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The jurisprudence of health and the COVID-19 pandemic: Analysis of factors

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Abstract---Background and Aim: Islamic jurisprudence has sought harmony with human nature and life, thereby paying attention to the material and spiritual dimensions of human life. Islamic rules are based on human values such as respect for human dignity and apply to all temporal and spatial conditions. Shiite jurisprudence has benefited from the Qur'an and the Sunnah of the Prophet of Islam and the Ahl al-Bayt. In the field of health, it has played a pivotal role in maintaining and promoting the health of society throughout history. The purpose of this study was to examine the jurisprudential principles of health, especially those deemed relevant to the coronavirus pandemic. Materials and methods: This study seeks to examine the jurisprudential principles of health in a descriptive-analytical method and uses library resources to discuss the principles of health jurisprudence during the COVID-19 Pandemic according to Shia viewpoint. Conclusion: In the field of health, Islamic jurisprudence relies on principles including responsibility, avoiding self-harm, the preeminence of health in religious law, the predominance of the public interest over personal interests, justice, the prioritization of prevention over cure, and the observance of divine limits. During the COVID-19 outbreak in Iran, the high-ranking clergymen of Iran adopted a wise moderating stance to implement the principles of health jurisprudence, the results of which would reflect the vibrancy of Shiite jurisprudence in maintaining and promoting public health.

Keywords---jurisprudence, Islam, health, Shia, COVID-19.

Introduction

The Coronavirus pandemic is a current event highly endangering human health. Health has long been deemed one of the primacies of every nation and country, yet it has been recently put to great challenge by the outbreak of Coronavirus disease [1,2]. Much like security, health is one of the virtues whose significance and value are only realized when gone missing. It has been narrated that “There are two blessings only known when missing, health and security” [3]. Since the advent of Islam, health sciences have always been of high interest. The importance of health is such that the Holy Prophet (PBUH) said that “There is no good in life except with health” [4]. Imam Baqir (PBUH) has said that “No knowledge is like the one that provides health, and no health is like that of the heart” [5]

Nevertheless, it is widely perceived in Islam that health and disease are divine tests. That is, God sometimes tests humans with blessings and sometimes with scourges. It is stated in Surah Al-Fajr that “As for man, whenever his Lord tests him, and grants him honor, and blesses him, he says, ‘My Lord has honored me,’ but when He tests him and tightens for him his provision, he says, ‘My Lord has humiliated me’” [6]. Early Islamic physicians studied jurisprudence and other sciences alongside medicine, as they were committed to Islamic law and jurisprudence. Monotheistic arguments are frequently witnessed in the books and writings of early Islamic physicians. Ibn Sina often greets the Almighty Creator in the book of the law, as if he is seeking sings of God Almighty in describing the physical body. Unfortunately, this pleasant approach is no longer seen in the rather soulless Western texts over time [7].

Islamic jurisprudence is in harmony with human nature and human life and seeks consistency with era-related developments. There is no strictness and rigidity evident in the basic rules established by Islam, and if performing a religious duty causes extreme rigor, it would be discarded of effect. Therefore, there should be no harm in all interactions. It has been narrated that “Seeing harm and causing harm is prohibited in Islam.” On the other hand, justice and respect for the rights of others are of utmost significance in Islam, and there are various promises for buyers and sellers in Islam to avoid harm [8]. A great academic point of interest in Islam is that, unlike other religions, the spiritual and the material dimensions of human life are deemed of utmost importance. This religion is based on respect for human dignity and other human values and applies to all eras.

Considering the significance of health-related issues in any society, this research seeks to discover the principles of Islamic jurisprudence regarding health. It further seeks to examine the view of Shiite jurists in health-related crises, such as that of the COVID-19 Pandemic, using the opinion of high-ranking clergies. As such, the purpose of this study was to elaborate on the role of the principles of health jurisprudence in containing the Coronavirus disease.

Materials and Methods

This current research is a descriptive-analytical study that employs the contribution of library archives to examine the jurisprudential principles related to health according to the perspective of Shiite jurisprudence.

Findings

Islamic rules are based on human values such as respect for human dignity and are applicable to all temporal and spatial conditions. During the COVID-19 outbreak in Iran, the high-ranking clergymen of Iran adopted a wise moderating stance to implement the principles of health jurisprudence, the results of which would be the reflection of the vibrancy of Shiite jurisprudence in maintaining and promoting public health. According to the principles of health jurisprudence, following medical instructions such as wearing a mask and undergoing vaccination is of utmost necessity to prevent the spread of COVID-19 disease and to protect the health of oneself and others.

