; Ibn Manẓūr, 1993; al-Jurjānī, 1983; al-Fayrūzābādī, 2005). It also refers to religion in its comprehensive sense (creed, law, and ethics), and practical legislation (worship, transactions, social and international relations) (Al-Qaraḍāwī, 2008). Based on the previous discussion, it becomes clear that the word Sharia has several meanings, and the most relevant

meaning is the straight, comprehensive divine Dīn (religion) that is the source of goodness and guidance for humanity.

### *Objectives of Sharia Technically*

Early Muslim scholars did not provide a precise definition of the objectives of Sharia, but rather mentioned the essence, classifications, and goals of Shariah within their jurisprudential discussions, perhaps because they were clear in their minds which did not require a theoretical definition of the concept of maqāṣid al-sharī'ah (Al-Āmidī, n.d; ibn 'Abd al-Salām, 1993). However, later scholars defined maqāṣid al-sharī'ah with several definitions that focus on their different aspects. It is widely accepted that everything that serves to preserve the objectives is a benefit, and everything that undermines them is a harm, and avoiding it is a benefit (al-Ghazālī, 1993). Dr. Omar Muhammad Jabhaji classified the definitions of Sharia objectives into three major groups. The first group focuses on achieving people's interests and avoiding their harms. The second group centers on the higher goals and underlying rulings and wisdoms behind divine legislations. The third group combines both of these aspects and expresses the objectives of Sharia as achieving benefits and averting harms while describing the goals and wisdoms behind Islamic legislations (Jabhaji, n. d.).

After a careful study of the numerous definitions of Sharia objectives (ibn 'Āshūr, 2005; al-'Ālim, 1981; Al-Fāsī, 1993; Az-Zuḥaylī, 1985; Al-Khādimī, 1998; Al-Qaraḍāwī, 2008), we understand the comprehensive and operational definition of Sharia objectives that combines the two mentioned aspects. So, the objectives of Sharia are: the major goals and wisdoms derived from Sharia rulings that aim to achieve happiness and success in both worlds through the stewardship and development of earth by achieving benefits and averting harms.

### *Contributions of Sharia in Guiding Health Development through Hierarchy of Interests*

Achieving people's interests and welfare (maṣāliḥ) is considered the primary objective around which Sharia rulings revolve. These interests are not of the same rank in terms of importance, need and urgency. Scholars have divided people's interests into different degrees, and Imam Al-Ghazali presented the most famous classification of levels of interests as follows: (Al-Ghazali, 1993)

### *Necessities (Ḍarūriyyāt)*

These interests for human welfare are fundamental and of the highest degree of importance for the establishment, sustenance and continuation of human life. All of these elements depend on Ḍarūriyyāt. Their loss or negligence disrupts life and leads to chaos and the squandering of Divine blessings. Neglecting them causes loss and divine punishment. Imam Al-Ghazali mentioned five main objectives called the five necessities al-kulliyāt al-khams, preservation of religion, life, intellect, progeny (or honor/lineage), and wealth (Al-Ghazali, 1993).

The preservation of life is the core of health development. Sharia mandates: consuming what is essential to sustain life, punishing those who assault it or threatens life, and prohibition of exposing oneself to destruction (Al-'Ānī, 2009). It prohibits everything that leads to destruction, danger, or harm that affects or weakens physical or mental health, such as consumption of pork, carrion, and blood, because they detrimental to health and the body's composition (Az-Zuḥaylī, 2003). Allah Almighty said: ... And do not kill yourselves; ... (Qur'an,

4: 29) Allah Almighty forbade any act that leads to self-killing, whether physical or psychological, such as self-torture, self-destruction, unlawful consumption of wealth, or committing forbidden acts and sins (Ibn Kathīr, 1999; ibn 'Āshūr, 1984).

Nevertheless, Shariah is flexible in the times of dire need. For example, it is permissible to eat something forbidden out of necessity or urgent need to stay alive and for health preservation, as Allah Almighty said: "If, however, one, dying of hunger, eats of any of these forbidden things, provided that 'he is not inclined towards sin, he will find Allah Forgiving and Compassionate (Qur'an, 5:3; Maudodi, n. d.)

