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“The Purposeful Life: An Exploration of Life's Priorities According to the Objectives of Islamic Shariah”

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Abstract:

Examining the Islamic legal code's guiding principles, or Maqasid al-Shariah, this article explores the deep wisdom of Islam's Shariah. Islam offers a framework for interpreting life's goals through the three layers of Daruriyyah, Hajiyyah, and Tahsiniyyah, which mean "the essentials," "the complementary," and "the desirable or embellishments," respectively. The Daruriyyah stresses the basic requirements for personal and community prosperity by centering on the maintenance of life, religion, knowledge, family, and property. The goals of Hajiyyah and Tahsiniyyah, which deal with easing suffering and improving refinement, are considered as supplementary rather than independent endeavors. In light of the interconnected nature of the three groups, this essay encourages readers to consider whether they, as Muslims or not, are directing their priorities in accordance with the Daruriyyah. In addition, it encourages a critical assessment of extreme ideologies in light of these goals, highlighting the importance of a well-rounded and balanced lifestyle that is in line with Islamic principles.

Keywords: *Shariah, Maqasid, Daruriyyah, Hajiyyah, Tahsiniyyah, Islamic priorities, balanced living, Muslims essence of Life, purposeful living.*

Introduction

An Overview of the Evolution of Maqasid Understanding:

Maqasid (Arabic: is an Islamic legal theory known as Maqāṣid al-sharī'a (goals or objects of sharia). This also includes another related classical doctrine: maṣlaḥa (lit. 'public interest'), it has come to play an increasingly prominent role in modern times. The notion of maqasid was first clearly articulated by al-Ghazali, who argued that maslaha was God's general purpose in revealing the divine law, and that its specific aim was preservation of five essentials of human well-being: religion, life, intellect, lineage and property. Virtually all classical-era jurists acknowledge that maslaha and maqasid are legal concepts, but they differ on how it should be applied to Islamic law. Others saw maslaha and maqasid as devices used to explain or justify the application of particular rules derived from the Quran. Al-Imam as-Syatibi, the first person to explore this area, wrote on Maqasid al-Syari'ah in a chapter in his book, "al-Muwafaqat fi Usul as-Syari'ah." His presentation was in a well organized manner. He gave ample and detailed expositions on the matter. Other scholars--Imam al-Haramain al-Juwaini, for example--had spilled a lot of ink onto the surface of this issue. Without a sincere heart and an optimistic mind, how can the Islamic University produce people who can lead the Muslim world? said Muhammad himself in his Ghiyat al-Umam fi al-Tayyats al-Zhulam (الظلم تيات في الأمم غياث). From this, it is clear He insists that the only escape to this problem hinges on the implementation of Maqasid al-Syari'ah, a method frame work that extends it from the hypothetical to the real. Inside Islam then, this framework is the underlying concept and final goal. In addition, he consistently emphasized the significance of Maqasid al-Syari'ah in comprehending the Shari'ah scriptures, as he stated: Those who fail to see the objectives in commands and prohibitions don't know how Sharia law can be applied.

"Those who fail to comprehend the presence of maqasid (objectives) in the commands and prohibitions of Shari'ah do not attain a comprehensive and accurate understanding of Shari'ah."

(Source: (al-Burhan fi Usul al-Fiqh, Volume 1, page 101)

Al-Imam al-Juwaini's concept differs from al-Imam al-Syatibi's in that it is not quite as wide;

however, it does form the basis of a good foundation upon which subsequent academics constructed the science of Maqasid. His disciple, Hujjatul Islam al-Imam al-Ghazali, subsequently popularized the expression "ad-Dharuriyyat al-Khamsah". The intended purpose of the Sharia law regarding creation is fivefold: to protect their religion, themselves, their minds, their children and their assets. The Shari'ah has five primary objectives: protecting religion, maintaining life, promoting intellect, propagating descendants and securing property. (Source: (al-Mustasfa min 'Ilm al-Usul, 1/174)