Concepts

Jurisprudence

In its most general sense, jurisprudence can be defined as the knowledge of religion. However, in a more specific sense, jurisprudence is defined as the science of religion and religious subdivisions and inference of individual and social responsibilities of man from a collection of religious texts regarding human behavior and attitude, thereby seeking salvation and perfection of the human race. As such, Islamic jurisprudence can be perceived as the understanding of God's wisdom extracted by examining the rules received from revelatory sources for the behavior of humans. In Islamic law, every *wajib*, *mustahabb*, *makrooh*, and *haram* act is based on an explicit or implicit ruling obtained from jurisprudential sources [9]. The sources that Shiite jurists use in deriving religious rules are the *Holy Quran*, *Sunnah* (lit. tradition), *Ijma'* (lit. consensus), and *Aql* (lit. reason). The rules of jurisprudence that are obtained based on these sources exhibit the correlation between Sharia and reason. Some of the jurisprudential rules used in the field of health are *alterum non laedere*, the negation of distress and constriction, and the principle of emergency. According to these rules, which are also accepted from a logical point of view, harm and great rigor should not be inflicted on people, and on the other hand, necessary action should be taken for protecting human life and health.

Shiite jurisprudence has greatly benefited from the words of the Ahl al-Bayt of the Prophet (Shiite Imams), who are also considered its founders. Ahl al-Bayt is perceived as equal to the Qur'an in revelatory significance, and their views are in line with the teachings of their noble ancestor, the Prophet of Islam. As the perceived spiritual successors of the Imams, Shiite jurists took on the religious cause and achieved great progress and innovation in the science of jurisprudence, resulting in books such as *Jawahar al-Kalam* and *Urwa al-Wothqa* [8].

Health

One of the fundamental questions in medical philosophy is the concept of health. The most relevant definition of health in the scientific spheres is offered by the World Health Organization. According to this definition, health is not simply the absence of disease but also the complete physical, mental and social well-being. This definition has also met with a wave of criticisms. The term “complete” may require considering a very narrow margin of health, thereby perceiving a great share of people as sick. For example, a disabled person who has otherwise a vibrant satisfactory life may not fit into this definition of health. It should be determined whether all three dimensions are necessary for a person to be considered healthy or is one of these features should be given more weight compared to the others.

On the other hand, this definition broadens the ground for medicalization. That is, areas that are not fundamentally medical, such as beauty, obesity, and slimming, may now be given medical attention, the corresponding interventions prescribed for minor daily issues. It may also have implications for superior humans and genetic manipulation, leading to social latent health anxiety [10]. However, this discrepancy may be rooted in the definition of man, his/her identity, and the purpose of his/her life. In non-divine schools, man is a material being with a biological, psychological, and social identity (and a recently added spiritual dimension) who does not necessarily believe in God and the afterlife. Such schools map the purpose of human life and his needs and even spirituality to this world. Nevertheless, a major feature of the divine schools is belief in the origin and resurrection day. In Islamic teachings, God created man with a divinity-seeking nature, as his righteous deeds can lead him to salvation. In a lifestyle based as such, man is brimmed with peace, grace, love, and kindness to others. Deviating from this divine nature and committing sin is a cause of ailment that makes man unsatisfied with life, plaguing him with greed, jealousy, and malice [11].

Fundamentals of health jurisprudence

Purity

Islam emphasizes health and cleanliness, introducing it as a sign of faith, who are promised paradise eventually. As such, one of the concepts emphasized in the Qur'an and Hadith is purity and cleanliness. In Surah Al-Baqarah, verse 222 that “Allah loves the repentant and loves the purified” [12]. It is also stated in Surah Al-Muddaththir, “Keep your clothes clean” [13]. On the other hand, non-observance of personal hygiene has been strongly condemned in Islam. In another hadith, Imam Ali (PBUH) states that “always wash with water from bad odors and take care of your health, because God hates dirty people who do not observe hygiene” [14]. The importance of purity is such that in the jurisprudential books of Islamic scholars, purity and cleanliness have been assumed as a condition for the correctness of many acts of worship, and all treatises begin with the issues of purity. In Islamic jurisprudence, water is a major purifier, and the things that threaten health are introduced as impurities (*Najis*), including wine, blood, carrion, dogs, and pigs, among others.