#### *Complementary Interests (ḥājīyyāt)*

This category of interests is considered complementary as they contribute to regulating relationships and transactions, removing hardship and difficulty, reducing life's burdens, and if lost they make existence difficult and cause discomfort. Sharia rulings take this into account by removing hardship, facilitation of the matters, and promoting ease for people such as Allah says: "Allah desires to show leniency to you and does not desire to show any hardship" (Qur'an, 2: 185; Maudodi, n. d.). This verse addresses the permission of breaking the fast in the month of Ramadan and postpone fasting. It is an exemption for the sick or the traveler to avoid harm, but they have to fast in alternate days. Actually, it is a divine mercy and facilitation for the people. (Ibn Kathīr, 1999). Similarly, Shariah allows dispensations (rukhaṣ) in other matters too, such as tayammum (dry ablution) when water is unavailable, or its use cause any harm to people, or allowing individuals to perform the prayers while seated or lying on their side if not possible in standing position. These are all examples of facilitating matters for people in their health and daily lives (Quran, 5:3-6).

Islamic law also prescribes care for pregnant women and fetuses to ensure the preservation of life. Pregnant and lactating mothers are granted dispensations in fulfilling certain obligations to safeguard their physical well-being. Islamic Shariah also focuses on safeguard the life of children specially, from the moment of birth, covering their naming, custody, upbringing, discipline, their growth and development, and education until they reach maturity (Az-Zuḥaylī, 2003). From the above discussion, it becomes very clear that Islamic law addresses all matters that contribute to the protection of life, both physically and spiritually. For example, divorce is legislated as a last resort in marriage to safeguard psychological and physical health.

#### *Embellishments (taḥsīniyyāt)*

These interests are considered complementary and are related to improving and beautifying life, such as cleanliness, good manners, and eating habits for a healthy life and other civil behaviors and moral values etc. They are not essential as the basic necessities of life, but they improve the quality of life and well-being of people. Sharia encourages these embellishments as they promote a healthy and balanced lifestyle (Az-Zuḥaylī, 2003). Shariah encourages cleanliness and purification for the promotion of both mental and physical health and considers repentance and purity a motive to gain Allah's love (Qur'an, 2: 222) This purification includes purification through cleanliness of body, clothes, surroundings, and purification of soul through positive thoughts, good intentions and repentance.

Moreover, Shariah encourages this type of interests through adoption of healthy life style including personal hygiene, table manners, physical fitness, clean environments, and beautification or adornment. Among the taḥṣīniyyāt relevant to health development is the maintenance of body in natural form (such as maintaining weight according to gender and height), and avoiding any form of harm or distortion.

Islamic Shariah gives very much importance to the hierarchy of interests and the necessities (ḍarūriyyāt) related to health (such as access to adequate nutrition and medical treatment), must be prioritized over complementary interests/ ḥājīyyāt (such as use of medical devices, like hearing or walking aids, or eyeglasses), and embellishments/ taḥṣīniyyāt (such as physical exercise). It is not permissible to prioritize taḥṣīniyyāt at the expense of ḍarūriyyāt or ḥājīyyāt, as doing so will lead to disruption of the balance required in the life. For instance, it would be not permissible to allocate public funds to build fitness centers or gyms for the purpose of health service while neglecting the need of providing essential food or medication for preservation of life. Thus, necessities are to be given precedence over complementary needs, and the latter over embellishments in cases of conflict or limited resources.