The Maqasid al-Shariah (translated herein as the Objectives of Islamic Law) thus serves as a kind of prism, through which the article examines the objectives that one must adhere to in life. There are three categories that are used to categorize these priorities: The study of the profound wisdom that is contained within Shariah and the concordance of individual priorities with the criteria for well-being that are explicitly expressed in Daruriyyah are both subject to a great deal of stress. These two aspects receive a great deal of attention. The main point of the article is that these are not isolated categories and it urges people, particularly Muslims born in non-Muslim countries, to think about their priorities--do they have things in order? Therefore it is being encouraged to have a life philosophy that is comprehensive, balanced and consistent with Islamic teachings. Another advantage is that it makes radical ideas subject to evaluation in the light of these goals. Maqasid al-Shariah (the Islamic Shariah Objectives) is the basic framework on which are based many of the moral and legal principles found in Islamic law. Sometimes it is known as Maqasid al-Shariah. Some people view shariah, the Islamic law based on the Quran and the Sunnah (the teachings and practices of Prophet Muhammad), as governing all areas of a Muslim's life. The reason is that they are based on the Quran and Sunnah. On the other hand, to fully appreciate the more profound insight that Shariah possesses it is necessary to have an understanding of the objectives for which Shariah strives. By referring to such higher aims or goals that Islamic law attempts to attain, one can create a broad definition of maqasid al-Shariah. Another way in which the term might be defined is this. In fact, the attainment of these goals does not merely entail complying with legal standards; it encompasses all life's ethical and social facets as well as its spiritual ones. Islamic scholars have tried over the years to classify them by defining the aims as: (1) essentials, called daruriyyah; (2) complementary aspects, or hajjiyyah; and (3) desirable or embellishments, known as tahsiniyyah.

The concept of daruriyyah encompasses a variety of objectives that are regarded as essential for the general well-being of humanity. These objectives are enclosed in daruriyyah. Including the safeguarding and maintenance of life, faith, intellect, lineage, and prop are all aspects that shine under this category. reported to Shariah, they are the to the highest degree essential issues since it is thought that they are an absolute necessity for the creation of individuals and for their spiritual well-being.

The term "Hajiyah" refers to a add up of different actions or benefits that are intended to lessen the intensity and suffering of a situation without constituting a threat to the maintenance of habitue order. Allowing for flexibility in specific processes in enjoin to tighten unnecessary hardship is the resolve of concessions and allowances, which are included in this category. Tahsiniyyah is a term that describes the activities that are carried out with the resolve of refinement and perfecting human behavior. The resolve of these goals is to make a contribution to the whole moral and Negro spiritual development of individuals by concentrating on achieving perfection in various aspects of life, such as personal hygiene, devotional activities, and acts of Greek valerian that go around beyond what is required. Maqasid al-Shariah, in its most first harmonic form, is a comprehensive and adaptable framework that is capable to meet the ever-changing necessities of smart set spell simultaneously respecting the fundamental principles and priorities that are defined in Islamic law. This framework is both comprehensive and adaptable. In order for Muslims to successfully sail the complexities of modern living and ensure that their actions are in conformity with the higher ideals and wisdom that are highlighted in the Shariah, it is vital for them to have a firm grasp of these goals. This understanding is essential for Muslims to have. The Maqasid al-Shariah, as wel known as the Objectives of Islamic Law, is a concept that outlines the overarching goals and higher purposes that Islamic law strives to accomplish. In order to yield Muslims with direction in a variety of facets of their lives, this framework offers a comprehensive view on the ethical and legal concepts that are outlined in Shariah. Daruriyyah, which substance "essentials," Hajiyah, which means "complementary," and Tahsiniyyah, which substance "desirable or embellishments," are the three primary levels that are typically used to classify the Maqasid al-Shariah.