In response to the question of why God has forbidden carrion, blood, pork, and wine, Imam Baqir (PBUH) stated in a hadith that “God has forbidden these things to His servants so that they may hate them and desire other things, because when God created things, He made lawful and permissible for them everything that keeps their bodies stable and is hence beneficial to them, and forbade them from whatever harmful to them” [15]. Therefore, the inclusion of health issues in the Muslim worshipping routine creates the necessary motivation to follow them. For example, regarding oral health, a hadith states that a Two *rak'ats* of prayer that is recited after brushing teeth is better than seventy *rak'ats* of prayer without a toothbrush [14].

Precedence of prevention over treatment

Today's sedentary lifestyle is highly endangering people's health, further exacerbated by poor diet. Accordingly, the World Health Organization has stated that lifestyle changes can combat the risk factors a major cause of death. For this reason, the organization's motto for the third millennium was declared the promotion of health and a healthy lifestyle.

Islam offers a comprehensive view of man, in which the creation of man is achieved in full merit and balance by God Almighty, and any disturbances in this system of creation will lead to the emergence of diseases. Accordingly, Muslim scholars believe that the purpose of medicine is to maintain health and hygiene. To further elaborate, Ibn Sina states that the purpose of medicine is to maintain health when healthy and restore it when sick. The physician considers himself a servant of nature and not a healer in this school. Because healing is a direct act of God and the actions of the physician are a mere prelude to the realization of healing [16]. In the view of Islam, the time of day and night and the time of sleep and illness play are pivotal to the integrity of health. In a hadith from Imam Reza (PBUH), it is recommended that every day be divided into four parts, namely (1) a part for praying to God, (2) a part for work and employment, (3) a part for socializing and social communication, and (4) a part to lawful pleasure-seeking [17]. For worship and praying, three periods during the day are mentioned as more graceful, namely, between dawn and sunrise, before sunset, and after midnight. It is further recommended to seek sustenance and employment right after sunset and until sunset. For rest, night sleep and middle-day nap are highly recommended. On the other hand, sleeping at the start of the day, after evening, and after the *Maghrib* prayer has been discouraged [18].

In addition to daily activities, month-based activities help individuals remain healthy. For example, fasting for three days each lunar month is recommended for health in narrations. In Islam, the time of conception also greatly impacts human health. An important part of a very healthy lifestyle is nutrition. In Islam, nutrition is perceived to the body, but it also affects the soul. It is stated in the Qur'an that one should pay attention to his food [19]. The health of humans before birth and during pregnancy depends on the proper nutrition of the mother. On the other hand, the legitimacy of earned money is of paramount importance in Islamic teachings because forbidden income has adverse effects on the human race. “Unlawful income wastes generations” [20]. In the Qur'an, Unlawful income is likened to forbidden fire that enters the body [19, 20]. Therefore, according to

Islamic jurisprudence, nutrition should be clean and *halal*, that is, it should not be *haram*, which consists of two parts, namely (1) inherently *haram*, such as wine and pork, which cannot be purified, and (2) non-intrinsic *Haram*, referring to things that are not *haram* in nature according to jurisprudence, but because they are obtained through illegitimate and illegal means, such as income from usury, bribery, underselling, hoarding, among others [23].

Furthermore, *halal* and clean foods must also be consumed in moderation. The holy Prophet has stated in a hadith that “The source of every disease is overeating.” Moreover, Imam Reza states that “If people ate less food, their bodies would achieve moderation and stability” [24]. Regarding the importance of diet and nutrition, Imam Ali (PBUH) states to his son, Imam Hassan (PBUH) that “You will not need treatment with four characteristics: Do not sit for a meal unless you are hungry. Stop eating while you are yet to be full. Chew food well and go to the bathroom before going to bed” [25].

High-ranking religious authorities, including Ayatollah Javadi Amoli, have also mentioned following science-based instructions as one of the basic issues of Islam, hence stating that the main focus should be on the issue of health and prevention to save society from the high costs of treatment. Therefore, Religious gatherings, like the Friday prayers and *i'tikaaf*, for which there was a perceivable threat of COVID-19 outbreak, were declared closed in mosques throughout the country.

