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Revisiting the Objectives of *Sharī'ah*: A Modern Typology of *Maqāṣid*

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Abstract

The doctrine of maqāṣid al-sharī‘ah-higher objectives of Islamic law has been traditionally well-defined and interpreted in light of classical categorisations made by jurists such as al-Shatibi and al-Ghazali. Yet, today’s problems in economic and political policies along with technology call for a revisiting and updating of these systems. This article re-imagines the goals of sharī‘ah by suggesting a contemporary typology that translates older classifications into modern language to include issues of environmental care, human rights, public health and global justice. The study underlines the potential of new categories of maqāṣid to guide legal reasoning and policymaking in the 21st century, evaluates their practical importance, and draws on both classical uṣūl literature and contemporary scholarly discourse. This typology offers a methodical framework for using sharī‘ah principles in tackling current ethical, social, and legal issues by integrating tradition and modernity.

Keywords: Maqāṣid al-sharī‘ah, Islamic jurisprudence, Modern classification, Uṣūl al-fiqh, Sharī‘ah objectives.

It has long been acknowledged that the basis for comprehending the rationale and wisdom of *sharī‘ah* rulings is the idea of *maqāṣid al-sharī‘ah*, or the higher purposes of Islamic law. *Sharī‘ah*, according to classical jurists like Abū Ishāq al-Shāṭibī and Al-Ghazālī, is a complete system that aims to preserve fundamental human values including faith (*dīn*), life (*nafs*), intellect (*‘aql*), lineage (*nasl*), and property (*māl*). The ethical and jurisprudential framework that scholars use to evaluate legal texts and reach decisions has historically been provided by these goals. Classical law did not specifically address the extraordinary issues of the modern period. A more sophisticated comprehension of *sharī‘ah* goals is necessary in light of globalization, technological advancement, environmental crises, human rights debates, and intricate socioeconomic structures. The higher goals of *sharī‘ah* should be interpreted dynamically to meet changing human needs while staying true to the Holy Qur’ān and *Sunnah*, according to modern scholars who have increasingly urged for a reevaluation of the traditional typologies of *maqāṣid*. This article offers a contemporary typology of *maqāṣid* that goes beyond traditional classifications in an attempt to reexamine the goals of *sharī‘ah*. It highlights new categories including environmental conservation, social justice, public health, and global ethical duty by drawing on both traditional uṣūl al-fiqh literature and current academic discourse. This study confirms the continued relevance of *sharī‘ah* in the twenty-first century by offering a methodical framework that unites classical

wisdom with contemporary demands. It does this by showing how *maqāṣid*-based reasoning can provide pertinent answers to current legal, social, and ethical problems.

1. Modern Classification of *Maqāṣid al-Sharī'ah* in Term of its Scope

The contemporary intellectuals developed new ideas and classifications of *al-maqāṣid* by taking into account new dimensions. First, modern classifications separate *maqāṣid* into three levels based on the range of decisions. It includes general purposes (*al-maqāṣid al-‘āmmah*), specific aims (*al-maqāṣid al-khāṣṣah*) and partial purposes (*al-maqāṣid al-juz’iyyah*). Moreover, they are further divided into human purposes (*maqāṣid al-mukallaḥ*) and primary *maqāṣid* (*al-maqāṣid al-aṣliyyah*).

1.1 General Objectives (المقاصد العامة) in the Holy Qur’ān

The general purposes are broad and comprehensive and applied to all aspects of *sharī'ah*. It encompasses general goals of *sharī'ah* including realization of benefit (*maṣlahah*), prevention of damage and corruption (*ḍarar, maḥṣadah*), construction of earth (*‘imār al-arḍ*), administration of justice and alleviation of hardship (*raf‘al-ḥaraj*).¹ They are not the same as particular purposes which focus on particular areas such as business dealings (*mu‘āmalāt*), crimes and penalties (*‘uqūbāt*) and charitable deeds (*tabarru‘āt*).² Al-Raysūnī claims that the Holy Qur’ān clearly states objectives which are validated by *naṣṣ*. The first is worshipping Allah *وَتَعَالَىٰ وَسُبْحَانَهُ* and recognizing His unity (*tawḥīd Allah wa ‘ibādatih*). The second objective is to guide humanity in both worldly and religious affairs (*maqṣad al-hidāyah al-dīniyah wa al-dunyāwiyah*). The teaching of knowledge (*maqṣad al-tazkiyyah wa ta‘līm al-ḥikmah*) and self-purification make up the third objective. The fourth purpose is grace and happiness (*maqṣad al-raḥmah wa al-sa‘ādah*), and the fifth is to uphold justice and truth (*maqṣad al-ḥaq wa al-‘adālah*).³