#### *Establishing Health Development in Terms of Existence and Non-Existence*

The preservation of life (hifz al-naḥs) is one of the five essential universal Shariah objectives upon which Islamic scholars have reached consensus. Health development constitutes a fundamental pillar within the framework of Maqasid al-Shariah, as it is intrinsically linked to the preservation of life. This section discusses how Sharia objectives establish health development by consideration of masalih (interests) from the perspective of promoting its existence, i.e., the realization and continuity of benefits and preventing its non-existence i.e., the elimination and prevention of harms. Physical health development is achieved through various means, including healthy life style, i.e., balanced diet, disease prevention, regular physical exercise, taking proper rest and treatment of the illness. This section is divided into three main subsections, as follows:

#### *Healthy Nutrition*

Allah Almighty has endowed the human body with complex systems aligned with its innate nature, having created it in the best form. He has also provided abundant and appropriate sustenance for the human body and soul. Eating and drinking are the divine blessings to comfort, strengthen, and prepare the body to struggle for the work and worship. The digestive system plays a fundamental role in health development, as it functions effectively to digest wholesome and natural foods with balanced nutritional value. These foods meet the body's needs and ensure energy equilibrium without excess or deficiency (Al-Marsūmī, n. d).

Sharia emphasizes the importance of healthy and balanced nutrition for maintaining good health. It encourages consuming permissible foods while prohibiting harmful and impure ones. Many Quranic verses highlight the importance of consuming lawful and good food for human well-being (Such as Quran: 2: 168; 5: 88; 8: 69; 16: 114) The Prophet Muhammad (peace be upon him) also emphasized moderation in eating and drinking, saying: "The human does not fill any container that is worse than his stomach. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then a third of food, a third for drink, and third for his breath" (Tirmidhi, n. d).

This Hadith gives a clear guideline for healthy eating habits, promoting moderation and preventing overeating, which can lead to various health problems. Healthy nutrition has significant impact on the human performance and the achievement of goals that lead to a happy and successful life. The Qur'an highlights the relationship between consuming good food (al-tayyib) and engaging in righteous deeds. Allah says: "O Messengers, eat of pure things and do righteous deeds" (Quran: 23: 51, Maudodi, n. d.). On the contrary, poor dietary habits (such as consuming nutrient-deficient or excessively fatty foods) can hinder well-being and overall health. Moreover, the consumption of intoxicants such as alcohol is harmful to health and can lead to various infectious diseases (Carrel, n. d.).

Imam Al-Ghazali highlights the role of physical health in religious life, stating: The ultimate objective of the wise is to meet Allah in the abode of reward, and there is no other way to this meeting except through knowledge and action (upon it accordingly). Continuity in knowledge and action is only possible with a sound body, and it cannot be achieved without appropriate food and nourishment taken in proper amounts at proper times. For this reason, some of the righteous ancestors have said, Eating is part of the religion (Al-Ghazali, n. d.).

Balanced nutrition strengthens overall human health (i.e., physical, mental, and psychological aspects). The consumption of lawful (halal) and wholesome (tayyib) food has a positive impact on one's spiritual well-being as well. Food is considered a fundamental source of health development, as it contributes to enhancing brain function, regulating physical activity, improving mental clarity, elevating awareness, and stabilizing overall mood. (Winter, 1996). In contrast, processed foods have a damaging effect on health development. They are harmful to the human body and negatively affect both mental and emotional well-being. Diets high in sugar content not only increase lethargy and inactivity, but also reduce individuals' ability to concentrate (Winter, 1996). Research has shown that the marketing of fast food and canned products adversely affects public health, especially that of children, and leads to the prevalence of serious illnesses. Such marketing campaigns are often costly and are regarded as a major driving factor for increased unhealthy eating patterns (Peralta, 2022).

