

## Information technology (IT) in the service of Maqāṣid Al-sharī'ah (Covid-19 as a Model)

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### Abstract:

We faced many problems in our lives especially in this time of the Covid-19 crisis and IT is one of the solutions to such a problem. This research deals with how we can use IT to achieve the objectives of shari'ah towards solving the current Covid-19 crisis in the light of Maqāṣid Al-sharī'ah. IT has an immense role in achieving the objectives of shari'a both for Muslims and non-Muslims. The researchers used the descriptive methodology and methodologically. Therefore, the importance of this research is to focus on how to observe IT in contemporary problems. Thus, Research Objectives are: Definition of information technology (IT) and Maqāṣid Al-sharī'ah, Description of the role IT in the service of Protection of Faith (Din), Protection of Lives (Nafs), Protection of wealth (Mal), Protection of intellect ('Aql) and Protection of progeny (Nasl). concluded with the most important results and recommendations.

**Keywords:** Information Technology (IT), Maqasid al-Sharī'a, Islamic Law, Crises, Covid-19.

### 1. Introduction

There are many differences between the old means and modern technology. On account of this, if we need a qualitative change, we should use modern technologies to replace the old technologies. Contrastingly, Muslim Ummah is not fully aware of this important sector. They are falling behind in the race. In this competitive age, most Muslims practice Islamic propagation activities through the traditional ways and media such as door-to-door communication and arranging Islamic gatherings, etc. However, the world is changing every day and modern communications create new opportunities for all kinds of activities. Therefore, we need to reshape the Islamic propagation programmes according to the demand of the time. We should utilize all the facilities of ICT and media and avoid their negative effects for the sake of Islam and Muslim Ummah, following the basic rules and guidance of Islam. (Md. Shahidul Haque, 2016). Today, we cannot deny the importance of the world of technology, we know Science and technology have brought both benefits and harm to humanity. Despite the benefits being much greater, most uses can be utilized for both good and bad purposes. A doctor uses a knife in surgery to save lives while another person might use it to kill people. Nevertheless, Islam has encouraged its followers to seek knowledge in different ways.