1.2 Specific *Maqāṣid* (المقاصد الخاصة)

It is specific to a particular ‘chapter’ of Islamic law. For instance, the family law emphasizes on welfare, criminal law deals with prohibition of criminals and financial laws cater with prohibition of monopolies. The specific *maqāṣid* includes individual purposes that aim to accomplish through its intricate rulings and principles. The legal system of Islamic law is based on these *maqāṣid* that guide towards the preservation of moral behavior, societal well-being and human dignity. The particular *maqāṣid* also serve

as a reflection for general ethical code of Islam in addition to being essential for controlling personal conduct. These goals are implemented contextually in a variety of legal and social contexts. They provide surety that the law continues to be responsive to societal demands while upholding the balance between individual liberties and the betterment of the community.⁴ The focus on particular *maqāṣid* in Islamic jurisprudence basically emphasizes on ethics and human interests. The Islamic laws interact dynamically and provide adaptability of the legal system to new problems while upholding its essential values.⁵

1.3 Partial *Maqāṣid* (المقاصد الجزئية)

Al-maqāṣid al- juz'iyah or partial *maqāṣid* can be characterized as what the Lawgiver wanted to accomplish with each specific *shar'ī* rule in every field. This is comparable to the concept of a ruling of effective cause (*'illah*) which the jurist determine while constructing an analogy (*qiyās*) for instance.⁶ The jurists of *uṣūl al-fiqh* have not elaborated *maqāṣid al-sharī'ah* in part because they believe that *'illah* is approximately equivalent to the *maqāṣid* of a ruling. However, it also indicates an effort to negate an independent recognition of *maqāṣid* by including it into the *uṣūl* approach.⁷ Hence, a ruling and its *'illah* may or may not be the same. Therefore, a ruling is typically based on the status quo and current order of values while its ultimate objective and purpose deals with *'illah*. Without getting into specifics, the entire concept of *maqāṣid* is likely to be subjected to unjustified constraints if all of the stipulations of *'illah* were applied to it.⁸

1.4 Human Purposes (المقاصد المكلف)

Maqāṣid al-mukallaf is essential to comprehend the moral and legal underpinnings of Islamic jurisprudence. It particularly refers to the particular goals for which divine law binds humans as moral agents (*mukallaf*). These goals are consistent with the greater objectives of Islamic law. *Maqāṣid al-mukallaf* emphasizes on human accountability as a vital role of individual that purposes for the well-being of society by meeting the demands of divine law. These goals are fundamental that direct people towards living a life of virtue, justice and peace aligned with divine message including the preservation of *maqāṣid al-khamsa*. Islamic law aims to advance the welfare of society as a whole in addition to regulate personal behavior by recognizing human goals. This idea reaffirms the significance of purpose

(*niyyah*) in all actions whether social or religious that holds people accountable for coordinating their deeds with the main objectives of *maqāṣid al-sharī'ah*.⁹

1.5 Primary *Maqāṣid* (المقاصد الأساسية)

The primary *maqāṣid* are the most imperative goals of Islamic law which are widely acknowledged as being necessary to uphold social welfare and human dignity. They have a direct bearing on both individual rights and alliance responsibilities. The main *maqāṣid* are the unavoidable objectives that Islamic law aims to accomplish in every situation. They provide a solid basis for moral conduct, justice and cultural boundaries due to its universality. These fundamental goals are of utmost importance and serve as the benchmark by which all judicial decisions and social initiatives are evaluated.¹⁰

2. Classification of Objectives Based on the Degree of Certainty

The degree of clarity with which the purposes of *sharī'ah* are stated in the textual sources also determines their classification. Islamic law seeks to create a peaceful and just society where people are enabled to live with dignity, moral integrity and a feeling of shared responsibility by guaranteeing the maintenance of these fundamental *maqāṣid*. *Maqāṣid* can be categorized as speculative (*ẓanni*) and definitive (*qaṭ'i*). The speculative decision may be founded on a speculative text, rationality and *ijtihād*. The former is grounded on a clear text of the Holy Qur'ān, *ḥadīth* or consensus (*ijmā'*).¹¹ In the event of a contradiction between the two, the defined goals of *sharī'ah* have more power than the speculative ones.¹² Though they are nonetheless constrained by the general framework of *sharī'ah*, they permit more latitude in legal interpretation.¹³ This categorization is essential because it ensures that legal reasoning is both methodologically sound and principled by giving clear purposes preference over speculative ones.¹⁴

2.1 Definitive Objectives (*Al-Maqāṣid Al-Qaṭ'iyyah*)

These are objectives established through a large body of conclusive evidence and recurring textual proofs. It includes facilitation (*taysīr*), security, protection of honor, and safeguarding property.