The five primary goals of Shariah that fall under the Daruriyyah category, which are as follows:

1. "Preservation of Religion" (also better-known as "Hifz al-Din"): This purpose places a strong emphasis on the safeguarding and maintenance of the Islamic sacred tradition. It involves the tribute of the fundamental tenets of Islam, the prevention of departures from fundamental beliefs, and the warrant of the freedom to practise one's religion without being persecuted. Maintaining the authenticity of one's spiritual beliefs is regarded as of the utmost grandness for some individual and common well-being.

2. The "Preservation of Life" (also known as "Hifz al-Nafs"):

Safeguarding persons from potential damage and fosterage an environment that is both procure and sound are some essential components of the preservation of life, which is a first harmonic goal. Not only does this purpose prohibit the act of killing without a warrant, but it too stimulates the implementation of measures that improve and safeguard human life, which includes the welfare of the body, the mind, and the emotions.

3.The "Preservation of Intellect" (Hifz al-Aql):

Specifically, this resolve places an emphasis on the safeguarding of intellectual capacities and cognitive capabilities. It forbids behaviors that could be detrimental to one's mental undefined or that could compromise it. inside the framework of Islamic law, intellectual pursuits, education, and critical thought process are encouraged, whereas substances or activities that have the potential to impair psychological feature function are discouraged.

4. The preserving of one's lineage, also known as Hifz al-Nasl:

The purpose of lineage preservation is to ensure that the integrity and stability of social and familial institutions are preserved. It encompasses conserving the rights and duties connected with lineage, such as parenthood and inheritance, as well as defending the institution of the family, fostering relationships that are legitimate and ethical, and protective the institution of the family.

5. "Preservation of Wealth" (also known as "Hifz al-Mal"):

In order to exert prosperity, it is necessary to rehearse responsible and ethical direction of the resources available in the economy. Among the safeguards it offers are protection against theft, fraud, and unfair byplay practices. Fair commerce, charitable giving, and the ethical direction of money are all encouraged by Islamic law in order to promote the well-being of both individuals and society.

Individually and collectively, these five goals constitute the foundation of the Daruriyyah, which is a representation of the fundamental priorities that Islamic law endeavors to uphold for the sake of the well-being of both individuals and society. In order for Muslims to navigate their lives in line with the principles of Shariah, it is essential for them to comprehend and uphold these aims.

Life's Priorities in Islamic Perspective:

The first objective: Preservation of Religion:

Within the framework of Maqasid al-Shariah, the priorities of life are delicately plain-woven into the framework of the Muslim religious perspective. A key element that shapes and directs the priorities of a Muslim's life is the preservation of religion, also known as Hifz al-Din. This objective is at the forefront of these goals. This preservation goes well beyond only committing to involvement in religious rites; rather, it necessitates a sincere and all-encompassing participation with one's religious beliefs. When viewed from an Islamic perspective, the importance of faith is at the center of the priorities that should be prioritized in life. Keeping one's Islamic beliefs and practices unimpaired and ensuring their safety is of the utmost significance, as the preservation of religion emphasizes. In order to accomplish this, it is necessary to not only stick to the ceremonial practices of prayer, fasting, and other religious obligations, but likewise to cultivate a unfathomed and personal connection with Allah. Recognition of the fact that a conscious and real contact with the Divine is the source of genuine fulfillment and purpose in one's living is the essence of this concept. The ideals of justice, compassion, and humility are pleased to be embodied in the lives of Muslims, and they are bucked up to live their lives as a mirror of their faith. The importance of faith Acts of the Apostles as a moral compass, leading individuals in their relationships, decisions, and activities

