

The Objectives of Islamic *Shari'ah* (*Maqasid al-Shari'ah*): And its Relevance in the Contemporary Legal Systems

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Abstract

It is assumed nowadays people ignore the wisdom behind the implementation of Islamic Shari'ah to govern human life. This is probably due to ignorance and non-pondering upon the divine laws revealed by Almighty Allah and his noble prophet (SAW). In this paper, an attempt was made to reveal the fundamental objectives of Shari'ah and their relevance in contemporary legal system. Relevant literary materials particularly related to Islamic Jurisprudence that touches the aspect of shari'ah were consulted for the purpose of gathering relevant data. The paper revealed that adaptability and contribution of Islamic Shari'ah to modern governance generally focused on protecting essential human interests across legal traditions. The paper also highlights that the global relevance of Maqasid al-Shari'ah is focusing on universal values like justice and human dignity, and suggests its incorporation into broader legal theory could enhance sustainable development and ethical economics. What is required is that Islamic Organizations should launch public awareness campaigns to educate communities about how Maqasid al-Shari'ah supports justice, equity, and social welfare.

Keywords: Shariah, objectives of Shari'ah, relevance of Shari'ah, contemporary legal system

1.0 Introduction

Islamic *Shari'ah*, derived from the *Qur'an*, *Sunnah*, consensus, and analogical reasoning, is a moral framework promoting justice, mercy, and public welfare. Its higher objectives, *Maqasid al-Shari'ah*, aim to preserve five essential values: religion, life, intellect, lineage, and property. These principles guide legal rulings and ensure *Shari'ah's* application aligns with justice and human dignity (Al-Ghazali, 1997).

There is still a large lack of systematic and contextual analysis of how Islamic *Shari'ah's* (*Maqasid al-Shari'ah*) goals can be practically incorporated into modern legal systems, despite the growing scholarly interest in these goals and their potential contributions to contemporary legal thought. The literature that is now available frequently ignores practical methods for harmonization, adaptation, and implementation in favor of academic explanations of *Maqasid al-Shari'ah* or abstract parallels with contemporary human rights and constitutional frameworks.

Furthermore, little empirical research has been done on how scholars, politicians, and legal professionals in pluralistic or secular countries view and react to the concepts of *Maqasid al-Shari'ah*. Additionally, there hasn't been much research done on how these goals could influence policymaking, judicial reasoning, and legislative reform outside of conventionally Islamic nations. This creates a significant knowledge vacuum about the practical significance, difficulties, and opportunities of implementing *Maqasid al-Shari'ah* in various

Studying **the objectives of Islamic *Shari'ah* (*Maqasid al-Shari'ah*)** and exploring their relevance in contemporary legal systems is of profound importance for several reasons.

The preservation of life, religion, intellect, lineage, and property are among the higher ideals and universal principles that underpin Islamic law, and *Maqasid al-Shari'ah* is the first example of these. These goals place a strong emphasis on justice, public welfare, and human dignity - values that are closely related to the fundamental concepts of contemporary legal systems, including social justice, human rights, and the rule of law. Analyzing these links provides a chance to add moral and human-centered frameworks from a rich Islamic intellectual heritage to modern legal thinking.

Second, there is an urgent need to close the gap between Islamic legal thought and contemporary legal practices in a world that is becoming more multicultural and globalized. This research can shed important light on how *Maqasid al-Shari'ah* can influence judicial thinking, inform legal reforms, and create culturally appropriate but universally applicable laws. A more inclusive, flexible, and socially responsive legal system could result from addressing the conflicts between traditional Islamic law and modern societal demands.

Thirdly, in both Muslim-majority and diverse cultures, this subject is crucial for fostering communication and understanding between academics, decision-makers, and communities. The study helps to refute the myth that Islamic law is inflexible or antiquated by emphasizing the practical applicability of *Maqasid al-Shari'ah* and portraying it as a dynamic, purpose-driven framework that can handle contemporary issues.

