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THE OBJECTIVES OF SHARIA (MAQAṢID AL-SHARIʿA) AND THEIR CLASSIFICATION

Abstract. *This academic article analyzes the objectives of Sharia namely, the theory of maqaṣid al-shariʿa focusing on its formation, development, fundamental principles, and contemporary applications. The study is based on the conceptual frameworks developed by major scholars such as Imam al-Ghazali, Imam al-Shatibi, and Ibn ʿAshur*

Keywords: maqaṣid al-shariʿa, necessities (daruriyyat), needs (ḥajiyyat), refinements (taḥsiniyyat), maṣlaḥa, ijtihad, fiqh.

INTRODUCTION

In the methodological development of Islamic law, the theory of maqaṣid al-shariʿa occupies an important position. It serves to identify the meaning, purpose, and limits of application of legal rulings. Since the era of the Companions and the Successors, the practice of issuing rulings based on maṣlaḥa (public interest) has existed (al-Tabari, 1989,). Later, Imam al-Ghazali and Imam al-Shatibi transformed this approach into a scholarly school grounded in a theoretical framework (al-Ghazali, 1993; al-Shatibi, 2004).

MAIN PART

Imam al-Ghazali's theory is based on the five fundamental pillars of maqaṣid: preservation of religion, preservation of life, preservation of intellect, preservation of

lineage, and preservation of property. According to him, if these pillars are undermined, the entire structure of society becomes destabilized (al-Ghazali, 1993).

Imam al-Shatibi expanded the maqaṣid theory and distinguished three levels: necessities (daruriyyat), needs (ḥajiyyat), and refinements (taḥsiniyyat). Necessities refer to the protection of religion, life, intellect, lineage, and property; needs aim to reduce hardship; and refinements refer to norms that serve to elevate the moral character of society (al-Shatibi, 2004).

Ibn ʿAshur linked maqaṣid to social institutions and classified them into general, specific, and partial maqaṣid (Ibn ʿAshur, 2001). This approach enhanced the flexibility of Sharia rulings.

Modern medical issues such as organ transplantation and artificial insemination are evaluated on the basis of the maqṣad of preserving life (al-Qaradawi, 2008). In the digital economy, cryptocurrencies, electronic contracts, and fintech processes are assessed in relation to the objective of preserving property (Kamali, 2003).

Environmental legislation is also grounded in maqaṣid, as it serves the principle of "preventing harm" (al-Qardi, 2010). Likewise, issues such as ensuring justice in governance, implementing legal reforms, and reducing corruption also fall within the maqaṣid framework.

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Imam al-Ghazali's theory is grounded in the five essential pillars of maqaṣid: the preservation of religion, life, intellect, lineage, and property. He argues that if these foundational objectives are violated, the entire structure of society becomes destabilized (al-Ghazali, 1993).

Imam al-Shatibi further expanded the maqaṣid framework by distinguishing three levels: necessities (daruriyyat), needs (ḥajiyyat), and refinements (taḥsiniyyat). Necessities refer to safeguarding religion, life, intellect, lineage, and property; needs aim at reducing hardship; and refinements consist of norms intended to elevate the ethical and moral character of society (al-Shatibi, 2004).

Ibn ʿAshur connected maqaṣid to social institutions and classified them into general, specific, and partial objectives. This perspective significantly increased the adaptability and responsiveness of Sharia rulings to changing contexts (Ibn ʿAshur, 2001).

In contemporary medicine, issues such as organ transplantation and artificial insemination are frequently assessed through the maqṣad of preserving life (al-Qaradawi, 2008). In the digital economy, cryptocurrencies, electronic contracts, and fintech mechanisms are evaluated in relation to the objective of preserving property (Kamali, 2003).

Environmental legislation may also be grounded in maqaṣid, as it serves the principle of preventing harm (al-Qardi, 2010). Moreover, matters such as ensuring justice in governance, implementing legal reforms, and reducing corruption are likewise considered within the scope of maqaṣid-based reasoning.

Imam al-Ghazali's theory is based on the five fundamental pillars of maqaṣid: the preservation of religion, the preservation of life, the preservation of intellect, the preservation of lineage, and the preservation of property. According to him, if these pillars are violated, the entire structure of society becomes destabilized (al-Ghazali, 1993).

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CONCLUSION

The theory of maqaṣid al-shariʿa is an important tool for understanding the overall spirit of Sharia, deriving legal rulings, and developing ijtihad-based approaches to contemporary issues. This theory ensures that fiqh, while relying on definitive textual sources, also takes into account real-life needs and broader social interests.

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