#### *Disease Prevention*

Prevention is better than cure is a principle that aligns with both sound reasoning and Shariah teachings. Sharia gives great importance to disease prevention. It encourages adopting healthy lifestyle, good habits including maintaining personal hygiene, cleanliness of surroundings, covering food and drink containers, avoiding breathing into them, and steering clear of areas known to be afflicted by disease, and avoiding harmful practices. It also promotes quarantine and isolation in times of epidemics to prevent the spread of diseases. And Muslims are directed to avoid entering a pandemic area or leaving it if they are affected. This instruction provides a clear guideline for preventing the spread of infectious diseases, highlighting the importance of isolation and avoiding contaminated areas. And all of the mentioned things serve as precautionary measures to maintain public and individual health. This section addresses three key aspects related to disease prevention, as outlined below:

#### *Moderation*

Balance and moderation is encouraged in all walks of life for individual and public health and well-being (such as in food, drink, and behavior) as they are helpful for maintaining strength and preventing disease. Prophet pbuh said: "Your Lord has a right on you; and your soul has

a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you” (Bukhari, n. d.) And as early mentioned, He also indicated the right way of eating in three portions; one for food, the second for water and the third portion for breath.

In contemporary health sciences, eating small portions and intervals between meals is a well-known method for good physical health. However, Islamic teachings prioritize moderation and balance not refraining from divine blessings, but rather utilizing them wisely. For instance, the suhoor (pre-dawn meal) is described in Hadith as a source of blessing (Bukhari, n. d.). Similarly, the practice of eating light meals in conjunction with intermittent fasting is recognized by modern nutritionists as a preventive measure that helps digestion and reduces the risk of illness. (Mattson, Allison & others, 2014). Some permissible acts (mubah) may become prohibited (mahzur) if one exceeds the limits of moderation, as excess leads to physical and psychological harm and hinders genuine well-being. Therefore, moderation and self-control must be exercised even in permissible matters such as eating, drinking, and attending to physical health. Imam Al-Ghazali said emphasizing on it: Whoever approaches food with the intention of strengthening themselves for the pursuit of knowledge and good deeds, and enhancing their ability to maintain piety, must not neglect themselves. Nor should they indulge in food as livestock do in pastures, for eating is only a means to religion and a pathway to it. Thus, who eats in line with religious principles should exhibit the light of faith in their conduct (Al-Ghazali, n. d.).

Similarly, jurists acknowledge: God has permitted eating and drinking so long as there is no excess or arrogance. What is necessary to satisfy hunger and thirst is commendable rationally and religiously, as it preserves life and safeguards the senses. For this reason, Islamic law prohibits continuous fasting (wisal), as it weakens the body and the soul, and undermines one's capacity for worship. Thus both reason and revelation reject it. From the above, it becomes evident that moderation and balance life style is a foundational principle for achieving sustainable health development. It serves to protect individuals from various illnesses and promotes a balanced and healthy environment for society as a whole.

### *Physical Activity*

Engaging in physical activity enhances humans' inner strength, willpower, and resilience especially in the times of adversity and life's various challenges. The Prophet Muhammad (peace be upon him) emphasized the importance of physical strength, as narrated by 'Uqbah ibn 'Amir: "I heard the Messenger of Allah (ﷺ) say- and he was delivering a sermon from the pulpit: 'Prepare to meet them with as much strength as you can afford. Beware, strength consists in archery. Beware, strength consists in archery. Beware, strength consists in archery'" (Muslim, n. d.). Shariah places considerable importance on sports and physical exercise as part of health development and preserving life. Prophetic traditions clearly encourage the development of physical strength through various activities such as walking, archery, wrestling, and horse racing.

Various forms of physical activity contribute significantly to health development. They support a Muslim in efficient performance, fulfilling daily duties and acts of worship. In today's world, physical activity is also recognized as a key preventive health strategy. The body grows and maintains its fitness through proper nutrition and physical activity, which

stimulates the functions of organs. This, along with the prevention of harmful habits such as smoking, unnecessary late-night wakefulness, and consumption of carbonated drinks or foods containing preservatives, is essential for well-being (Bansasī, n.d.). Research shows that adopting a healthy diet and engaging in regular physical activities can significantly reduce the risk of illness in life. A balanced healthy routine provides essential nutrients necessary for development including consumption of fruits, vegetables, whole grains, plant-based proteins, dairy products, and consistent physical exercise (Moradell, Casajus & others, 2023).