based on their values and principles. The teachings of Islam urge for a balanced attitude to life, which seeks to strike a symmetrical chord between devotion to spirituality and want of material things. It is not the case that the preservation of faith necessitates a lack of interaction with the outside world; rather, it promotes active participation while at the same time upholding lesson and spiritual precepts. The realization that living is a journey that encompasses many and different dimensions is the source of this equilibrium. Muslims are not commanded to give up the world; rather, they are tasked with navigating it with a sense of purpose and responsibility. Individuals are encouraged to be right professionals, caring family members, and encumbered citizens when they incorporate their trust into every area of their lives. It is said in the Quran that "Our Lord, yield us in this world [that which is] goodness and in the Hereafter [that which is] good and protect us from the punishment of the Fire" (Quran 2:201). This verse emphasizes the interdependence of the spiritual and the material worlds. This passage highlights the comprehensive approach that Islam takes, which acknowledges the significance of both financial and spiritual well-being. According to Islamic perspective, the concerns of life include ethical behavior in matters relating to the world. In their commercial dealings, Muslims are fortified to be honest and just; in their relationships, they are encouraged to be sympathetic and well-mannered; and they are encouraged to be active in participating in the welfare of society. The preservation of religious practices is not limited to the realm of private rituals; rather, it spreads into the realm of public life, where it effects moral behavior and responsible citizenship. Islamic doctrine places a strong stress on the chase of social justice and the well-being of other people. Contributions to charitable organizations, kindness for those who are less fortunate, and efforts to remove inequalities in society are all essential components in the maintenance of religious traditions. Recognizing their duty as wise gerent of God's creation, Muslims are obliged to make a positive influence to the upgrading of society. Thus, the primacies of life, from the Islamic point of view, are greatly founded in the preservation of religion. This concept involves a sincere devotion to faith as well as a balanced approach to both spiritual and earthly activities. Following the teachings of the Maqasid al-Shariah, Muslims are trained to integrate their faith into every surface of their lives, with the goal of promoting moral behavior, social justice, and the general well-being of both individuals and society as a whole. In

accordance with the teachings of Islam, the protection of religion functions as a guiding principle, thus defining an approach to existence that is purpose-driven and inclusive.

Nurturing Life: The Second Objective:

The preservation of life, also known as Hifz al-Nafs, is the second purpose in the rich structure that is Maqasid al-Shariah. This is a central value that is in-built in Islamic teachings and goes much beyond the simple prevention of killing someone without their consent. By prominence of the comprehensive aspect of life and highlighting the vital need of cultivating both bodily and mental well-being, this purpose highlights the importance of life. The teachings of Islam, when viewed in this light, guide individuals to recognize the human body and mind as gifts from Allah, so imparting in them a sense of responsibility to protect and improve these gifts. When it comes to the protection of life, Islamic teachings place a great focus on the maintenance of both physical and mental health. Muslims are commended with the task of taking care of the human body, which is considered to be a holy trust by Muslims. Following to practices such as keeping a balanced and nutritious diet, engaging in physical activities that help to general well-being, and practicing personal hygiene on a regular basis are all examples of behaviors that fall under this category. In addition, the Islamic context places a high priority on mental health matters. In addition to the recognition of the presence of stress, unease, and mental health difficulties, there is also a practical encouragement to seek support, engage in self-reflection, and nurture flexibility. According to Islam, a healthy mind is necessary for living a life that is both purposeful and fulfilling. This belief is based on the acknowledgement that physical and mental health are intrinsically entwined. The concept of life preservation in Islam encompasses more than just the individual; it also includes maintaining a healthy balance between one's professional life, personal growth, and health. The act of working is seen as both a means of subsistence and a channel through which one might make a good contribution to society. The teachings of Islam place a strong emphasis on the ethical involvement in professional activities, with the concepts of honesty, integrity, and justice serving as guiding principles for the workplace.

The recognition of the significance of maintaining a good work-life balance is another component of work-life balance. Within the framework of Islam, immoderateness and exhaustion are discouraged, and moments of rest, relaxation, and family engagement are encouraged in

order to safeguard total well-being. This equilibrium creates an environment that is encouraging to the maintenance of physical health, the prevention of illnesses linked to stress, and the cultivation of a sense of contentment. To make one's health a priority, one must make a concentrated effort to improve one's physical fitness, develop healthy eating habits, and get routine medical examinations. Due to the fact that Islam views the body as a source for performing good deeds and completing one's responsibilities, it promotes anticipatory healthcare measures. Individuals are better suited to fulfill their duties in society and make a good contribution to their communities when they maintain their physical health. In Islamic beliefs, the preservation of life is intimately connected to the process of personal growth, which encompasses not just intellectual but also emotional and spiritual prosperous. Individuals are encouraged to involve in ongoing study, self-improvement, and the cultivation of desirable character characteristics in accordance with those who practice Islam. Spiritual development, which can be accomplished by acts of worship, self-examination, and moral behavior, is considered to be an essential constituent of a life that is purposeful and meaningful.

