

# The Relationship of Maqasid Al-Sharia and the Quran

Mohamed Fathy Mohamed Abdelgelil<sup>1,\*</sup>, Fauzi Bin Yusoh<sup>2</sup>, Ahmad Fauzi Hasan<sup>3</sup>, Rosmalizawati Binti Ab Rashid<sup>4</sup>, Fatimah Zaharah Binti Ismail<sup>5</sup>

<sup>1,2,3,4,5</sup> Faculty of Islamic Contemporary Studies (FKI), University Sultan Zainal Abidin (UniSZA), 21300, Terengganu, MALAYSIA.

mfathy@unisza.edu.my<sup>1</sup>, fauzi@unisza.edu.my<sup>2</sup>, afauzi@unisza.edu.my<sup>3</sup>, rosma@unisza.edu.my<sup>4</sup>, fatimahzaharah@unisza.edu.my<sup>5</sup>

\*Corresponding Author: mfathy@unisza.edu.my

## Article Info

Volume 83

Page Number: 2954 - 2956

Publication Issue:

May - June 2020

## Article History

Article Received: 11 August 2019

Revised: 18 November 2019

Accepted: 23 January 2020

Publication: 10 May 2020

## Abstract:

The study of Maqasid Al-Sharia (purposes of Sharia) is one of the research areas that has recently gained a wide popularity. The problem of this research lies in the fact that some researchers might believe that the study of Shariah purposes may not be relevant to the Quranic texts. The purpose of this paper is to showcase the relationship between the Quran and purposes of Shariah. Accordingly, the study takes an analytical approach by tracking the Quranic verses to identify the extent to which they are related to Maqasid Al-Sharia. The research indicates that the Maqasid Al-Sharia and the Quran are clearly correlated. It also suggests that Maqasid that are not based on Quranic text are generally invalid.

**Keywords:** Maqasid, the Quran, Sharia, Islamic Sharia

## 1. INTRODUCTION

Maqasid Al-Sharia (purposes/objectives of Sharia) lead scholars to valid Ijtihad (reasoning). This is because it helps Fuqahaa (Jurisprudence scholars) to be well-informed of the secrets behind legislation set by the All-wise legislator (Allah). Thus, all Faqahaa are obliged to gain knowledge of Maqasid Sharia so that they know how to project them on reality on the one hand and they should know how to fit the religious texts such as Quranic verses, Hadith, Salaf ijtihaad with the real situation in which we live today.

## 2. DEFINING MAQASID AL-SHARIA

In the past, there was not a clear definition of the term Maqasid Al-Sharia. Although Imam Shatibi was the first to coin the term, he did not provide a specific definition of Maqasid Al-Sharia as his

work was devoted to scholars who are grounded

in knowledge of Sharia. Recently, Maqasid Sharia has greatly attracted the attention of scholars and researchers alike [1].

Maqasid Shariah are defined as the intended meanings of Sharia rulings as set by the Almighty Allah to secure benefits for people and make them avoid evil sooner or later. In other words, Maqasid are interests intended by the Almighty Allah by legislating Sharia rulings. Thus, it is clear that the role of Maqasid Al-Sharia is to showcase the benefits of Sharia rulings, secrets of legislation purposes and the purposes set by the All-wise legislator. It is a science which is linked to Islamic legal evidences, the link between these evidences and reality and its relation to human mind [2].

## 3. MAQASID AL-SHARIA IN THE QURAN

It is obviously undeniable that the Holy Quran is the original and major source of Sharia.

The Quranic commands normally guide people to do things that for their interests and only prohibit them to do others to avoid evil. The intended purposes behind Quranic commands is to gain legal benefits.

The intended purpose behind Quranic prohibitions, on the other hand, is to ward off evil. Thus, Allah commands people to fulfil their obligations for a pure interest to them and He (the Almighty Allah) does not prohibit the people to do the forbidden but to make them avoid absolute evil. Accordingly, Maqasid Al- Shariah often have two aspects. First, the overall commands of the almighty Allah to the people who are physically capable, which lead them to gain benefits. The second aspect includes all the prohibitions which lead to them to avoid evil. Both of these aspects are endorsed by the Quranic teachings which guide people to the straightest path [3].

Thus, it is not wise to examine Maqasid Al- Sharia without referring to the Quran which is considered their main source.

If scholars in Maqasid Al-Sharia do not refer to the Quran, they are likely to miss several Maqasid (i.e. general and specific) since the Quran is the legislation basis and the original source of Sharia. It is from the Quran that we refer to Fiqh (Islamic Jurisprudence) as well as Maqasid Al- Sharia. Islamic legal evidences can be the best means to understand the purposes of the All-wise legislator (Allah) and the religious texts originated by the legislator are the best means to understand Sharia purposes [4].

According to Imam Al-Ghazalai, may Allah have mercy on him, purposes of Sharia are elicited from the Quran, the Sunnah and the consensus; each purpose which is not understood from any of these sources is considered invalid since "the Quran has elaborated on the purposes of legislation and the reasons for rulings even more than minor branches of knowledge so that

scholars can be guided by the essence of these purposes" [5].