Reducing food intake and engaging in frequent fasting are among the most effective physical and spiritual practices for burning excess bodily fat while strengthening one's connection with God. Many medical professionals and personal development experts advocate various forms of fasting as strategies for health promotion. These include intermittent fasting methods such as fasting for sixteen hours followed by an eight-hour eating routine, alternate-day fasting (fasting one day and eating the next), and full-day fasting. These methods are associated with numerous health benefits, including increased longevity, disease prevention, and weight loss. However, prolonged or inappropriate application of such fasting methods may be harmful to some individuals. (Reddy & Saier, 2024).

While, Shariah prescribes compulsory fasting during the month of Ramadan once a year, and encouraged for frequent fasting throughout the year. It is a practice that contributes both to physical and spiritual health development. From the above, it is evident that physical activity, including structured fasting, is a principle endorsed by both Islamic and contemporary health frameworks. However, Islamic teachings precede modern health science in proposing a comprehensive and integrated development model that addresses various dimensions of human well-being.

### *Physical Appearance*

Shariah does not overlook the significance of physical appearance in the context of health development. In fact, it promotes cleanliness and adornment, while also establishing clear guidelines and ethical boundaries for their practice. Maintaining a healthy physical appearance (such as achieving and sustaining an ideal body weight) is encouraged through avoiding overconsumption of food and drink, as well as engaging in regular physical activity. A healthy body cannot be excessively overweight. Maintaining an appropriate weight plays a crucial role in human health and wellbeing. It directly impacts one's ability to perform daily tasks and proper weight management reduces the risk of numerous illnesses, including high blood pressure, cardiovascular diseases, and obesity. Many individuals who neglect healthy weight management experience challenges in their physical, psychological, and cognitive well-being, as well as decreased daily productivity. In contrary, the people who monitor and maintain an ideal weight (based on their age, gender, and height) often report higher levels of self-confidence, self-esteem, and satisfaction. A person can achieve this by adopting balanced diet, engaging in regular exercise, and maintaining an overall healthy lifestyle (Georgieva, 2022 & Habibov, 2018).

Early to sleep in the night and early to rise in the morning is considered as a key to long and healthy life. The time of sleep is more important than the total duration of sleep. It is said that the optimal time for sleep lies between the Isha prayer and midnight and one hour of sleep during this period is more beneficial than two hours of sleep after midnight and before dawn.

In contrary, sleep after dawn is considered as unproductive; the more one sleeps during this time, the more fatigued one may feel. The early bed routine reveals the secret behind the energy of highly active individuals. Moreover, the midday nap (qailulah), traditionally encouraged in Islamic practice, restores the energy of body and enables sustained productivity throughout the day. However, sleeping late in the afternoon (specifically between the Asr and Maghrib prayers) is deemed harmful to health (Seyal, 2009).

Another preventive measure of the Shariah is the burial of the deceased, which serves to uphold the dignity of the human body as well as to protect public health. Proper burial helps prevent the spread of odors from decomposition, reduces environmental contamination, and minimizes the risk of disease transmission (Al-Qaşabī, 2021). From the above, it is evident that adopting a healthy lifestyle is not only rational health goals but are also mandatory within the framework of Maqasid al-Shariah. Contemporary scientific studies consistently affirm these principles, highlighting their relevance and importance in modern health development and disease prevention.

### *Treatment*

Sharia encourages seeking treatment for illnesses and diseases for health and well-being of people. The Prophet Muhammad (peace be upon him) said: "There is no disease that Allah has created, except that He also has created its treatment" (Bukhari, n. d.). Shariah encourages Muslims to seek every possible and permissible way for treatment while avoiding all forbidden things in this regard and not despair of recovery. Sharia also permits the use of various forms of treatment, including traditional medicine and modern medical practices and considers it a moral and religious responsibility. All forms of therapeutic intervention fall under the legal maxim "harm must be eliminated" (al-ḍararu yuzāl), a foundational principle in the Shariah. This indicates one of the core principles of health development within the framework of *Shariah* that leads to preserve life and integrity of the people.