2.2 Probable Objectives (*Al-Maqāṣid Al-Ẓanniyyah*)

They do not reach the level of certainty and regarding which scholarly opinions may differ. It includes the objective of prevention and the means that lead to corruption of intellect. They are derived rulings such as the prohibition of a small quantity of wine and the prohibition of fermented drinks that do not

typically result in intoxication. Therefore, rather than being final or decisive, the data here points to a probabilistic and implicit.

2.3 Illusory Objectives (*Al-Maqāṣid Al-Wahmiyyah*)

These are objectives that may appear to promote benefit and goodness but in reality do not. The scholars have termed such perceived benefits as *invalidated interests (al-maṣāliḥ al-mulghāh)*.¹⁵

3. Classification of Objectives Based on Originality and Subsidiarity

Maqāṣid are also primary (*al-maqāṣid al-aṣliyyah*) as intended by the Lawgiver while others are subsidiary (*al-maqāṣid al-taba'iyah*) which supports and enhances the primary *maqāṣid*. For example, the main *shar'ī* goal of a sale contract is acquisition and ownership whereas if the buyer desires to construct a home or garden on the land they have bought could be considered as a secondary goal.¹⁶

3.1 Primary Objectives (*Al-Maqāṣid Al-Aṣliyyah*)

These are objectives in which no personal interest of the legally responsible individual is directly intended. Any personal gain is merely an incidental and unforeseen consequence. These objectives aim at the realization of absolute and universal public interests that are not restricted to a particular circumstance, time, or individual. They are fundamentally centered on the preservation of religion.¹⁷

3.2 Subsidiary Objectives (*Al-Maqāṣid Al-Ṭabī'iyah*)

These goals serve as supplementary objectives that reinforce the main goals of the *sharī'ah*. The immediate interests of the legally responsible person are taken into account. Through them, people achieve what is consistent with human nature, such as the safeguarding of social and personal relationships, the satisfaction of legitimate desires, and the enjoyment of acceptable things.¹⁸

4. Historical Context of *Māqāṣid* Theories

The idea and categories of *māqāṣid* began to change after the time of the Companions of the Holy Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) (خاتم النبيين). It was not until the later *uṣūlīs* of the fifth to ninth Islamic centuries that the doctrine of *maqāṣid* was completely developed. Nonetheless, the concept of objectives was already ingrained in a number of legal reasoning techniques within the first three centuries of Islam.

The *a'immaḥ* of the traditional schools of Islamic law used it, using methods like juridical preference (*istiḥsān*). However, until the end of the third Islamic century, these goals were not given special emphasis in academic literature, nor were they considered as a separate subject or covered in individual monographs.¹⁹

4.1 Early Notion of *Māqaṣid* Theories

In the early centuries, Al-Ghazālī and Al-Shāṭibī made significant contributions to Islamic thought. The influence of Al-Ghazālī affected the evolution of the *māqaṣid* theory. According to Aḥmad Al-Raysūnī, the paradigm created by Al-Ghazālī was elaborated by the contributions of the intellectuals of his era. The Māliki *fiqh* has an innate concern for the goals of Islamic law which is the foundation and source of Al-Shāṭibī notion of *māqaṣid*. It is interpreted by Raysūnī as ‘*the school of human interest and istiṣlah*’²⁰ that mostly focused on preventing possible evil and injury. During the fourteenth century, logical life thrived once again and owing mainly to a period categorized by stable domination and societal tranquility. In view of the social, political, economic, commercial and religious shifts made possible to collect a large portion of work to reevaluate tradition. Similarly, a revived interest in the *māqaṣid* was sparked with major developments.²¹ Then, much later in the fifth Islamic century, al-Juwaynī developed the doctrine of ‘levels of necessity’. The earliest ideas of *maqāṣid* from the third to the fifth centuries of Islam are as follows:²²