In the end, this study could contribute to the advancement of academic research as well as provide practical solutions for balancing legal pluralism, improving justice, and encouraging harmonious cohabitation in various cultures.

Scholars and legal theorists are increasingly exploring the relevance of *Maqasid al-Shari'ah* in contemporary legal systems. According to Auda (2008) this framework combines traditional Islamic principles with modern challenges like human rights, constitutionalism, and global governance, offering a dynamic lens for Islamic jurisprudence without compromising core values.

This paper critically examines the application of *Maqasid al-Shari'ah* in Muslim-majority societies, highlighting its potential to bridge the gap between classical jurisprudence and contemporary legal needs. It focuses on its practical relevance within modern legal frameworks, promoting justice, equity, and public interest in a rapidly evolving world.

1.1 Overview of *Shari'ah* and Its Traditional Objectives

The term "*Shari'ah*," which is sometimes translated as "Islamic law," comes from the Arabic word "a clear path to water," signifying direction for a morally upright and well-rounded existence. Islam's moral, legal, and spiritual foundation is known as *Shari'ah*, and it includes laws and precepts that govern how people interact with one another and with their Creator.

Shari'ah, or Islamic law, is a comprehensive system of divine guidance that covers spiritual, moral, social, and legal aspects of human life. It is derived from the Qur'an and *Sunnah* of Prophet

Muhammad (SAW), and uses juristic tools like consensus, analogical reasoning, and independent reasoning as observed by Kamali (2008). Thus, its main sources are the Qur'an and the *Sunnah*, which are the teachings and customs of Prophet Muhammad, peace be upon him. Scholarly approaches like *Ijma'* (consensus), *Qiyas* (analogical reasoning), and *Ijtihad* (independent juristic reasoning) are used to further develop it.

At the heart of *Shari'ah* is the concept of *Maqasid al-Shari'ah*, or the objectives of Islamic law. This doctrine seeks to identify the higher purposes behind legal rulings to ensure that they align with the overarching goals of justice, mercy, and the public good (*maslahah*) (Auda, 2008). Classical scholars such as Al-Ghazali (d. 1111) and Al-Shatibi (d. 1388) were pivotal in articulating these objectives. Al-Ghazali famously categorized the essential goals of *Shari'ah* into five primary protections: the preservation of religion (*Din*), life (*Nafs*), intellect (*'Aql*), lineage (*Nasl*), and property (*Mal*) (Al-Ghazali, 1997).

The *Daruriyyat*, five essentials of traditional *Maqasid* theory, are crucial for human welfare and societal order. Scholars also identify *Hajiyyat* and *Tahsiniyyat*, addressing secondary and tertiary human interests like ease, moral virtue, and communal harmony. Kamali, 2008) asserted that this hierarchical framework balances individual rights with collective welfare.

The traditional objectives of *Shari'ah* are not limited to rigid textual interpretations but are deeply rooted in a moral and philosophical pursuit of justice and human flourishing. This foundational understanding provides the bedrock for interpreting and applying Islamic law in both classical and modern contexts.

Shari'ah is a comprehensive system that aims to foster a just, moral, and peaceful community rather than being restricted to a strict set of legal directives. Beyond worship and rituals, its breadth encompasses civil transactions, criminal law, family dynamics, economic transactions, governance, as well as character development and personal ethics.

The greater goals and purposes that Islamic law strives to accomplish are reflected in the traditional goals of *Shari'ah*, or *Maqasid al-Shari'ah*. These goals were stated by classical scholars, most notably Imam Abu Hamid al-Ghazali (d. 1111 CE), and later scholars such as Imam al-Shatibi (d. 1388 CE), in order to prevent mechanical devotion that is disconnected from the underlying values and to convey the spirit behind the legal rulings.

However, in addition to the **objectives** (*al-Daruriyyat*) commonly agreed upon by jurists, scholars also identified **complementary needs** (*al-Hajiyyat*) and **embellishments or improvements** (**al-tahsiniyyat**), which together ensure that the law remains dynamic and responsive to changing circumstances while remaining faithful to its ethical core.