Hence, the second purpose of Maqasid al-Shariah, which is the preservation of life, reveals an all-encompassing strategy for nurturing both bodily and mental well-being. Muslims are encouraged to view their bodies and minds as holy trusts, which in turn inspires responsible activities that contribute to general health. A harmonic activity that is in alignment with the main purpose of preserving life in its entirety is striking a balance between one's professional life, one's health, and one's own personal development. With the help of these guiding principles, Islam delivers a framework that empowers believers to live lives that are meaningful, well-balanced, and healthy, so making a constructive contribution to their own well-being as well as the improvement of society.

Intellectual Pursuits: The Third Objective:

The preservation of intelligence (Hifz al-'Aql) is the third purpose that is revealed within the thoughtful framework of Maqasid al-Shariah. This objective highlights the greatest significance that Islam places on intellectual pursuits. This purpose goes beyond simple understanding; it encourages Muslims to place an emphasis on education, develop their capacity for critical thinking and ethical decision-making, and engage in the process of acquiring Knowledge. Thus,

Knowledge and education are given a significant amount of importance in Islam. The first verse of the Quran, which is considered to be the sacred book of Islam, provides the command to "Read!" (Quran 96:1), so highlighting the importance of education. In order to maintain their intelligence, Muslims have a responsibility to make education a top priority and to continue their pursuit of knowledge throughout their entire lives. There are numerous intellectuals, scientists, and philosophers who have made major contributions to a variety of subjects throughout the history of Islam. These contributions range from mathematics and medicine to astronomy and philosophy. The pursuit of knowledge is seen as a means of gaining an understanding of the universe, recognizing the wisdom of the Creator, and making a meaningful influence to society. In acknowledgement of the fact that intellectual pursuits extend beyond the world of religious scriptures and embrace the various fields of science, literature, and the humanities, Muslims are encouraged to seek knowledge in both the religious and material spheres. Individuals fulfill a central component of the preservation of intelligence by making education a priority, which contributes to both personal development and the advancement of society.

The process of preserving one's intellect in Islam includes more than just the gathering of data; it also includes the development of critical thinking and the ability to make ethical decisions. Muslims are advised to engage in thought that is contemplative and analytical, as well as interrogative and reasoning. The ability to think critically becomes a tool that can be used to understand the world, differentiate between truth and deception, and make decisions based on accurate information. Keeping one's mind intact is inseparably linked to the process of making ethical decisions, which highlights the significance of bringing one's knowledge into placement with one's moral principles. In accordance with Islamic beliefs, believers are guided to make decisions that are not only intellectually sound but also morally and ethically upright. According to the Sunnah and the Quran, there are ethical principles that can be used as a guide when making difficult choices in a variety of situations, including personal, professional, and social settings.

The Islam places a strong emphasis on the moral use of knowledge, which discourages the manipulation of information for the aim of causing harm. In order to nurture a sense of ethical responsibility among its believers, Islam encourages the responsible use of knowledge for the purpose of improving both individuals and society. Thus, the third purpose of Maqasid al-

Shariah, which is the preservation of intellect, places intellectual pursuits in a dynamic position within the framework of Islam. It becomes a religious duty to place an emphasis on education and the gaining of knowledge, and the nurturing critical thinking and ethical decision-making techniques becomes an indispensable component in the maintenance of intellectual capacity. By following to these values, Muslims not only contribute to their own personal development, but also to the expansion of knowledge and the improvement of society as a whole. Understanding that the preservation of intellect in Islam is a call to develop a community that is both thinking and ethical, where knowledge acts as a beacon that brightens the way toward intellectual brilliance and moral responsibility, is an significant aspect of the religion.