Furthermore, the more knowledgeable we are of the Quran, the deeper the understanding we have of its purposes since the Quran involves reasoning of rulings. According to Ibn Al-Qayim, "The Quran and Sunnah are full of reasoning of Sharia rulings and purposes behind these rulings; it is also in the Quran and Sunnah where aspects of rulings are elaborated. If the Qur'an and the Sunnah contained hundreds of passages of this nature, we would quote them here. However, they come to more than a thousand passages of various types" [6].

Thus, the connection between the Quranic rulings and their reasoning and purposes is a clear evidence that the Quranic rulings lead to wellness of humanity, confirm the responsibility upon researchers to pursue purposes of Sharia in the Quran and the need to link the rulings to their purpose [7].

There have been various purposes of Shariah that have been elicited from the Quran including Tawheed "oneness of Allah", Ikhlās "sincerity", Taqwa "piousness", Justice in speech and actions, facilitation of rules and lifting embarrassment. Given that the Quran involves the purposes of the All-wise legislator it is clear that the connection between the Quran and Sharia purposes is clear. This indicates the connection between the parts with the whole and the branch with the source. This suggests that researchers should never neglect the major source of Sharia purposes i.e. the Quran without which they are likely to miss a great deal of knowledge of Sharia purposes [8].

All the above shows the extent to which the Quran and Maqsid Al-Sharia are interrelated as all Maqasid are elicited from the Quran. Al-shatibi, may Allah rest his soul in peace, stated that "it has been established that the Quran encompasses Sharia universals; it is the pillar of religion, the source of wisdom, the sing of the message, the light of eyesight and mind, the only way to knowing the Almighty Allah and the only

salvation guide. All this requires no evidence because it well-known from the religion of the nation.

Thus, it is necessary for researchers who have interest in Sharia to take the Quran as one's companion over time. In so doing, they are likely to get what they want and eventually will be

#### 4. CONCLUSION

The research examined the relationship between Maqaid Al-Sharia and the Quran and following findings were revealed.

- All the established Sharia purposes have been elicited from the Quran
- The criterion which is used to validate Maqad "purpose" is whether or not it is available in the Quran
- The Quran encompasses all kinds of interests namely, essential, important but not necessary and improved interests

The researcher recommends carrying out a further in-depth research to investigate the extent to which theoretical and practical branches of knowledge are related to the Quran and examine all Sharia purposes that have been worked out by scholars of Fiqh from the Quran.

#### ACKNOWLEDGEMENT

Special thanks go to the Research Management, Center for Research Excellence and Incubation Management (CREIM), University Sultan Zainal Abidin.

#### REFERENCES

1. Al-Raisuni, A. (1995). "Nazariyyat Al-Maqasid 'inda Al-Shatibi", *Virginia: International Institute of Islamic Thought*, 4<sup>th</sup> Edition, p. 17.
2. Habib, M. (2007). "Maqasi Al-Sari'ah T'asilan Wa Taf'ilan", *Makkah: Rabitah Al-'Alam Al-Islami*, p. 18, Iss. 213.
3. Rabi'ah, A. (2002). *Ilm Maqasid Al-Shari'*, *Riyadh: The author*, p. 21.
4. Al-Khadimi, op. cit. p. 17-28.
5. Makhduom, M. (1999). "Qawa'id Al-Wasa'il Fi Al-Shari'ah Al-Islamiyyah Dirasah Usuliyyah Fi Dau' Al-Maqasid", *Riyadh: Dar Ishbiliya*, p. 17.
6. Al-Shanqiti, M. (2006). "Adhwa' Al-Bayan Fi Iedhah Al-Quraan Bi Al-Quraan", *Makkah: Dar A'lam Al-Fawa'id*, vol. 3, p. 532-533.
7. Al-Yubi, M. (1998). "Maqasi Al-Sari'ah Al-Islamiyyah Wa 'Ilaqatuha Bi Al-Adillah Al-Shar'iiyyah", *Riyadh: Dar Al-Hijrah*, p. 475.
8. Al-shatibi, op.cit. vol. 3, p. 32, 125, 230.
9. Al-qhazali, M. (1993). "Al-Mustasfa Fi Ilm Al-Usul", *Bairut: dar al-kutub al-ilmiiyyah*, vol. 1, p. 179.
10. Hamidi, A. (2008). *Maqasid Al-Quraan Min Tashri' Al-Ahkam*, *Bairut: Dar Ibn Hazm*, p. 33.
11. Ibn Qayyim. M. (1996). "Miftaah dar al-saadah wa manshur wilayah al-ilm wa al-iradah", *Al-khubar: Dar Ibnu Affan*, vol. 2, p. 363.
12. Al-khadimi, N. (1998). "Al-Ijtihad Al-Maqasidi", *Qatar: The Ministry Of Awqaf And Islamic Affairs*, issu. 74, p. 65-66.
13. Rabi'ah, op. cit. p. 288.
14. Al-Shatibi, op. cit. vol. 4, p. 144.