In essence, *Shari'ah*, guided by its traditional objectives, seeks to establish justice, compassion, and public welfare (*Maslahah*) as central pillars of Islamic society. This framework highlights the inherent flexibility and adaptability of Islamic law, which was historically developed not merely

as a set of rigid commands, but as a living system meant to uphold human dignity, balance societal interests, and align worldly affairs with divine guidance.

1.2 The Importance of Contextualizing *Shari'ah* Principles in Modern Legal Systems

As Muslim-majority societies interact with global legal standards and modern nation-state structures, the need to contextualize *Shari'ah* principles has become increasingly critical. While classical Islamic jurisprudence was developed within a pre-modern socio-political context, contemporary legal systems operate under vastly different paradigms, including constitutional governance, codified law, international treaties, and human rights frameworks (Kamali, 2011). Contextualization, therefore, serves as a necessary bridge to ensure that the timeless ethical values of *Shari'ah* can be meaningfully integrated into modern legal and societal structures.

Scholarly interest in the connection between *Shari'ah* principles and contemporary legal systems has grown, particularly in light of the necessity of contextualizing these principles in light of current social circumstances. According to scholars, contextualization guarantees Islamic law's ongoing relevance in a variety of changing legal contexts while also upholding its spirit and goals (*Maqasid al-Shari'ah*) (Auda, 2008; Kamali, 2006).

According to Auda (2008) *Shari'ah's Maqasid* framework, which prioritizes religion, life, intellect, lineage, and property, can be contextualized to adapt to new realities, allowing for legal adaptability while maintaining Islamic moral imperatives.

Kamali (2006) contended that Understanding *Shari'ah* contextually aligns with universal legal norms, enabling Muslim jurists to address modern challenges like gender equality and digital ethics using Islamic legal tools like *Ijtihad* and *Istihsan*.

The importance of contextualization also lies in promoting legal pluralism and intercultural dialogue. In countries with diverse populations or mixed legal systems, applying Islamic principles in a contextualized manner can foster inclusivity and reduce legal friction. This is especially crucial in constitutional democracies where law must serve the common good while respecting religious traditions. For instance, *Shari'ah* was implemented in some states of Northern Nigeria - as a mixed legal system state - such as Zamfara, Katsina and a host of others where applying Islamic principles fostered inclusivity and reduced legal friction.

Meanwhile Hallaq (2009) buttressed that contextualization promotes legal pluralism and intercultural dialogue, especially in constitutional democracies where law serves the common good while respecting religious traditions.

Classical Islamic law evolved within certain historical, cultural, and sociopolitical conditions, as Auda (2008) highlights. The wider ethical goals of *Shari'ah* may be obscured and rigidity may result from applying the same rulings without acknowledging contemporary complexity. In order to meet modern issues, he suggests a "systems approach" to *Shari'ah* that emphasizes adaptability, reform, and the importance of the *Maqasid*.

Vikør (2005) cites instances of Muslim-majority nations that have balanced traditional jurisprudence with contemporary legal norms to alter their criminal, family, and business laws.

These changes show how contextualization is practically crucial for bringing Islamic law into compliance with international standards while preserving cultural authenticity.

This viewpoint is supported by Al-Qaradawi (1996), who highlights *Ijtihad* (independent juristic reasoning) as a way to reconcile tradition with modernity. He contends that neglecting contextual interpretation could impede the law's ability to address emerging concerns such as globalization, financial innovations, and bioethics, as well as run the danger of alienating Muslim communities.

Furthermore, as demonstrated by Masud, Messick, and Powers (1996), *Shari'ah's* fundamental flexibility has been reflected in the way jurists have traditionally modified it to fit local contexts and evolving circumstances. The legitimacy and acceptability of *Shari'ah*-inspired reforms in modern communities can be increased by reexamining this adaptive tradition.

Lastly, Baderin (2003) talks about the need for careful contextualization in order to bring *Shari'ah* into compliance with international human rights norms. He contends that by emphasizing common values like justice and human dignity, a *Maqasid*-based approach can reconcile *Shari'ah* and human rights rather than seeing them as mutually exclusive.