Al-Tirmidhī al-Ḥakīm (d. 296 AH/908 CE)	Book: <i>Al-Ṣalāh wa Maqāṣiduhā</i> (Prayers and Their Purposes) Significance: Wisdoms and Spiritual Secrets, Spiritual and Mystical Perspective and Spiritual Goals (<i>Maqāṣid</i>)
Abū Zayd al-Balkhī (d.322 AH/933 CE)	Book: <i>Al-Ibānah wa 'Ilal al-Diyānah</i> (Revealing Purposes in Religious Practices) Significance: Examines the Rationale behind Islamic Court Decisions Book: <i>Maṣāliḥ al-Abdān wal-Anfus</i> (Benefits for Bodies and Souls) Significance: Islamic Rulings relating to Physical and Mental Health
Al-Qaffāl al-Shāshī al-Kabīr (d. 365 AH/975 CE)	Book: <i>Maḥāsin al-Sharī'ah</i> (The Beauties of the Laws) Significance: Necessities (<i>aḍ-darūrah</i>), Polity (<i>as-siyāsah</i>) or Moral Actions (<i>al-makramāt</i>)
Ibn Bābawayh al-Qummī (d. 381 AH/991 CE)	Book: <i>'Ilal al-Sharī'ah</i> (The Reasons behind the Rulings), Significance: 'Rationalises' Believing in Allah سُبْحَانَهُ وَتَعَالَى , Prophets, Heaven and other Beliefs and Moral Obligations
Al-Amīrī al-Faylasūf (d. 381 AH/991 CE)	Introduced: Earliest Theoretical Classification of Purposes Basis: Criminal Punishments

Table 1.1 Early *Maqāṣid* Theories²³

4.2 *Maqāṣid* Theories in the Modern Age

Ibn Ashūr shaped the most important addition to the *maqāṣid* in the contemporary age. His '*Maqāṣid al-Sharī'ah al-Islāmiyyah*' is undoubtedly the most significant effort to promote *maqāṣid* doctrine in the 20th century. He indebted his efforts to the theory of *maqāṣid* with the preservation of the family system, freedom of belief, orderliness, natural disposition, civility, human rights, freedom and equality. These goals of Islamic law expressed the need for an objective-based approach to Islamic law in the light of contemporary realities. In modern times, Kamālī added the defense of fundamental rights and liberties, economic development, scientific and technological research.²⁴ Yūsuf al-Qaraḍāwī has expanded the development of *maqāṣid* list to include social welfare support, freedom, human dignity, and human fraternity. Both scholars grounded their contributions on the basis of pertinent Qur'ānic supporting passages and prophetic traditions. According to Kamālī, *maqāṣid* is still flexible and adaptable to the needs of people of all ages.²⁵ The new universal *maqāṣid* have been introduced by contemporary revision and drawn straight from the scriptures rather than from the corpus of *fiqh* literature found in Islamic legal

institutions. By using this strategy, *maqāṣid* were able to transcend the historicity of *fiqh* rulings and embody the higher ideals and principles found in the scriptures. These fundamental principles would then serve as the basis for specific verdicts.

Rashīd Riḍā	Reform of the pillars of faith and spread awareness that Islam is the religion of pure natural disposition, reason, knowledge, wisdom, proof, freedom, independence, social, political, economic reform and women's rights.
Al-Ṭāhir Ibn Ashūr	Uphold universal <i>maqāṣid</i> as 'orderliness, equality, freedom, facilitation and the preservation of pure natural disposition (<i>fiṭrah</i>)', the well-known Islamic concept of 'will' shares certain characteristics with modern ideas of 'freedom' and 'free will'. <i>Al-Ḥurriyah</i> or 'freedom' is a concept that has been 'newly coined' in the literature of Islamic jurisprudence.
Al-Ghazālī	He included justice and freedom into <i>maqāṣid</i> at the level of requirements.
Yūsuf al-Qaradāwī	Emphasied on 'Preserving true faith, maintaining human dignity and rights, calling people to worship, purifying the soul, restoring moral values, building good families, treating women fairly, building a strong Islamic nation and calling for a cooperative world.'
Ṭāhā al-'Alwānī	He emphasized on the oneness of Allah (<i>Tawḥīd</i>), soul purification and the advancement of civilization on Earth.

Table 1.2 Modern *Maqāṣid* Theories²⁶

The above *maqāṣid* reflect the perspectives and conceptual frameworks of respective jurists. The ancient and current categorizations and arrangements constitute jurists' attempts to interpret the divine will, and provide useful insights even if they do not claim complete conformity with its precise design.

The best way to characterize the *maqāṣid* structure is as 'multi-dimensional' where degrees of universality, scope of rulings and necessity are all legitimate dimensions that reflect reasonable classifications. All of these *maqāṣid* were derived from the scriptures and the aforementioned twentieth-century perspectives. It also demonstrates that *maqāṣid al-sharī'ah* is reflection of the evolution and reform of Islamic law. The *maqāṣid* has particular relevance because of this combination of the scriptures and the current demands for reform.