Imam Al-Ghazali mentioned medicine as part of the communal obligation (fard kifayah), stating: Among the communal obligations are sciences indispensable for the management of worldly affairs, such as medicine, as it is necessary for the survival of humans (Al-Ghazali, n. d.). Shariah also emphasizes the importance of consulting qualified medical professionals for diagnosis and treatment. And the treatment can take multiple forms, including but not limited to psychological therapy, dietary management, and the use of medicine, and natural foods or herbs etc.

### *Psychological Treatment*

Spiritual healing (ruqyah) that does not conflict with Islamic teachings is considered a valid form of treatment. The Prophet Muhammad (peace be upon him) said: "There is no harm in invocation as long as there is no polytheism in it" (Muslim, n. d.). Many scholars support the integration of physical and psychological therapies, recognizing the complex relationship between the body and the mind. Some psychologists acknowledge the significance of the religious dimension in psychological healing, considering faith as an internal psychological strength that helps individuals endure hardship and enable them to cope with challenges and crises, and reduces the likelihood of developing mental health disorders (al-'Ush, n. d., Link, 2010). In fact, some physicians have conducted clinical trials involving the recitation of the Qur'an in hospitals for the treatment of severe illnesses and have reported positive outcomes.

### *Treatment with Food and Medicine*

Shariah encourages treatment of diseases through using numerous natural foods that nurture both physical and spiritual well-being, for example honey and black seed (al-habbah al-sawda'). Prophet Muhammad (peace be upon him) said: "This black cummin is healing for all diseases except As-Sam." Aisha said, 'What is As-Sam?', He said, Death" (al-Bukhari, n. d.). Islam also prohibits the use of harmful substances as medicine whether they harm humans spiritually or physically. Once the Prophet was asked about using alcohol for medicinal purposes, he responded: "It is no medicine, but an ailment." (Muslim, n. d.). From the above, it becomes clear that the treatment of illness is one of the major objectives of Shariah and falls under the preservation of life (hifz al-nafs) with the safeguarding of human dignity. Every measure that contributes to health development falls within the domain of Islamic care and its commitment to realizing its objectives.

### **Research Findings**

This study yields the following key findings:

1. Health development is a fundamental objective within the framework of preservation of life (hifz al-nafs), and one of the five essential Shariah objectives (maqasid al-shariah). It enhances human capability and productivity, protects against various ailments, and enables individuals to fulfill their role as stewards (khalifah) on Earth.
2. Shariah provides thorough attention to the blessing of health, taking into account its multiple dimensions (physical, mental, spiritual, psychological, and social) and maintaining a balanced approach among them. This holistic care leads to happiness and tranquility in both this life and the hereafter.
3. The prioritization of interests (masalih) is vital in the context of health development. In line with the framework of Shariah objectives, development must balance necessities (daruriyyat), complementary interests (hajiyyat), and embellishments (tahsiniyyat). In cases of conflict, necessities are prioritized over both of them, and complementary interests over embellishments.
4. Islam introduces various means to enhance health development, including balanced nutrition, regular physical activity, disease prevention, and appropriate treatment when illness occurs.
5. There is an dire need in today's world to integrate the maqasid-based perspective with modern health models, in order to strengthen Muslims' trust in Islamic teachings and to guide global communities toward a divinely rooted system of health and well-being.
6. Healthy nutrition, physical exercise, and healthy lifestyle for disease prevention and treatment are universally acknowledged principles in both Islamic and contemporary health development frameworks. In fact, Islamic law precedes modern health discourse by offering a complete and integrated system for well-being and health development.

### **Conclusion**

This study has clarified the concept of health development in light of Sharia objectives, highlighting its comprehensive and multi-dimensional nature. It has also shed light on the significant contributions of Sharia in guiding health development through the hierarchy of interests, focusing the importance of preserving life, promoting healthy habits, and seeking treatment for illnesses. The study has demonstrated how Sharia objectives establish health development in terms of existence and non-existence, providing a holistic framework for individual and societal well-being.

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