In conclusion, the literature continuously emphasizes how crucial it is to contextualize *Shari'ah* principles in order to maintain its ethical foundation, encourage legal flexibility, and guarantee its significant contribution to contemporary legal systems. Meanwhile, the contextualization of *Shari'ah* is not only a scholarly necessity but also a pragmatic strategy for maintaining its relevance, integrity, and universality in the modern legal landscape.

2.0 Historical Development of *Maqasid al-Shari'ah*

Maqasid al-Shari'ah (objectives of Islamic law) has deep roots in the intellectual tradition of Islamic jurisprudence. Its historical development reflects the efforts of Muslim scholars to move beyond a literalist approach to legal interpretation by emphasizing the underlying purposes and ethical goals of *Shari'ah*. While the term *Maqasid* gained prominence in later centuries, the spirit of seeking the '*Illah* (effective cause or rationale) behind legal rulings can be traced back to the earliest generations of Islamic scholarship.

The foundational groundwork was laid by early jurists such as Imam Malik (d. 795), who emphasized *Maslahah Mursalah* (unrestricted public interest) as a legitimate source of legislation, even when not explicitly supported by textual evidence (Kamali, 2008). However, (Mal) Al-Ghazali, (1997) in 11th-century formally articulated the idea of *Shari'ah's* objectives by identifying five essential values to be preserved: religion (*Din*), life (*Nafs*), intellect ('*Aql*), lineage (*Nasl*), and property. These became known as the *Daruriyyat* (essentials), forming the nucleus of classical *Maqasid* theory.

Al-Shatibi (2004) confirms that the most significant advancement in the theory came with Imam Abu Ishaq al-Shatibi (d. 1388), a prominent Andalusian jurist of the Maliki School. In his seminal work *Al-Muwafaqat fi Usul al-Shari'ah*, Al-Shatibi expanded upon Al-Ghazali's framework and elevated the *Maqasid* from a supplementary juristic tool to a central methodological principle in

Islamic legal theory. He introduced a more systematic and philosophical approach, classifying objectives into three hierarchical categories: *Daruriyyat* (essentials), *Hajiyyat* (complementary needs), and *Tahsiniyyat* (luxuries or refinements), thus providing a comprehensive model for assessing legal rulings based on their purpose and impact.

In the modern era, the study of *Maqasid* has been revitalized by contemporary scholars seeking to reconcile Islamic law with modernity and human rights. According to Ibn Ashur (2006) and Auda (2008) thinkers like Muhammad Al-Tahir Ibn Ashur (d. 1973) and Jasser Auda have contributed significantly to the discourse by advocating for a dynamic, systems-based interpretation of *Maqasid*. Ibn Ashur, in particular, emphasized *Hurriyyah* (freedom) and *'Adala* (justice) as overarching values of *Shari'ah*, thereby broadening the scope of *Maqasid* beyond the classical five essentials.

Thus, the historical evolution of *Maqasid al-Shari'ah* reflects an enduring endeavor within Islamic jurisprudence to ensure that legal rulings serve not only textual fidelity but also ethical integrity and social welfare. This trajectory has enabled *Maqasid* to become a powerful tool for legal reform and relevance in the contemporary world.

2.1 Contributions of Classical Scholars like Al-Ghazali and Al-Shatibi

The development and systematization of *Maqasid al-Shari'ah* owe much to the intellectual contributions of classical Islamic scholars, particularly Imam Al-Ghazali and Imam Al-Shatibi. Their pioneering work not only shaped the theoretical foundations of Islamic legal philosophy but also laid the groundwork for modern reinterpretations of *Shari'ah* in response to contemporary legal and ethical challenges.