5. 'Aql and Fiṭrah as an Authenticator of Maqāṣid Al-Sharī'ah

The contemporary and historical jurists have different opinions in acceptance of human intellect and judgment as a validator of *maqāṣid*. Majority of jurists were of the opinion that reason may assess human behavior related to temporal events. It cannot offer a solid foundation for assessing devotional issues.

Al-Ghazālī is known to have stated that ‘people know the benefits of this world through *‘aql*.’²⁷ Nonetheless, Al-Ghazālī explicitly adds credibility to the intelligence of those who possess good judgment and are familiar with societal customs and culture. Izz al-Dīn ‘Abd al-Salām is of the view that ‘temporal benefits and harms are mostly known and identified by *‘aql* not only in the *sharī‘ah* of Islam but in most other legal traditions’. In the absence of a revealed scripture, a person with good discernment would recognize that it is admirable to realize pure profit or avert pure evil. The only way to determine advantage is through communicated proof or *naql*.²⁸ Ibn Taymiyyah is of the view that authority on *‘aql* includes a reference to human nature as an important indicator in determining *maqāṣid*.

Al-Juwaynī spoke about the role that sound reasoning (*istidalāl*) plays in the classification of accepted proofs. The majority of the proponents of *istidalāl* were from the Mālikī school but there were also many from the Ḥanafī and Shāfi‘ī schools. They all agreed that *istiṣlah* (consideration of public interest) was a legitimate foundation for law and judgment. The Shāfi‘ī school maintains that *istidalāl* is a legitimate foundation for judgment as long as it functions in accordance with the spirit and meaning of the recognized ‘roots’ even if it cannot be linked to a specific text.²⁹ Shāfi‘ī cited the Companions’ precedent stating that they use reasoning whenever they were unable to locate a textual decision on *istidalāl*.³⁰ The human thought falls short of the broader bounds of revelation (*al-wahy*). Intellect (*al-‘aql*) is informed by the senses and has the ability to transcend input. It recognizes self-evident reality by correlating causes and effects and draws universals from concrete particulars and senses the invisible based on what is visible. It is a standard of accountability and the standard by which Allah *سُبْحَانَهُ وَتَعَالَى* has given human precedence over the rest of creation. Additionally, it is a sole way for people to understand *sharī‘ah* and the fundamentals of accountability and *taklīf*. Therefore, human reason can be a reliable foundation for judgment in the absence of revelation.

According to *al-fiṭrah*, human nature is the inclination to embrace well and shun evil. It is therefore universal due to its shared characteristics. Everyone is a carrier of a Divine mission because of the Qur’ānic obligation of vicegerence (*istikhlāf*). Islam as *dīn al-fiṭrah* aligns with enlightened human nature is another example of this. Ibn Sīnā in his ‘*Kitāb al-Najāt*’ mentions intuitive intelligence (*fiṭrah*). It is infused in the humans without any prior exposure to society and its realities tend to connect *fiṭrah* with intellect (*‘aql*). He made this statement with the help of tangible situations and facts. On the other hand, his innate understanding acknowledges that not all of the affirmations made by *fiṭrah* are accurate and it has the ability to distinguish between good and bad values.³¹ Ibn ‘Āshūr connected the *maqāṣid* to *al-*

fiṭrah and came to the conclusion that both are in harmony by employing the following verse of the Holy Qur'an:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾³²

‘So set thou thy face steadily and truly to the Faith: (establish) God’s handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by God: that is the standard Religion: but most among mankind understand not’.³³

Islam thus bears essential accord with natural reason which is an inherent endowment. Nevertheless, it is clear that Allah ﷻ has not abandoned human matters to be decided solely by reason. Ibn ‘Āshūr connects *fiṭrah* to the inherent order (*nizām*) and disposition (*khilqah*) that Allah ﷻ has bestowed each and every creature with. The human *fiṭrah* encompasses both internal and external expressions. It also links effects to their causes and make inferences from them. He maintained that the *sharī'ah* rules are meant to be in line with human nature and they enlighten it from superstition and other contaminating forces. Similarly, the human *fiṭrah* corresponds with the search of knowledge and intellectual creativity in the construction of the planet and a moral civilization within it.³⁴ Islam delivers a universal message for human guidance by promoting mutual respect and tolerance among civilizations. The Muslim community delivers the message of justice and moderation as mid-most community (*ummatan wasaṭan*). El-Messāwī observed through Ibn ‘Āshūr understanding of *fiṭrah* that ‘moderation in all things is the foundation of all virtues (*faḍā'il*) and sound *fiṭrah*’.³⁵ It helps in comprehending that Islam has restored the natural equilibrium after it has been upset with the normal growth of human *fiṭrah*.

