THE IMPORTANCE OF HISBAH IN MANAGING MENTAL HEALTH ISSUES FROM THE PERSPECTIVE OF MAQASID SHARIAH

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Abstract *– The current global health situation involves the transformation and modification of many infectious illness complaints into non-infectious or mental disorders accompanied by other diseases. Several things contribute to this, including lifestyle, people's behaviour, and the healthy life value content itself. Mental health problems does not only have an impact on the health sector, but also on the everyday life such as rising crime, the divorce rate, the rate of violence against children, unemployment etc. Previous mental health studies, such as on the concept of Contemporary Psychology, have failed to solve human problems related to mental health because of the lack of religious elements in their theories in understanding the human psyche as a whole, resulting in many people still suffering from mental health issues. From here, the authors try to use Islamic doctrine which is hisbah and explain its role based on principle of Maqasid Shariah in managing mental health issue.*

Keywords: *mental health, maqasid syariah, hisbah*

INTRODUCTION

The studies about mental health and hisbah are often matter of concern among previous scholars or contemporary researchers. However, both the studies have been done separately from one another. Researchers finds that mental health and hisbah share the same purpose which is to generate some actions, be it good behaviour or emotions for the sake of Allah SWT. Therefore, this paper works aims to identify the elements of hisbah in managing mental health issue based on principle of maqasid shariah and using variable that been carried out by previous scholars. The structure of this paper work is divided into three parts. The first part discusses the basic concept of mental health and hisbah. The second part on the analysis of elements of hisbah in maqasid shariah based on past literature. Finally, the third part concludes the entire paper work.

LITERATURE REVIEW

Mental health includes our emotional, psychological, and social well-being. It has an impact on the way we think, feel, and act. “Centers for Disease Control and Prevention” (2021) stated that it also influences how we deal with stress. Make healthy decisions and relate to others. Islam values the importance of good mental health and emotional wellbeing. Mental health is one of the important things that need to be given attention and taken care by the community and the authorities. It is fundamental to the well-being of an individual to interact and socialize with others, be aware of self-efficacy, be able to handle emotional stress and be able to live life (Galderisi, Heinz, Kastrup, Beezhold, & Sartorius, 2015). However, not many people in the community know, care or are open minded about this issue, and even have a negative view and feel unimportant about it.

A deep understanding of religion is one of the qualities that an individual should possess in today’s world, since mental health is so susceptible to disruption. The Quran can be used as a guide to those suffering from emotional distress and aims to lead people to a meaningful quality of life.

According to Ghazalah (2021), mental health is the realization of as serious harmony between mental functions and the creation of self-adjustment between humans and themselves and their environment, based on faith and piety. The Quran can be used as a guide to those suffering from emotional distress and aims to lead people to a meaningful quality of life.

There is *no disease* that *Allah has created, except* that *He also has created its treatment.*"

Sahih al-Bukhari (5678).

Hisbah is a monitoring system in Islam regarding observing Allah's order and prohibition. Hisbah is an activity done by Rasululah SAW to monitor the activities of the traders in the market during the early rule in Medina. Hisbah is basically an Arabic word (*ihtisaba, yahtasibu and ihtisaban)* which means pursuing to attain Allah's rewards by doing all the good things as commanded in Islam (Mhd Poad & Ibrahim, 2019). As a term, hisbah is known as the act of urging people to do good things when human stop doing bad things, and vice versa (Ibrahim, 2019).

According to Islamic law, al-hisbah means the practices of the responsible party in reviewing, administering, coordinating and ensuring that all of one's work adheres to the set of principle in al-amr bi al-makruf wa al-nahy 'an al-munkar (command the good and forbid the evil) (Jaafar, Ibrahim, Ismail, & Mohmud, 2021).This matter is in line with several verse of al-Quran that claim to perform al-amr bi al-makruf wa al-nahy 'an al-munkar, and among then is the verse that describe Prophet Muhammad SAW through the word of Allah SWT in Surah al-A'araf: 157

"Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will makelawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden anf the fetters that they used to to wear. Then those who believe in him, and honor him, and help him, and follow the light which is sent down with him:they are the successful.

The pillars or basics of hisbah consist of muhtasib (implementer of hisbah), muhtasab' alayh (target of hisbah), muhtasab fih (the jurisdiction of muhtasib) also ihtisab (the form of action) in implementing hisbah. To put in other words, all the four elements must be present in the supervisory process for it to be success (Ibrahim,2015).

Based on the definition given by Islamic scholars and authoritative bodies, mental health greatly affects people's daily lives because good mental health will make people able to think rationally. Islam also attaches great importance to every Muslim to take care and maintain good mental health (Sabry & Vohra, 2013). This is because mental health is part of physical health which is a blessing from Allah SWT. Prophet Muhammad PBUH said:

"Whoever of you gets up in the morning in good health and safe in himself, and has food on that day, then as he is given all the pleasures of the world."