- a. **Imam Al-Ghazali (d. 1111)** Imam Abu Hamid Al-Ghazali was among the earliest jurists to articulate the objectives of *Shari'ah* in a structured manner. In his seminal work *Al-Mustasfa min 'Ilm al-Usul*, Al-Ghazali identified five essential values (*Daruriyyat*) that the *Shari'ah* seeks to preserve: religion (*Din*), life (*Nafs*), intellect (*'Aql*), lineage (*Nasl*), and property (*Mal*) (Al-Ghazali, 1997). These were considered indispensable for maintaining the moral and social order of society. Al-Ghazali emphasized that all legal rulings in Islam should ultimately support these objectives, and any law that undermines them would be contrary to the spirit of *Shari'ah*.

Al-Ghazali's contribution was groundbreaking in that he shifted the focus from mere legal formalism to the *Maqasid* or purposes behind the laws. Kamali, (2008) revealed that Al-Ghazali introduced a value-based dimension to Islamic jurisprudence that allowed scholars to consider the ethical consequences of legal decisions. This formed the philosophical foundation for later expansions and refinements of the *Maqasid* theory.

- b. **Imam Al-Shatibi (d. 1388)** Imam Abu Ishaq Al-Shatibi, a later Maliki jurist from Al-Andalus, is widely regarded as the most influential figure in the development of *Maqasid al-Shari'ah*. In his landmark work *Al-Muwafaqat fi Usul al-Shari'ah*, Al-Shatibi advanced Al-Ghazali's framework by formalizing *Maqasid* as a central principle of Islamic legal theory. He proposed that the *Shari'ah* is fundamentally aimed at securing human welfare (*Maslahah*)

and preventing harm (*Mafsadah*), and that every ruling must be evaluated based on its capacity to achieve these ends (Al-Shatibi, 2004).

Al-Shatibi introduced a hierarchical classification of objectives: *daruriyyat* (essentials), *hajiyyat* (complementary needs), and *tahsiniyyat* (luxuries or embellishments), thereby providing a comprehensive model that could accommodate various levels of human needs and circumstances. Moreover, he emphasized the collective dimension of the law, arguing that the Shari'ah is designed not just for individuals but for the well-being of the entire community (Auda, 2008).

While Al-Ghazali laid the theoretical foundations, Al-Shatibi elevated *maqasid* from a supplementary principle to a primary method of legal reasoning, capable of guiding *ijtihad* (independent juristic reasoning) in diverse and changing contexts. His work remains central to contemporary discourses on Islamic legal reform.

2.2 Contemporary Significance of *Maqāṣid al-Sharī'ah*

Today, the *Maqasid* framework serves as a vital mechanism for Islamic legal reform, allowing jurists and policymakers to uphold the core ethical imperatives of Islam while engaging with the realities of modern legal systems. It provides a principled yet adaptable model that bridges classical jurisprudence and contemporary human experience, thereby maintaining the relevance and universality of Islamic law in the 21st century.

As Muslim scholars, legal reformers, and jurists struggle with the difficulties of modernity, globalization, and quickly changing social realities, *Maqāṣid al-Sharī'ah* - the higher intents and purposes of Islamic law - has regained significance in the modern era. Traditionally defined as safeguarding religion (*Dīn*), life (*Nafs*), intellect (*'Aql*), offspring or ancestry (*Nasl*), and property (*Māl*). The *Maqāṣid* framework is now being used more and more to direct the reinterpretation, reform, and contextualization of Islamic law in a variety of domains as follows;

- a. Framework for Legal Reform and *Ijtihād*: When dealing with novel topics not specifically addressed in traditional *Fiqh* works, *Maqāṣid* provides a moral framework to drive *Ijtihād* (independent reasoning) in contemporary Muslim societies:
 - a. They assist jurists in differentiating between areas that are subject to change (*Mutaghayyirāt*) and immutable principles (*Thawābit*).
 - b. By emphasizing fundamental goals like justice (*'adl*), welfare (*Maṣlahah*), and harm reduction (*daf' al-mafsadah*), *Maqāṣid* makes it possible to adapt Islamic laws to modern fields like family law, bioethics, and finance.