Responsibility

In the Islamic point of view, human beings are of paramount status and hence have special value among other beings. As such, Islam has utmost regards for preserving human life and has thus mandated the preservation of lives on and by everyone. It is stated in Surah *Ma'idah* that “Whoever frees a human being from death, it is as if he has resurrected all human beings” [26].

In Islam, acts immediately needed by the society are called declared duties or obligations dischargeable alternatively*. Obtaining health sciences and medical practice are such obligations; it is obligatory to have doctors employed as much as sufficient. Otherwise, all people must provide facilities to alleviate this need [27]. Moreover, treatment of patients is also an obligation dischargeable alternatively for the physician. In the case of the exclusivity of medicine, it becomes a particularized duty to him/her [28]. If there is no other doctor with the required skill set immediately available, performing the medical operation becomes particularly obligatory on the doctor.

*Translated from (*Wajib Kafa'i*), an act or duty that is intrinsically incumbent on every Muslim but that as soon as it has been undertaken by any one Muslim, others are relieved from that specific obligation in that case, example being the duty of entombing a dead body which task has long since been undertaken by governments in Muslim states, the duty of a Muslim now accidentally coming upon a dead body, for example at a solitude, being only that of informing the nearest police authority immediately

Another issue that is extensively discussed in Islamic Jurisprudence is a medical liability. According to the rule of loss, causation, and the no-harm principle, causing loss of others' property, life, or health leads to liability. Doctors prescribing medicine without properly diagnosing the disease and relying on trial and error are liable for any harm.

In addition to doctors, public people are also required to hold themselves accountable by Islam. In Islamic jurisprudence, man is responsible for maintaining his health and society. Protecting one's health and taking care of the health of others is a religious obligation, and according to the rule of self-preservation, causing death is strictly prohibited in Islam. The Holy Qur'an considers the killing of a single soul to be equal to the killing of all human beings and the saving of a single soul to be equal to the saving of all human beings [26]. Therefore, with the coronavirus outbreak, following the health instructions is deemed obligatory, and negligence and violation of medical protocols are forbidden by *Sharia*, the most noticeable of which are putting on facemasks and undergoing vaccination. Therefore, the person who does not observe the protocols and hence transmits illness to other people must be held accountable. Islamic jurisprudence has given weight to personal health and public health. In Islam, it is highly recommended not pollute the environment and prevent disease. As such, it is stated in jurisprudence that "whatever harms Muslims in any way makes the perpetrator liable" [29].

The precedence of health in Sharia rules

In Islamic jurisprudence, health is one of the major criteria of jurisprudential rules. Rules that have potential harm to the health of individuals are annulled for the sake of precedence of health in Islam. For example, regarding fasting, the Qur'an states that fasting is not mandatory for patients and that they should fast on days that are otherwise healthy for such. In an *Istif'ta* (lit. legal opinion) from the Supreme Leader on fasting during the COVID-19 outbreak, it was answered that "fasting is a necessity and one of the pillars of Islamic law and it is not permissible to break the fast of Ramadan unless one thinks rationally that fasting causes illness, aggravation of a disease or prolongs illness, in which cases, fasting becomes unnecessary, but should be compensated for as soon as possible" [30].

According to the rules of jurisprudence, a Muslim woman should be preferably examined and treated by a female doctor when ill, but in cases where immediate and vital treatment is required, preserving life precedence over the sanctity of examination by a non-*mahram*. This ruling is applicable only in emergency cases, and hence referring to a non-*mahram* physician in unnecessary cases such as cosmetic surgery is not permissible. Abortion, which is forbidden because of the principle of human dignity, is deemed permissible in the circumstances requiring to protect the life or health of the mother, or owing severe fetal abnormalities, therein relying on the rule of negation of hardship, harmlessness, and urgency [31].

Observance of divine limits

All the rules of Islamic jurisprudence, whether obligatory or prohibitory, entail expediency and avoidance of corruption, the purpose of which is to observe the divine limits and sanctity. Imam advised his companions that before conducting trade, they should learn jurisprudence; otherwise, they may fall into the trap of usury. In health, people and health professionals should be aware of jurisprudential issues so that they do not suffer legal or moral consequences later. For example, it has been seen that in some areas, such as assisted reproduction, lack of attention to the rules of jurisprudence has created complex legal issues because from the jurisprudential point of view, using sperms others and donating sperm to others is forbidden [32].