(Narrated by al-Tirmidhi)

ELEMENTS OF HISBAH IN MAQASID SHARIAH

Hisbah is an elements of supervision that is fundamental to human life, especially to the preservation of the environment for the benefit of the general community (Md Shah, Shahudin, Mahzan, Othman, & Jody, 2013). The hisbah institution's functions were in accordance with the Maqasid Shariah standards (objectives of Islamic law) namely; to protect the religion (hifz al-din), to protect the life (*hifz al-nafs*), to protect the mind (*hifz al-aql*), to protect the lineage/dignity (*hifz al-nask/al-muruah*) and to protect the property (*hifz al-mal*) (Zaprulkhan, 2018). Therefore, Maqasid Syariah as the highest purpose of syariah has outlined the importance of mental health for a Muslim in order to protect the religion (*hifz ad-din*), life (*hifz an-nafs*), intellect (*hifz al-aql*), progeny (*hifz an-nas*) and wealth (*hifz al-mal*).

METHOD AND STUDY AREA

This research applies the qualitative research approaches, comprising document analyses has been made in this in this study. Secondary data collection was done using academic articles, local newspapers and documents from the official websites of government organizations, non-governmental organizations (NGO) and other organizations. Databases such as Google, Google Scholar, Research Gate, Web of Science and Scopus are used to obtain articles, newspapers, and documents related to the context of this study. Keywords like "mental health", "*maqasid syariah*" and "Islamic perspective" were used throughout the process of searching and collecting the secondary data.

The data for the study was gathered from libraries in the form of relevant books and journals. Surveys were also conducted on various mental health-related websites. Looking at this website, a lot

of information, difficulties, and consequences related to mental health have been recorded in Malaysia and other nations.

RESULTS AND DISCUSSION

4.1 MAQASID SYARIAH

There are several definitions of *maqasid syariah* that have been put forward by Islamic scholars. Among the examples is the definition put forward by Wanto and et al. (2021), states that the *maqasid syariah* is the purpose of the *syariah* and the secrets that are placed by *syarak* in each of its laws. Meanwhile, according to Ahmad Al Raysuni, he stated that the *maqasid syariah* is the purpose set by the syariah to be realized for the benefit of mankind (Awang, 2018). Muḥammad Saad Al-Yubi, on the other hand, stressed that the maqasid of syariah is the meaning, wisdom and the like that are considered by syarak in legislation in general or specifically with the aim of providing good to human beings (N. K., Supriadi, Purwanto, & Mukharrom, 2020).

The maqasid syariah can be defined as the highest objective in syarak in deciding the law that is known by a complete and in-depth study of syarak, based on the definitions offered by previous Islamic scholars. In this world and the next, Maqasid syariah provides goodness and benefits to human beings.

4.2 THE IMPORTANCE OF MENTAL HEALTH FROM THE PRINCIPAL OF *MAQASID AL-SYARIAH*

4.2.1 RELIGION (*HIFZ AD-DIN*)

Islam became the basis for the formation of Islamic civilization on earth (Ashimi, 2016).When we look at the maqasid syariah, it is important to take care of mental health in maintaining the religion of a Muslim. This is because maintaining religion is the first principal in the maqasid syariah. The special position of Islam as a religion in the sight of Allah SWT has been stated in surah al-Ma'idah which means:

"Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way".

(Surah Al-Maidah 5:3)

Briefly, al-taklif refers to an order or instruction that is burdensome, tiring, difficult and difficult for a person (Ali, 2009). According to Al Haq et. al (2016) when a person is insane or insane, then it is not obligatory on him to pray and fast. This is because he cannot think well and make judgments. Otherwise, good mental health also allows a person to think well. When we expose some Muslims who are involved in crime and immorality, it can be seen that this happens because they suffer from mental stress. They tend to do something that is forbidden by religion because their minds can no longer consider between good and bad. This is evidenced by report which states adolescents with mental disorders are easily involved in criminal misconduct such as prostitution (Kamarulzaman & Mohd Jodi, 2018). This will damage themselves in addition to religion strictly prohibits prostitution which will damage the good name and religion. So, this is the reason why Islam is very concerned about the mental health of a Muslim. It aims to give a person the ability to perform acts of worship on earth.

4.2.2 LIFE (*HIFZ AN-NAFS*)

In the maqasid syariah, maintaining one's life is the second most important thing for a Muslim. This right was given and no one can take it except Allah SWT. The Quran explains what it means:

"And indeed, it is We who give life and cause death, and We are the Inheritor."

(Surah al-Hijr 15:23)

Good mental health for a Muslim is very important for the purpose of a normal and balanced life. When mental health is taken care of by a Muslim, he will live a calmer life, be able to communicate with close friends and always want to be better. Very different from a person with mental problems, his life is stressful, tends to feel useless and feels hopeless in life. This is what gives rise to various causes related to suicide cases and killing other people from the people with the mental problems.