Lineage: The Fourth Preserving Objective:

The preservation of familial lineage, referred to as Hifz al-Nasl, constitutes the fourth purpose of Islamic jurisprudence's objectives. Not only does this principle underscore the significance of kinship and bonds, but it also elucidates exacting guidelines intended to assure the sanctity of lineage in Islam endures indefinitely. This objective is innately ingrained in the notion that the family epitomizes a cornerstone institution for societal welfare - an idea reiterated abundantly throughout the Quran. The Quran assigns considerable significance to familial values and connections, establishing the initial step in the process of conserving lineage. Moreover, a multitude of hadith emphasize demonstrating compassion and fostering close relationships with relatives as highly encouraged virtues. Through simultaneously emphasizing both rights and responsibilities within family settings, Islamic teachings aim to nurture environments where lineages can thrive across generations.

Nikah the Islamic notion of marriage considered as the completion of faith, is rooted in both spiritual and legal bonds. Within this framework, family represents a sacred vessel through which compassion and lineage may endure. The teachings of the Prophet Muhammad emphasize developing affection, consideration and mutual regard between all members of the family circle as well as the wider community. It is widely recognized that the family nucleus, in its broadest interpretation, acts as a wellspring of emotional resilience and aid; it forms the basis for a cohesive and empathetic social structure. Despite the fact that prioritizing family values remains

of paramount importance, ensuring the spiritual integrity of connections amongst all people remains an ideal consistently nurtured in the Islamic tradition.

The need to balance individual goals with the duties of a family is inevitable despite the significance of family values. Islam recognizes and appreciates the unique roles and targets that people have within the family institution. This system assists in equal distribution of responsibilities, making them feel like members of a supportive network that encourages personal growth and professional development. Any activities that individuals undertake, for example, education, career growth or self-improvement are perceived as helpful to realizing the needs of the entire family. Islam builds peace among families through creating an environment where everyone comes together and tries to comprehend the aspirations of another person in his/her family. Some of the guidelines for the preservations of lineage are:

The Importance of Marriage (Nikah) in Maintaining Iman:

Nikah in Islam is a crucial part of faith and emphasizes the significance of marriage in Islam. This process helps to develop a way that children can be raised within lawful environment and ensuring that lineage is preserved.

Adultery and relationships that take place before marriage are strictly prohibited.

Haram is the Islamic term for adultery and premarital relationships, both of which are categorically forbidden. As a result, the purity of lineage will be safeguarded, the integrity of family structures will be maintained and the true lineage of children will be guaranteed. Islam encourages up keeping of marriages but it also gives guidelines on when divorce might be necessary. In Islam, divorce processes are done with certain practices in place that emphasizes justice and fairness to all parties involved.

Concept of the Iddah period:

The Iddah period is technically called a “waiting period” and signifies a time during which widows must adhere to certain restrictions after their husbands die. Several functions occur

during this duration typically lasting for three lunar months such as confirming any probable pregnancy and maintaining lineage. In conclusion, the maintenance of lineage in Islam includes not only the emphasis on family values and ties, but also specific restrictions and prohibitions that are put in place to ensure that the sanctity of lineage is maintained. Within the framework of Maqasid al-Shariah, the ultimate purpose of preserving lineage is a community effort that is supported by the principles of Nikah, the prohibition of adultery, the laws for divorce, and the Iddah time for widows. As a means of preserving the integrity and continuation of family lineage in accordance with Islamic teachings, these rules emphasize the significance of adhering to behaviors that are both permissible and ethical.

"Preservation of Wealth" (also known as "Hifz al-Mal"):

In the comprehensive framework of Maqasid al-Shariah, the fifth purpose is revealed to be the preservation of wealth (Hifz al-Mal). This objective places an emphasis not only on the moral acquisition and utilization of wealth, but also on the broader societal obligation that is related with economic well-being.