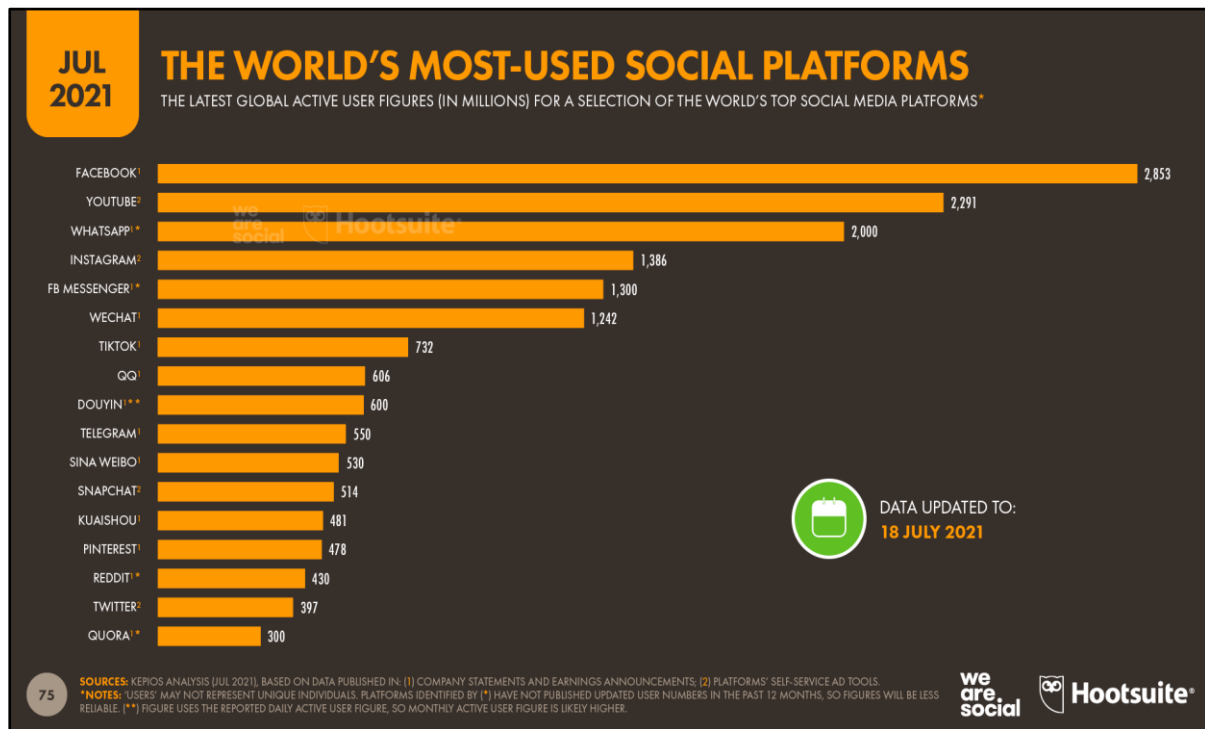


Figure 1. The World's Most-Used Social Platforms

Data shown in Figure 1 which refers to July 2021, we can see the world's most – used social platforms. There are many social media like Facebook, YouTube, WhatsApp, and others. As is evident from the figure, the highest used social media is Facebook. The rest of the data shows more than two million active users in YouTube, WhatsApp ranked with two million, in the third-degree Instagram and Messenger limits to one million and 300 thousand users. This shows that technology information has a clear role to play through better social communication and people seated in their homes during times of crisis.

## 2. Research Method

In this section, the researchers used the descriptive methodology and methodologically. We will explain in detail how we can use IT in the service of the objectives of Islamic Law.

## 3. Information Technology (IT) and Masalih in the Light of Maqāṣid Al-Sharī'ah (Objectives of the Shari'ah)

Sharia: the system of religious laws. The context, Islamic Shari'ah, is the term that can refer to the purposes of the Islamic faith. The Objective can enhance the scope and caliber of ijtihad) (Kamali, 2003). Maslahah means 'benefit' or 'interest'. It is synonymous with Istislah. Islamic law did not instruct nor prevent us from practicing it. Technically, Mursalah refers to accepting public interest in the absence of ruling regarding an issue from the Quran or Sunnah. (Abu Ismael al-Beirawi, 120). As the shari'ah is seen as the constitution sent by the Lawgiver for people to follow and organize their life thereby, the objectives of the shari'ah reflect the objectives of the Lawgiver as to how people should build their relation with Him, with each other, with other creatures, and with the entire universe if it needs to. It is the teachings of the religion that curb desires, arouse the conscience, and instill the sense of consciousness of the All-Watchful who knows man's secrets as thoroughly as He knows one's appearances. Therefore, "faith is the most powerful principle for the integrity and rectitude of this world and the most valuable for its order and safety." (Al-Maward, 1985).

### 3.1 Types of Masalih

- Maslahah canceled by the text - Maslahah (benefit/interest), which is canceled due to a ruling from the text. All agree that this kind of Maslahah is invalid.
- Maslahah was approved by the Shari'ah - Benefit, which the Shariah does not forbid.
- Adopting Maslahah (benefit/interest) in an action from which there is no ruling from Quran nor Sunnah (Abu Ismael al-Beirawi, 2007).

There is no debate amongst the Ulema on the first two types of Maslahah al Mursalah. However, there is a disagreement regarding the third type of Maslahah. (Abu Ismael al-Beirawi, 2007). The five *usul* (principles) is Maslahah and whatever fails to preserve them is *Mafsadah* and its removal is Maslahah. (Al-Ghazali, 1984). Scholars have divided Maslahah into three categories: the first type of Maslahah which the Quran or sunnah has expressly upheld and has enacted a law for its realization.

The second type of Maslahah is the invalidated Maslahah, or Maslahah *mulgha* which the Quran or Sunnah has nullified either clearly or by the indication that could be found in sharia. The third variety of Maslahah is the *masalih* that has been validated after the ending of the divine revelation. Namely the Maslahah Mursalah (Faridl Noor Hilal, 2014).

1. The Circle of the Essentials:

They found that these rules are there for the protection of five aspects or dimensions: Protection of faith; Protection of life; Protection of wealth; Protection of intellect; and Protection of progeny.