According to the Nabalu News (2021), a total of 638 suicides were reported in the country between January and July 2021, an increase of 143 percent compared to the same period last year. The increase in deaths due to suicide cases reported in Malaysia in 2020 was 631 cases compared to 609

cases in 2019. In 2019, one in 100 deaths (1.3 percent) were due to suicide. For every life lost, an estimated 135 family members or friends are emotionally impacted (Liu, Anderson, & Forbat, 2019).

Reports from the press state that suicide rates are increasing every year. The majority of people who were harmed reported stress, such as need to faced stressful life situation, having financial problems and a loved one's death or a divorce (MayoClinic, n.d.). When the mind is in a state of disarray, people find it difficult to think clearly and make snap decisions. As a last resort, several of them chose suicide.

So, it is clear here that mental health is very important in every human being so that they can think rationally and not endanger the lives of themselves and others.

4.2.3 INTELLECT (*HIFZ AL-AQL*)

If we look at the maqasid al-syariah, this mental health is under the category of basic needs (dharuriyyat) which is intellect (hifz al-aql) which must be maintained and taken care of properly (Deuraseh, 2012). Mental health is part of physical health which is a blessing from Allah SWT. The importance of mental health in maintaining the mind is explained by many health experts and also Islamic scholars. The mind is very important for every Muslim for him to live his life as a normal person, mental health greatly affects a person's mind (Ciftci, 2012). We can see that most people who have mental problems tend to be depressed. The intellect plays an important role in human life as a consideration between the good and bad of a thing before it is done. Islam has set several measures to preserve the intellect, among which is to oblige every Muslim individual to seek knowledge without the limitations of time, place and nation (Fadl, 2017) . Prophet Muhammad SAW once said:

"Seeking the knowledge is an obligation for every Muslim."

(Narrated by Ibn Majah: 224)

We've been debating the idea of depression and high intelligence for much longer than the scientific method has existed, and we've been testing the theory with mixed results since its beginnings. Some people appear to believe that intelligence and depression, particularly IQ and depression, are linked (Wraw, J.Deary, Der, & R.Gale, 2016).

4.2.4 PROGENY (*HIFZ AN-NAFS*)

Man was created by Allah SWT with the best of creation. Every human being is given the right to preserve his self-respect and no one can deprive him of that right of honor except with the permission of Allah SWT (Shakir, 2018). Prophet Muhammad SAW has explained that all mankind is descended from one father and one mother through the words of the Prophet SAW which means:

"O people, indeed,your God is one (single) and you are all from Adam and Adam is from the clay."

(Narrated by Bukhari and Muslim)

Shariah pays great attention to the protection of lineage and it is clear that husband and wife plays a very important role for the preservation of their lineage. Thus, both husband and wife should have a stable mental health in order to perform their responsibility. This is supported by previous study by National Institutes of Health (2018), stated that scientist have long recognizes that many psychiatric disorder tend to run in families, suggesting potential genetic roots. Such disorder include autism, attention deficit hyperactive disorder (ADHD), bipolar disorder, major depression and schizophrenia.

4.2.5 WEALTH (HIFZ AL-MAL)

In the maqasid syariah, taking care of property is the fifth principle. Wealth is a gift from Allah SWT to human beings so that they use it in a good way. Therefore, Islam has organized economic activities based on the concept of *muamalah*. Allah SWT says in surah al-Baqarah verse 188 which means:

"And do not consume one another's wealth unjustly or send it (in bribery) to the rulers in order that (they might aid) you (to) consume a portion of the wealth of the people in sin, while you know (it is unlawful).

Property has been given to human beings in various forms and everyone has the right to own property as well as defend it. Good mental health will enable people to manage their property well. However, if a human being suffers from mental problems, they will fail to manage their property properly. It will be worse when they act to seize other people's property or damage it. Study have long develop that income inequality linked to poor mental health. People with low income will feel powerlessness and

helplessness weaken the immune system, making them vulnerable to physical and mental (Mohd Nor, Jeffree, & Abdullah, 2021).

CONCLUSION

In conclusion, the elements of hisbah in maqasid shariah is fundamental to human health, particularly in terms of environment preservation for the benefits of the entire community. Rasullulah SAW is also the first person to implement hisbah when civilization began by forming a human being to obey Allah's command. Islam already outlined the priciples of maqasid shariah comprehensively. Hisbah strategies is necessary to be implement for each maqasid shariah principle in order to against mental health issues which indirectly helps to forming a noble sense of morality among people. Thus, it is suggested that future research to be conducted in exploring in depth the appropriate hisbah to be implement on each maqasid shariah principle.

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