1. Acquiring an Understanding of the Ethical Acquisition and Utilization of Wealth:

The Islamic concept of wealth preservation goes beyond the simple increase of wealth; rather, it emphasizes the acquisition of wealth in an ethical manner and the responsible utilization of wealth. In order to promote fairness, honesty, and integrity in economic operations, Islam encourages its adherents to engage in legitimate and ethical means of earning a livelihood rather than engaging in activities that violate the law.

The Islamic teachings place a strong emphasis on the permissibility of accumulating wealth through lawful forms of commerce, entrepreneurial endeavors, and honest labor. A number of unethical acts, including usury (riba) and engaging in practices that are either dishonest or exploitative, are strongly prohibited. This is in accordance with the ethical norms that govern the preservation of wealth.

2. Striking a Balance Between Generosity and Charity, in Addition to Material Pursuits:

In spite of the fact that Islam recognizes the significance of riches in terms of satisfying one's wants and carrying out one's obligations, it also places a strong emphasis on the responsibility of striking a balance between financial pursuits and acts of benevolence and charity. The need to share one's resources with those who are in need is an essential component of the preservation of wealth. This obligation helps to cultivate a feeling of social justice and compassion. Muslims are obligated to engage in acts of voluntary giving (Sadaqah) and regular acts of charity (Zakat) as a means of purifying and circulating money within the society, according to the teachings of Islam. One of the most important aspects of wealth preservation in Islam is striking a balance between one's own personal comfort and luxury and one's commitment to helping others who are in need.

The issue of preserving wealth is dealt with in Islam through a system of justice that includes punishment for stealing and illegal acquisition of other people's riches. The Hudud are contained within Islamic law and describe the penalties imposed on theft and other economic crimes. These punishments also serve as deterrents, which uphold property rights and justice. Prophet Muhammad (peace be upon him) in his last sermon at Hijjatul Widaa pilgrimage emphasized on the inviolability of Muslim life and their wealth. When he stated clearly "Your lives and your properties are sacred and inviolable among one another until you meet your Lord," he was making a strong statement about how important it is for the Muslim community to protect their wealth as well as preserve life. It was during this sermon that the ethical framework governing preservation of wealth in Islam became apparent. It prohibits behaviors that put the safety and well-being of other Muslims in jeopardy. The concepts discussed in sacred Islamic scripture shed important light on protecting prosperity through fair and balanced means. Both prohibitions against theft and the Prophet's own discourse highlight the relevance of safeguarding riches according to principles of justice and ethics which define the faith. By following such guidance, Muslims assist in cultivating a society embracing economic stability and rule of law in harmony with overall objectives to preserve wealth as outlined in the Higher Purposes of Islamic Law. Varied in expression yet consistent in meaning, these sources provide perspective for stewarding

resources in a manner respecting both spirit and letter of the legal and theological foundations of this Abrahamic tradition.

An Examination of the Interdependence of Life's Different Priorities

In the rich tapestry that is Maqasid al-Shariah, the five goals—the preservation of religion, life, intellect, lineage, and wealth—are not separate principles but rather are inextricably intertwined with one another. This interdependence serves as the basis for a holistic approach to life, which improves one's general well-being and brings together the pursuit of individual and societal goals in a way that is harmonious.

A. Drawing Attention to the Interdependence of the Five Obtained Goals:

1. The Protection of Religious and Intellectual Capabilities:

Intellectual pursuits contribute to a fuller knowledge of one's faith and provide an opportunity to put that understanding into practice. The preservation of religion and intelligence are linked. In the same way that education and critical thinking help to strengthen a relationship to religious ideas, faith serves as a moral compass that guides intellectual efforts.

Secondly, the protection of both life and finances:

There is a tight connection between the preservation of life and wealth, which places an emphasis on the moral utilization of economic resources in order to protect and improve the well-being of both individuals and communities. It is believed that wealth is a means to meet the necessities and duties of life, which in turn contributes to the overall preservation of life within the community.