2. The Circle of the Complementarities.

3. The Circle of the Embellishments. (Hassan, 2014).

The Maslahah in general is divided into three types, namely, the 'essentials' (*Daruriyyat*), the complementary' (*Hajiyyat*), and the 'embellishments' (*Tahsiniyyat*).

Kamali said: *daruriyyat*, followed by the complementary benefits, or *Hajiyyat*, and then the embellishments or *tahsiniyyat*. The essential interests are enumerated to five, namely faith, life, lineage, intellect, and property *Hajiyyat*. As well as complementary interests, defined as benefits that seek to remove severity and hardship that do not pose a threat to the very survival of normal order such as *Tahsiniyyat*. *Tahsiniyyat* is the focal point of desirables as they seek to attain refinement and perfection in the customs and conducts of people at all levels of achievement. (Hashim Kamali, 2000).

Although the concept of *Maqasid Al-shari'ah* was fully perceived by classical Muslim scholars of jurisprudence, as a researcher can easily notice, they did not give it a technical definition. Several definitions, however, have been given by contemporary scholars to the concept of *Maqasid al-shari'ah* (al-Khadimi, Nur al-Deen, 'Ilm *Maqasid al-Shari'ah*, 2001).

Defining Law (*al-hukm al-Taklifi*) using information technology to achieve the *Masalih* and *Maqasid Al-shari'ah* (Objectives of the *Shari'ah*):

The use of information technology may be an obligation (*Wajib*, *Fard*), in the case of those who benefit from others in the virtues of business, ethics, and protection of religion. The use of information technology may be *Mandub* (Recommended) to those who ethically use it for good.

The use of the information technology may be permissible if it is not muhram, such as reading the newspaper, being up to date with daily news, public information that is being disseminated, and so on. The use of information technology may be Makruh (Abominable) to those who use it in wasting time.

The use of information technology may be Haram (Forbidden) to those who use it to perform transgression or detestable deeds, such as watching forbidden videos or harming others. Therefore, we need to use information technology in a veracious way to achieve the objectives of Shari'a.

#### **4. IT is in the Service of Protection of Faith (Din)**

IT has umpteen roles in serving the Protection of Faith (Din). Nowadays it's considered an obligation for the entire Muslim community to protect Islam. In this day and age, the Islamic world should use information technology to its best means to achieve the goal of the protection of religion. If the purpose of the specialists is to help maintain the Islamic era in a modern way, a specialized group of Muslims is necessary to master information technology to help scholars disseminate the word of Allah and invite people to Islam (Da'wah). Islamic propagation is an integral part of Islam. Every Muslim must be involved in Islamic propagation activities. (Md. Shahidul Haque, 2016). New technologies replaced the traditional way of communication processes. The system of conveying messages advanced and evolved over the years and it will continue to evolve in the future. The communication process may evolve ever so often, but the obligation for Islamic propagation activities will not change until Doomsday. If any Muslim wants to perform these activities accordingly, he or she should use the techniques and technologies appropriate to his/her age. (Md. Shahidul Haque, 2016).

##### **4.1 Teaching The Holy Quran:**

We can use IT to teach The Holy Quran: The first revelation of the (Qur'an) from Allah given to our beloved Prophet (SAW) asked him to read. The book of Allah (Qur'an) is now available on countless software applications. With the advancement of IT, it is possible to read the (Qur'an) online without buying a hard copy of it, including various translations and numerous interpretations (Tafseer) in different languages. Moreover, IT improved the efficiency of practicing Tajweed rules (the pronunciation) with E-learning through correct and undisputed Qur'an recitations. (Sayed Ebrahim Hosseini, Abdullatif Ahmadi Ramchahi, Raja Jamilah Raja Yusuf, 2014).

Tajweed consists of essential rules to help Muslims correct their pronunciation when reading the Holy Qur'an. The significance of this remark is Narrated by 'Uthman ibn Affan: The Prophet (ﷺ) said, "The best among you (Muslims) are those who learn the Qur'an and teach it." ( Sunan Abi Dawud )

It appears from this hadeeth that the virtuous are those who learn the Quran and teach it to others. Not only by old means. But using modern technology is necessary and advised as well. There are abundant ideas to use technology in teaching the Holy Qur'an. For instance, we can demonstrate a visual representation or AR of the 'Rhetorical Miracle of the Fetal Growth Stages' according to the Quran. Mobile Applications utilizing 2D animation for animals stories mentioned in the Qur'an in multi-language.