- a. Promoting Social Justice and Human Welfare: In order to guarantee that Islamic law accomplishes its ethical and social mandate, contemporary thinkers highlight *maqāṣid*:
 - a. Preserving equality, rights, and human decency.
 - b. Encouraging the welfare of the community (*maṣlaḥah ʿāmmah*).
 - c. Preventing injury, exploitation, and oppression (*ẓulm*).

The applicability of *Shariʿah* to contemporary societal issues is demonstrated by the application of *Maqāṣid* to support programs that address issues like as public health initiatives, environmental stewardship, women’s empowerment, and poverty reduction.

- c. Balancing Text and Context: By taking into account the goals and spirit of the law, the *Maqāṣid* method pushes jurists to go beyond literalism and close the gap between textual faithfulness and contextual realities. This equilibrium is especially helpful when addressing problems influenced by ethnic settings, technological advancement, and globalization. By doing this, *Maqāṣid* makes sure that Islamic law maintains its normative underpinnings while remaining dynamic, pertinent, and attentive to modern concerns.
- d. Strengthening Interfaith and Global Dialogue: Prioritizing *Maqāṣid*, such as justice, kindness, and human dignity, promotes positive communication with other religions and contemporary legal systems in a pluralistic world:
 - a. It draws attention to common ethical principles.
 - b. Dispels myths that Islamic law is antiquated or inflexible.

It Exhibits Islam's dedication to the well-being of all people. This method aids in situating Islamic legal theory within more general discussions of international ethics and law. The potential of *Maqāṣid al-Sharīʿah* to:

- a. Direct legal reform based on Islamic principles;
- b. Advance social justice and public welfare;
- c. Harmonize classical texts with contemporary circumstances; and
- d. Illustrate Islam's compassionate; global nature is what gives it its contemporary significance.

Maqāṣid helps guarantee that the *Shariʿah* continues to fulfill its actual purpose of establishing justice, compassion, and human rights by firmly establishing contemporary interpretation and execution of Islamic law in these higher goals.

- a. It draws attention to common ethical principles.
- b. Dispels myths that Islamic law is antiquated or inflexible.

3.0 Philosophical Basis of the Core Objectives of Shariʿah (Maqāṣid al-Sharīʿah)

At the heart of Islamic jurisprudence lies the concept of *Maqasid al-Shariʿah* ie the higher objectives or purposes of Islamic law. These objectives represent the moral and ethical foundations upon which the detailed rulings of *Shariʿah* are constructed. The primary aim of the *Shariʿah* is not merely to enforce ritualistic or legalistic compliance but to promote human welfare, justice, and ethical order in society (Kamali, 2008). The philosophical underpinning of these objectives is rooted in the belief that divine legislation is inherently wise, purposeful, and oriented toward

e. Theological Foundation in Divine Mercy and Justice

The *Maqāṣid* are ultimately rooted in two central divine attributes:

- **Mercy (*Rahmah*)**: reflected in rules aimed at human benefit and hardship alleviation.
- **Justice (*ʿAdl*)**: reflected in laws that protect rights and punish wrongdoing.

This theological basis makes the *Maqāṣid* both a legal method and a moral philosophy, aimed at achieving harmony between human action and divine will. The philosophical basis of the *Maqāṣid al-Sharīʿah* lies in:

- The divine wisdom (*ḥikmah*) underlying Islamic law,
- The rational pursuit of human welfare (*maṣlaḥah*),
- The ethical balance between rights and duties,
- The integration of revelation and reason,
- And the reflection of Allah’s mercy and justice.

Through these foundations, the *Maqāṣid* make the *Shariʿah* not merely a legal system, but a comprehensive vision of human well-being and moral order.