There are also other instances of divine limits. For example, the privacy and clothing coverage of female patients should be observed and maintained by health workers, and in the examination and treatment, contacts only deemed necessary should be established. Awareness of this issue will make the patient comfortable and have trust. Furthermore, instances of not observing may lead to resentment and complaint of the patient. In this regard, the Supreme Leader has emphasized the training of female specialists and regard for the privacy of female patients [33]. In Western countries, medical ethics guidelines in medical centers require cultural sensitivity and privacy of Muslim patients.

In Islamic jurisprudence, the use of gold is forbidden for men, grounded on the sanctity of men resembling women. Medical research has also revealed the ill effects of gold on men's health [34]. In the case of organ transplants, it should be stated that man possesses his body, but possession that leads to irreparable damage or loss or death or desecration is not permissible and is thus *haram* [35]. Therefore, the sanctity of harm to self is one of the foundations of health jurisprudence.

The jurisprudence of halal food: In the teachings of Islam, nutrition and diet play a pivotal role in human health. In Islamic jurisprudence, food must be halal. Some harmful foods should be avoided. The Qur'an recommends eating clean meat and forbids things that are harmful to health. It is stated in *Surah Ma'idah* that meat of dead, blood, pork, slaughter without the name of God, an animal suffocated, killed in agony, thrown away, killed with a blow to the horn, and scavenged meat is forbidden for humans [36].

Justice-Orientation

The Qur'an directly commands justice and benevolence. In *Surah An-Nahl* and *Surah Al-Hujurat*, God commands to speak justly [37-38], while *Surah An-Nisa* demands returning bails and trust and judgment based on truth [39]. Furthermore, violating the rights of the people has been warned in *Surah Al-Hud*, citing it as the source of corruption and chaos on earth [40]. The Prophet of Islam made equality one of the pillars of his prophecy, thereby seeking to establish justice among the people.

Responding to the needs of people from disadvantaged areas, the superiority of public hospitals and centers over the private ones, the expansion of the affordable medical center, and the access of the people (whether rich or poor) to useful, effective, and complete medicine are among issues that the supreme leader has attributed to justice in health-related matters. Also, public sports are among things that greatly impact the health of all segments of the population, which is why the Supreme Leader has a high emphasis on [41].

Precedence of public interest over personal interests

Jurisprudential laws have never been enacted according to the wishes or desires of a mere group of people, but the public interest of all sects has been given weight [42]. Islam's economic program is based on good morals such as the sanctity of deceiving in trade, the sanctity of underselling, and the sanctity of harming others. One of the important things is to prevent hoarding. In his letter to Malik Ashtar, Imam Ali (PBUH) states that "among the merchants, people hoard for profit and high prices. They are harmful and a great flaw for the ruler and all members of society. As such, put a stop to hoarding, which is what the Messenger of God did" [43]. Accordingly, hoarding drugs and health supplies, which are objects urgently needed to protect the lives of the people and the health of society, is an extremely inhuman, a criminal act, and thus is forbidden in Islamic jurisprudence.

One of the important factors in promoting health is endowment and consecration in health, which has had a great impact on public health in all countries, even in non-Muslim ones. The Pasteur Institute of Iran is a successful example in this field that, during its nearly 100 years of service, has played an important role in containing infectious diseases in Iran and the world through the production of vaccines and biological products. Of course, the endowment sector in Iran is highly devoted to creating medical centers. Promoting this culture in other areas of health such as hygiene, education, and research is a big step in promoting health [44].

Social factors affecting health

Social factors can lead to both positive and negative effects on health. When the vast Islamic realm extended to extremes of the world, people with different languages and races sought to implement Islamic jurisprudence in all aspects of life. As such, jurisprudence has played a pivotal role in the social development and health of the people. Unfortunately, the colonialists gradually dominated over Islamic countries, guiding the people of the Muslim countries away from their soul-saving religion, which greatly impacted the lives and health of the people. Among the most significant social factors threatening health in today's world are hunger, vices, drugs, alcohol, and psychological warfare of the world's propaganda machines. The Supreme Leader has frequently pointed out that the current problems and plight of the people of the world, including the worrying state of health in human societies, are the results of injustice, discrimination, and selfishness of the so-called superpowers of the world. In Islam, narcotics is forbidden owing to the personal and social harm it brings about [45].