##### **4.2 The Invitation to The Islam Da'wah:**

We can use information technology to invite mankind to Islam peacefully. Contemporary Muslims have learned how to use IT to obtain Islamic materials. Such materials include among others the translation of the Qur'an, Tajweed, Hadith, and Tafseer. (Sayed Ebrahim Hosseini

& et, 2014). In addition, we can use IT in Da'wah. Zeinab Al Ashry (2014) defines the literal implication of Da'wah: "When Da'wah is used in combination with Islam it means to invite mankind to submit to Allah willingly, meaning to worship Him alone, follow His Straight Path, and keep away from all sorts of disbelief and evil." (Ashry, 2014). A Guide to Giving Da'wah to Non-Muslims. Kuwait: IPC Islam Presentation Committee. This upward trend includes online videos of Da'wah, website links, different blogs, and social media platforms in distributing the teachings of Islam.

As explained, more than 1.6 billion Muslims reside in various corners around the world and they require accessibility towards Da'wah. Many Islamic talks and discussion rooms are run by different scholars. It can be accessible in Paltalk, on a course of 24 hours a day. (Sayed Ebrahim Hosseini & et al, 2014)

### **Internet Relationship.**

Present-day, every Muslim and non-Muslim can listen not only to Islamic talks by famous researchers of the Muslim world but take further part in online discussions on various Islamic topics as well. They have the opportunity to ask questions, convey their perceptions and knowledge. (Sayed Ebrahim Hosseini & et al, 2014). Moreover, with IT, we can defend Islam in all its concepts. An-Nu'mān ibn Bashīr (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The example of the one who abides by the limits prescribed by Allah and the one who transgresses them is like the example of a people who boarded a ship after casting lots. Some of them were in its lower deck and others were in its upper deck. When those in the lower deck needed water, they had to go up and pass by those above them. So they said: 'If we could make a hole in our share of the ship so that we would not bother those above us.' If those in the upper deck leave them to do as they wish, they will all perish, but if they stop them, they will all survive [Al-Bukhari, Hadith 187]. From this Hadith, we can learn the consequences of committing acts that are forbidden in Islam. Preserving Islam is by learning it, teaching it, spreading it, and defending it. It is easy to invite others to Islam using IT. Allah (SAT) said: Say (O Muhammad SAW): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e to the Oneness of Allah - Islamic Monotheism) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah)." [12:108].

Maintaining social solidarity work and the concept of one nation: Allah said: Truly! This, your Ummah [Sharia or religion (Islamic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [21:92].

We use IT to achieve the worship of Allah Almighty: It is one of the greatest goals whose purposes are the right of Allah alone.

### **5. IT in the Service of Protection of Lives (Nafs):**

The second of the Darooriyaat (essentials) is al-Nafs (Lives) and is the topic of discussion in this post. We will look at the protection and preservation (Hifdh) of this Daroori, keeping our approach the same form as our presentation of Hifdh al-Deen in the previous post.

A definition of the term Nafs is a mixed sequence of 'soul', 'life', and 'a person'. It comes from a root verb (na-fu-sa) defined as 'precious', 'valuable' and 'priceless'. These meanings are taken together to help us appreciate how the concept of life is understood in Islam and why

its protection is so important. Our life is one of, if not the most, valuable phenomena that we as human beings share and is therefore considered to be Daroori (essential) (Tarshany, 2016). "One view identifies Shari'ah with Islamic laws regulating the Man-God relationship and interactions between people. Shari'ah in this perspective is limited to the domain of the law that regulates practical aspects of human life. For instance: personal, societal, state, or international relationships. When Shari'ah is reduced to Islamic law, it is then often equated with Fiqh. Thus far, Maqasid Al-Shari'ah is put in the framework of the objectives of 'Islamic law' or the objectives of 'Islam in legislation'.