3.1 The Five Essential Objectives (*al-Daruriyyat*)

Classical scholars, particularly Imam Al-Ghazali, identified five core objectives that the *Shariʿah* seeks to preserve. These are considered essential (*Daruriyyat*) for the survival and functioning of human society (Al-Ghazali, 1997; Al-Shatibi, 2004):

- a. **Preservation of Religion (*Hifz al-Din*)**: This objective ensures the protection of religious belief and practice. It supports the freedom to practice faith and maintains the moral and spiritual fabric of society.
- b. **Preservation of Life (*Hifz al-Nafs*)**: *Shariʿah* emphasizes the sanctity of human life. Laws related to homicide, self-defense, healthcare, and safety all serve this objective (Kamali, 2008).
- c. **Preservation of Intellect (*Hifz al-ʿAql*)**: Islam promotes knowledge, critical thinking, and rationality. The prohibition of intoxicants and the encouragement of education reflect this aim.
- d. **Preservation of Lineage (*Hifz al-Nasl*)**: Family structure, marital laws, and inheritance rules are designed to protect lineage, honor, and the rights of future generations.
- e. **Preservation of Property (*Hifz al-Mal*)**: Property rights, economic justice, and the prohibition of theft, fraud, and usury (*riba*) support this objective, ensuring fair wealth distribution and security of ownership.

3.2 Philosophical Basis of the *Maqasid*

The philosophical basis of the *maqasid* lies in the Islamic conception of law as an instrument of mercy (*Rahmah*), justice (*ʿAdl*), and balance (*mizan*) - core values repeatedly emphasized in the Qurʿan (Qurʿan 21:107; 5:8; 55:7-

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“And We have sent you, [o Muhammad], except as mercy to the Worlds.” Q
21:107

- b. It also shows *Maqasid* framework shares values with modern human rights law, promoting life, dignity, intellect protection, and property safeguarding. Legal scholars argue *Maqasid* bridges Islamic jurisprudence with universal norms, promoting mutual reinforcement.
- c. This research shows that the *Maqasid*-based reasoning, utilizing *Ijtihad*, enables jurists to adapt legal rulings to changing social and economic conditions, particularly in multicultural legal systems or secular states with diverse populations, promoting justice and public interest.
- d. The research highlights challenges in implementing *Maqasid* in modern legal systems, including conflicting objectives, politicization of *Shari'ah*, institutional limitations, and misuse of *Maqasid* without ethical commitment.
- e. The research also highlights the global relevance of *Maqasid*, focusing on universal values like justice and human dignity, and suggests its incorporation into broader legal theory could enhance sustainable development and ethical economics.

7.1 Conclusion

The research highlights the relevance of Islamic *Shari'ah's* objectives for contemporary legal systems, highlighting its potential for legal reform and interlegal dialogue to promote justice and human flourishing. The *Maqasid al-Shari'ah* is a versatile framework applicable across finance, healthcare, and environmental law, promoting ethical conduct, justice, and human well-being, highlighting the universal relevance of Islamic law. *Shari'ah's* core objectives promote a just, humane, and prosperous society, preserving essential human needs and values. *Maqasid al-Shari'ah* fosters a dynamic understanding of Islamic law, ensuring its relevance and benefit.

Recommendations

1. Islamic scholars, legal theorists, and policymakers should **promote Interdisciplinary Legal Scholarship** so as to explore how *Maqasid al-Shari'ah* can inform contemporary legal reforms, especially in Muslim-majority countries.
2. Academic centers should be established or think tanks dedicated to comparative legal studies with a focus on *Maqasid*-based jurisprudence.
3. Constitutional courts and legal authorities should apply *Maqasid* principles when interpreting ambiguous legal texts or resolving conflicts between modern statutes and classical jurisprudence.
4. *Shari'ah*-based laws should be revised using the *Maqasid* framework to ensure they meet contemporary human rights standards and societal needs.
5. **Integrate *Maqasid* Education in Legal Curricula** by including courses on *Maqasid al-Shari'ah* in both religious seminaries and secular law schools to cultivate a generation of jurists and lawmakers who understand and appreciate its universal values.
6. Government should promote continuing legal education programs and workshops for judges and lawyers on the practical application of *Maqasid* principles.
7. Islamic Organizations should launch public awareness campaigns to educate communities about how *Maqasid al-Shari'ah* supports justice, equity, and social welfare.

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