6. Means of Maqāṣid and Accomplishers (الوسائل والمكيمات)

This component of *maqāṣid* technique is not widely recognized but it is crucial for a comprehensive knowledge of *maqāṣid*. The broad observation made on *sharī'ah* is that as a whole it is composed of *maqāṣid* and highlights its objectives. The former tend to be more stable and less susceptible to fluctuation whereas the latter is subject to shift in tandem with a variety of causes. Furthermore, the *wasā'il* are means that produce *maqāṣid* themselves but the *maqāṣid* are sought in themselves. However, depending on how strongly or weakly they are linked but means are frequently included under their purposes. According to the famous legal maxim, ‘that without which a *wājib* (obligation command) cannot be accomplished also become a part of that *wājib*’³⁶ is essential to obtain relevant *maqāṣid*. However, this maxim only direct ways to a *maqāṣid* and it does not apply to means that may be connected to a secondary or incidental element of it. The confusion between the means and the purpose may lead

to a mistake that either ignores *maqṣid* or exaggerates the significance of its methods. Therefore, a certain amount of jurisprudential knowledge is required to create harmony with each other.³⁷

The Holy Qur'ān and *ḥadīth* have indicated numerous means and accomplishes of a *maqṣid* with *ijtihād* and reason may be used to identify them. However, it is a requirement of the accomplisher that it neither surpasses nor supersedes the original objective and purpose that it aims to achieve. For instance, food can be used to preserve life but it cannot be used as a method of achieving a *maqṣid* in which people live for their food. This example can be expanded to include earning of money, acquiring a home and having access to transportation. When multiple methods are available to achieve a single goal then the one that has the best chance of achieving the goal in a thorough, timely and straightforward manner will be chosen. However, if multiple options are equally effective in achieving the desired outcome, one or more of them may be chosen for the purpose. As a result, *sharī'ah* offers some rules about the use of means while there is also more freedom and choice in this area. As a result, the judge or scholar may decide on the basis of relevant circumstances.³⁸

The historical growth of *maqāṣid al-sharī'ah* reveals that the concept of higher purposes has always been ingrained within the Islamic legal system, albeit its articulation changed throughout periods and experts. The early jurists implicitly laid the underlying notions through their legal reasoning and subsequent scholars. Al-Ghazālī and al-Shāṭibī systematized these aims into coherent theoretical frameworks.³⁹ The subsequent scholars developed and broadened the discourse in response to changing intellectual, social, and political circumstances. The *maqāṣid* tradition is not static or bound to a certain age, but rather a dynamic and adaptive interpretive method that continues to impact modern understandings of Islamic law. Its historical growth illustrates the dynamic interaction between human understanding and divine guidance. The theory has consistently attempted to uphold the goals of *sharī'ah* while adapting to modern shifts from the groundbreaking discoveries of classical academics to subsequent improvements. The prosperity and well-being of humanity is the ultimate goal of Islamic law and this rich intellectual legacy serves as a vital foundation for contemporary time.⁴⁰

Conclusion

The classical doctrine of *maqāṣid al-sharī'ah* has long served as a vital bridge between immutable divine principles and evolving human realities. However, the unprecedented challenges of the 21st century—ranging from environmental degradation and global pandemics to digital ethics and structural inequalities—demand more than a static application of traditional fivefold categories (faith, life, intellect, lineage, and property). This study has proposed a contemporary typology that expands the classical

framework to include pressing concerns such as environmental stewardship, public health security, social justice, and global ethical responsibility. By revisiting the foundational insights of jurists like al-Shāṭibī and al-Ghazālī, and integrating them with modern scholarly discourse, this typology reaffirms the dynamic and purposive nature of sharī'ah. It demonstrates that maqāṣid-based reasoning is not only compatible with modern legal and policy challenges but is indeed essential for addressing them in a coherent, ethically grounded manner. This approach preserves the spirit of Islamic law while allowing for contextual application, ensuring that sharī'ah remains a source of guidance, justice, and relevance in a rapidly changing world. Future research should focus on operationalizing these new categories in specific legal domains and developing metrics for their practical implementation.

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