The second view of Shari'ah is wider, considering it a system of life that encompasses all aspects of the belief system. The system of ethics, morals, rules governing the Man-Allah relationship and human relationships. Shari'ah in this perspective covers the entire spectrum of Islamic life. Including belief, morality, virtues, and principles of guidance on economic, political, cultural, and civilizational matters that concern not only the Muslim community but also all of humanity. With this consideration in mind, Shari'ah could be understood to be equivalent to religion, encompassing all of human life (Mohammad Akram Laldin and Dr. Hafas Furqani, 2015).

### **5.1 Technology Use In Hospitals**

When treating patients, we can use information technology with doctors, monitoring their health status and medication appropriate for them. We can use IT in the service of Protection of Lives (Nafs) such as the use of robots in hospitals, sterilization, and treatment of patients. Information and communication technology has been employed in the field of health and telemedicine, to raise the health level of the residents of remote areas and rural areas, which reduces the expenses of treatment and travel.

We can use information technology, cleansing patients' bodies from the impurities of one soul. Abu Malik Al-Ash'ari (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said: "Purity is half of Iman (faith) in a (Muslim).

We can use information technology to help patients perform ablution as well. Allah said: O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles [5:6].

Furthermore, we can use information technology to be more familiar with the transmission of the COVID-19 and how to lessen its symptoms.

### **5.2 Using Technology to Know The Patients:**

We can use information technology to be acquainted with patients, without approaching or shaking hands with them. Minimizing infections. Qatada reported: I asked Anas, "Was it a custom of the companions of the Prophet (ﷺ) to shake hands with one another?" He said, "Yes." (Sahih al-Bukhari).

'Amr b. Sharid reported on the authority of his father that there was in the delegation of Thaqif a leper. Allah's Apostle (ﷺ) sent a message to him: We have accepted your allegiance, so you may go. (Sahih Muslim).

## 6. IT in the Service of Protection of Wealth (MAL):

### 6.1 Technology Can Be Used In The Corona Epidemic Through Endowments:

People can be encouraged to donate money in the COVID-19 epidemic, using technology to donate via the Internet. Muslims all over the world are exposed to the Waqf practice. (Zuraidah Mohamed Isa et al, 2011). Am wakf or general wakf, refers to any form of charitable dedication or endowment made to support all public welfare purposes without stating any special beneficiaries (be it any individuals, organizations, or institutions) (Che Zuina Ismail & et al, 2014) Qardh-Al-Hasan is served as one of the most important tools in Islamic finance. (Mohammad Haider Syed & et al, 2020).

As explained earlier COVID \_19 has brought a great disaster worldwide. Mostly to the poor and the Islamic countries. Nevertheless, Muslims in other countries must use Qardh-Al-Hasan to tend and help the needy and the poor. (Mohammad Haider Syed & et al, 2020).

Waqf, transfer-type redistribution, can be used to generate continuous and regular income for the poor. It is considered a productive and beneficial source of distribution, from the wealthy to the poor. To make waqf more effective, the waqf administration will need to plan both primary (target) and secondary projects (Rininta Nurrachmi, 2012). The importance of Qardh-Al-Hasan is greater than Zakat with the implication that numerous people are not eligible for Zakat. The reason for that is, the wealth of different individuals exceeds the minimum set for accepting zakat. Thus, these people can easily accept the Qardh-Al-Hasan (Mohammad Haider Syed et al, 2020). One of the biggest differences between Zakat and QH is that Zakat cannot be accepted by everyone. Rather not everyone is entitled to receive Zakat whilst QH can be accepted by anyone who needs money, regardless of whether they are rich or poor. (Mohammed Haider Syed et al., 2020). Waqf's benefits can be divided into two categories: either publicly or privately, with the intention of the donor getting closer to Allah Almighty. (Hanifa Muhlis Ghazali and Che Muhammed Hafez Che Ismail, 2019). Various individuals, institutions, and ultimately society can benefit from Waqf and Infaq money (Muhammad Faisal Muhammad Yusuf, Mazlin Hani Hasro Al-Din, and Nurhanani Rumli). Establishing educational, health, or social projects...etc, is a very important part of this task and a great achievement of a future building destination. Using technology to revive the role of the endowment. It was narrated that 'Umar (may Allah be pleased with him, said): "Umar came to the Messenger of Allah and said: 'O Messenger of Allah, I have acquired some wealth the like of which I have never acquired before. I had one hundred head (of livestock) with which I bought one hundred shares of Khaibar from its people. I wanted to draw closer to Allah, the Mighty and Sublime, through it.' He said: 'Freeze it and donate its fruits.' (Sunan an-Nasa'i). Carrying out Waqf, Islam encourages spending for the sake of Allah (SAT). Allah (SAT) said: O you who believe! Spend on the good things, which you have (legally) earned [2:267]. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased)." (Muslim). Narrated Anas: When the Prophet (ﷺ) ordered that the mosque be built, he said, "O Bani An-Najjar! Suggest to me a price for this garden of yours." They replied, "By Allah! We will demand its price from none but Allah. (al-Bukhari).