3. The maintenance of families' traditions and the values they uphold:

Strong family values and relationships are essential to the maintenance of long-standing family ties. A family atmosphere that is loving and supportive is beneficial to the well-being of individuals, which in turn contributes to the continuity and stability of lineage. On the other hand, a strong lineage emphasizes the significance of family roots and the values that they uphold. Providing an Example of How a Holistic Approach Contributes to an Individual's Overall Well-Being:

Maintaining a Healthy Balance Between Generosity and Material Pursuits:

Taking a holistic approach to life means striking a balance between the pursuit of material things and acts of benevolence and charity. Not only can the acquisition of wealth satisfy one's own needs, but it also provides a vehicle to elevate the community through acts of charity when it is done in an ethical manner. As a result of fulfilling both individual and community need, this equilibrium makes a contribution to the overall well-being of society.

Coordinating one's professional life, health, and personal growth opportunities:

The harmonious balance that exists between one's professional life, one's health, and one's own personal growth is illustrative of the interconnectivity of life's priorities. Participating in ethical work practices makes a contribution to one's financial well-being, which, when combined with one's personal health and ongoing education, results in a life that is comprehensive and satisfying.

The making of ethical decisions and the pursuit of social justice:

The protection of intellectual capacity extends to the process of making ethical decisions, which, in turn, contributes to the growth of social justice. Individuals are guided in making decisions that contribute to the well-being of society through the use of critical thinking and moral reasoning, which in turn helps to cultivate an environment that provides equity and fairness.

Values held by the family and the pursuit of individual goals:

When individuals strike a balance between their personal ambitions and their responsibilities to their families, the maintenance of lineage is increased. An atmosphere that encourages personal development and the pursuit of goals makes a positive contribution to the general well-being of the family, thereby establishing a mutually beneficial relationship between the level of personal satisfaction and the level of stability within the family. According to Maqasid al-Shariah, the interconnectivity of life's objectives highlights the holistic aspect of Islamic teachings. In essence, this is the nature of Islamic teachings. The general well-being of individuals and communities is improved when these goals are blended together in a way that complements one another. Through the use of this holistic approach, Muslims are encouraged to navigate life with a sense of purpose, acknowledging the connection of religious, intellectual, familial, economic, and individual goals. Individuals not only contribute to their own personal development when they adopt this holistic framework, but they also contribute to the development of a society that is compassionate, just, and prosperous.

Conclusion:

Maqasid, or objectives, is a major Islamic legal theory that has grown increasingly prominent alongside maslaha (public welfare). The notion's origins date back to al-Ghazali and his declaration around 1095 CE that God's intention behind revealing divine law was the safeguarding of five essential components of human wellbeing: religion, life, intellect, lineage, and property. Both maslaha and maqasid were important juristic principles during the classical era, accepted by all scholars. However, they held different roles than those assigned today, and opinions on their importance varied greatly among Muslim intellectuals. Some jurists viewed them as supplemental rationales restricted by the primary sources (Quran and hadith) and legal analogy, or qiyas. Others argued they provided an overarching framework for understanding rulings. Nowadays, maqasid is invoked to promote adaptability when addressing circumstances not explicitly covered in sacred texts in a rapidly transforming world.

Sharia law derives from core principles of Islam but allows for flexibility in application. A liberal view acknowledges scripture as one source guiding broad directives open to interpretation based on priority of faith objectives. Strict adherence alone risks neglecting spiritually nuanced

realities .Foremost is comprehending Islam's aims for all people. Only then can lawful priorities suit each context to fulfill highest purposes. For believers, investigation unveils grounds for rules while fostering accord with overarching goals. This redirects daily choices to serve religious vision. Islam presents a complete solution attending to every dimension of human well-being. Its emphasis on intention behind statutes underscores religion as optimally tailored for human flourishing. One finds meaning and life satisfaction through this comprehensive and purposeful framework structured around higher objectives of faith.

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