Independence and self-sufficiency

Realizing independence and self-sufficiency is one of the specialists' duties, which is why the Supreme Leader emphasizes that doctors should try to treat all types of diseases inside the country. Regarding medicine production, Ayatollah Javadi Amoli states that "Medicine should not consider itself dependent on the economy, production of domestic medicines should not be ground on being cheaper than its foreign counterparts, or abandon domestic drug production because importing foreign medicines is more cost-effective. We have to think bigger; our motivation should be self-sufficiency and independence, not economy and profit [46].

Based on the instructions of the religious leaders of Iran, medical experts were able to produce the Iranian COVID-19 vaccine, which is one of the important measures taken by experts to contain the coronavirus outbreak.

Ethics and health

What is of high interest in Islamic jurisprudence is that all rulings are rather based on moral virtues such as honesty, sincerity, social cooperation, and benevolence, among others, just like some of the rules of religion that are based on avoiding betrayal, lies, deception and other obscene traits. The very prerequisite to promoting public health is people's trust in health professionals and to follow their example. This trust is realized by observing moral values. The supreme leader states in this regard that "The physician is in contact with a person from birth to deathbed, so the ethics and behavior of physicians are highly effective in shaping the ethics of society. Therefore, the country's medical universities should pay more attention to the moral and religious education of physicians."

Ayatollah Javadi Amoli also stated, "The physician should know that he is not a businessman and that the patient is a human being and an eternal being who does not disappear when he dies. The physician must derive an important part of his science from ethics and not rely solely on laboratory and experimental sciences" [47].

Health professionals should strive to achieve and develop moral virtues and avoid moral vices to stand out in the conventional shackles of chronologies, as Muslim physicians excelled in science and practice in every era while being genuinely pious and pure. It has been said about Ibn Nafis that in the last moments of his life, a friend recommended wine to cure him, but he refused to drink, stating that I do not want to meet God with a wine-contaminated body [48].

Discussion and Conclusion

In the history of Islam and Iran, Islamic jurisprudence and health have always been affiliated with one another. Islamic jurisprudence can extract the divine rules for human needs in various fields, especially emerging issues, including health. In Iran, unlike some Islamic countries where there is a distinguishable gap between western-style health professionals and religious scholars, high-ranking clergies cooperate and interact with medical experts to respond to the emerging challenges based on the highly vibrant Shiite jurisprudence.

During the COVID-19 Pandemic, the supreme leader of Iran and the *Marja's* (high-ranking clergy) sought to establish a well-founded interaction with health professionals, which turned out to be of great profit in response to the crisis. At the beginning of the epidemic, the Supreme Leader called it a divine test stating that "the coronavirus disease is the perfect example of the verse 'We will surely test you with a measure of fear and hunger and a loss of wealth, ..., but give glad tidings to the steadfast' [49]; hence, the necessity of patience. Patience here refers to making the right decision and acting wisely.' He considered health as one of the most prominent issues of the country and based the expert opinions of the Ministry of Health on high-level decision-making and called on everyone to follow these instructions as such. In this regard, to prevent the spread of COVID-19 in the nation, the Supreme Leader emphasized that "any action that contributes to the health of the community and the non-outbreak of the disease should be promoted as graceful, and on the other hand, anything that contributes to the spread of the disease is an evil act. God Almighty has required us to feel and be responsible for our health and the health of others, i.e., the health of the people; As such, the first recommendation that we must fully observe is the rules that the experts determine for us, hence consider it our duty and deem it a necessary act" [50].

Regarding the COVID-19 outbreak, the views and opinions of the Supreme Leader, who is also the main jurist and religious authority of the country, clearly reflected the vibrancy of Shiite jurisprudence in maintaining and promoting the health of the people. While the leaders of some developed western countries did not take the COVID-19 seriously at the beginning of the epidemic, even to the extent of offering wrong and unscientific advice to the people, the Supreme Leader and other high-ranking religious authorities adopted a wise and intelligent stance from the very onset of the outbreak to lead the people and the authorities in controlling the epidemic. His efforts included the periodic demands of the supreme leader from the public to observe health protocols and avoid negligence, his continued support, and appreciation for the medical staff, requiring the wealthy to help and empathize faithfully with the poor, requiring and supporting the expert instructions of the Ministry of Health, encouraging and supporting the production of Iranian vaccines, the postponement of some religious rituals, such as Friday prayers, to maintain health and prevent the spread of disease, and personally observing restrictions such as not traveling and putting on masks, further elaborating the brilliant role of the Shiite jurist in the COVID-19 crisis.

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