Being merciful to the people and the animals. Narrated An-Nu`man bin Bashir: Allah's Messenger (ﷺ) said, "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it." (Al-Bukhari).

## **6.2 Apps To Save Your Money:**

There are plenty of apps to save you money and tools. A good example of that is face ID. Provides intuitive and secure authenticated enabled. Similarly, electronic marketing, with the development of information technology, providing the opportunity for everyone to display their products on a wider and comprehensive scale, as well as improving their choices through the offered alternatives, working to increase productivity, save time and effort. Electronic economics: Electronic economics: means carrying out the sale, purchase of goods services, and information through an electronic system between the producer, the supplier, and the consumer.

The information technology industry is an important sector in the economy of many countries. In today's business world, the internet plays a vital role in fast and accurate communication. (Sayed Ebrahim Hosseini & et al, 2014). Media and Information Technology play an indispensable role in disseminating news and educating on issues relating to social, economic, political, and religious concerns. (Abdi O. Shuriye, 2013). It is revealed that the use of these new information and communication technologies (ICTs) is expanding rapidly in the world (Abdi O. Shuriye, 2013).

Grant succession to (the present rulers) in the earth: Allah (SAT) said: Believe in Allah and His Messenger (Muhammad SAW) and spend of that in which He has made you successors. In addition, such of you who believe and spend (in Allah's Way), there will be a great reward. [57:7].

## **6.3 Reduce Corruption**

Technology can be used to reduce corruption and direct money income. Allah (SAT) said: (sins and disobedience of Allah, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness], (by repenting to Allah and begging His Pardon). [30:41].

## **7. IT in the Service of Protection of Intellect ('AQL):**

### **7.1 Education:**

Technology can be used in e-learning in the Covid-19 crisis to achieve intellectual protection ('Aql). The Malaysian Education Blueprint 2015-2025 (Higher Education), or the MEB (HE), laid out ten shifts to encourage continued excellence in Malaysia's higher education (Ministry of Higher Education Malaysia, 2017).

Seven main potential sources of income for the exhibition of universities. Universities can explore new ways to generate income from several sources. Examples of that are using waqf(Endowment) fundings such as Waqf Contributions, Corporate al-waqif, Alumni al-waqif, Public al-waqif, and Waqf Irshad (Government) (Ministry of Higher Education Malaysia, 2017).

Information Technology gives Muslims the opportunity to gain Islamic education from their homes through virtual classes. Islamic games and videos are accessible for children to learn Islam through them. This way, fun, and interactive software applications motivate Muslim children to learn Islam joyfully. (Sayed Ebrahim Hosseini & et al, 2014).

Education development: the technical development that occurred during the recent period in information technology and its entry into the educational system, has led to a great elevation



in the educational process. In addition, smart panels have been introduced in education to save time, effort, and it has led to numerous benefits from it.

Artificial intelligence systems can adapt educational programs to students' needs. Artificial intelligence systems can change the role of teachers to facilitate the education process for students through information technology. It can help students improve learning and may even be a substitute for world private lessons. The use of deep learning through information technology helps students understand the lesson and develop their skills.

Technology helps us increase science through distance learning and E-learning. Furthermore, spreading science through technological applications is considered a continuous charity. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "Allah makes the way to Jannah easy for him who treads the path in search of knowledge." (Muslim).

## **7.2 Verify Information:**

At this moment, the Covid-19 crisis has fundamentally changed many things, however by using technology, we can verify crucial information before it is disseminated. Allah (SAT) said: "When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous." [24:15]. Technology helps us check the accuracy of the informed news before spreading them. Allah (SAW) said: "When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaitan (Satan), except for a few". [4:83].

## **7.3 Share Information:**

With IT we can share information for knowledge and social change. (Abdi O. et al, 2013). Abu Hurairah (May Allah be pleased with him) said: The Prophet (ﷺ) said, "It is enough for a man to prove himself a liar when he goes on narrating whatever he hears." [Muslim]. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "When a man dies, his deeds come to an end, except for three: A continuous charity, knowledge by which people derive benefit, a virtuous son who prays for him." (Muslim).

The new media is a catch-all term for the Internet, email, blogs, social networking sites like Myspace, Facebook, Twitter, digital TV, and mobile phones. It has become a world-famous information platform. It is the unique new form of technology-mediated media, especially the Internet. (Abdul Kadar Muhammad Masum et al, 2011).

Spreading knowledge among people and keeping it: Allah (SAT) said: "Allah will exalt in degree those of you who believe, and those who have been granted knowledge. In addition, Allah is Well-Acquainted with what you do. [58:11].

# **8. IT in the Service of Protection of Progeny (NASL):**

## **8.1 Helping The Family:**

Parents use technology, to assist and follow their children's education constantly.

Technology can be used in managing and keep your home safe, caring for the elderly and children.

## 8.2 Use Technology in Useful Games:

Electronic games are meant to achieve certain goals for a specific type of audience. Electronic games have undeniable benefits for children's brain development, improving social skills, discovering and learning new information, facing and solving problems independently, while working to improve a child's vitality. Especially very fond experiences with science and knowledge, increasing focus apart from the boring repetition of science lessons in schools. (Tarshany et al, 2020).

## 9. Conclusion

This research deals with how we can use IT to achieve the objectives of shari'a to help us solve present problems in the light of Maqāṣid Al-sharī'ah (Objectives of the Shari'a). IT has an immense role in achieving the objectives of shari'a and solving issues in this time of crisis Specifically to Muslims and non-Muslims. Great examples of that are: IT in the service of Protection of Faith (Din), IT in the service of Protection of Lives (Nafs), IT in the service of Protection of wealth (Mal), IT in the service of Protection of intellect ('Aql), IT in the service of Protection of progeny (Nasl) and concluded with the most important results and evidence. Therefore, in this time of crisis, we recommend the use of information technology to execute duties of various Islamic applications, for the benefit of people in their homes, focusing on achieving the objectives of the Sharia mentioned above.

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## Abstract in Arabic

### تكنولوجيا المعلومات في خدمة مقاصد الشريعة (كوفيد -19 إنموذجا)

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#### الملخص

لقد واجهنا العديد من المشاكل في حياتنا خاصة في هذا الوقت من أزمة وباء كورونا 19 وتكنولوجيا المعلومات هي أحد الحلول لحل هذه المشكلة، ويتناول هذا البحث كيف يمكننا استخدام تكنولوجيا المعلومات لتحقيق مقاصد الشريعة و حل أزمة كوفيد -19 في ضوء مقاصد الشريعة، وتكنولوجيا المعلومات لها دور كبير في تحقيق مقاصد الشريعة لكل من المسلمين وغير المسلمين. وقد استخدم الباحثان المنهج الاستقرائي والوصفي، لذلك تكمن أهمية هذا البحث في التركيز على دور تكنولوجيا المعلومات في حل المشكلات المعاصرة. وبالتالي فإن أهداف البحث هي: تعريف تكنولوجيا المعلومات ومقاصد الشريعة، وبيان دور تكنولوجيا المعلومات في خدمة مقصد حفظ الدين، مقصد حفظ النفس، مقصد حفظ المال، مقصد حفظ العقل، و مقصد حفظ النسل، واختتمت بأهم النتائج والتوصيات.

**الكلمات المفتاحية:** تكنولوجيا المعلومات ، مقاصد الشريعة ، الشريعة الإسلامية ، الأزمات ، كوفيد 19.