THE ENGINEERING AND SCIENTIFIC OF THE MAQASID SHARI'AH THEORY IN ISLAMIC FINANCE

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SYNOPSIS

The theory of *maqasid al-Shari‘ah* started to develop after the era of Prophet’s Companions. Significantly, during the first three centuries, the idea of *maqasid* have been discussed and developed by the four Muslim jurisprudents, Hanafi (d. 150 AH/ 767 CE), Maliki (d. 179 AH/ 795 CE), Shafi‘i (d. 204 AH/ 819 CE) and Hanbali (d. 241 AH/ 855 CE), in their legal judgments and writings by using different modes of reasoning (*ra‘y-ijtihad*), such as analogical reasoning (*qiyas*), juristic preference (*istihsan*), presumption of continuity (*istishab*), public interest (*masalih al-mursalah*), blocking the means (*Sadd al-Dhara‘i*), companion’s opinion (*Qawl al-sahabi*), earlier scriptures (*Shar‘ man Qablana*) and custom (*‘urf*). Hence, the ultimate purpose of the objectives of *Shari‘ah* (*maqasid al-Shari‘ah*) is nothing but for the seeking of benefit and repelling of harm (*jalb al-manfa‘ah wa daf‘ al-madarrah*) in order to bring the social welfare and justice of human-beings, both in this world and the hereafter. Significantly, *maqasid al-Shari‘ah* can be seen as a comprehensive legal framework to unify the divergence of Islamic Islamic legal opinion (*ijtihad*) among the Muslim jurisconsults (*Usuliyyun*) of different schools of law. In fact, the *maqasid al-Shari‘ah* has portrayed several objectives and purposes to be pursued by Muslims in their daily activities which cover areas of worship (*ibadah*), marriage (*munakahat*), criminology (*jinayat*) and Islamic financial transactions (*mu‘amilat*). The areas of *mu‘amilat* which cover many areas of Islamic financial transactions (*fiqh al-mu‘amilat*), have become increasingly significance especially for the purpose of transforming human activities into positive and normative dimensions in this worldly life and the life in the hereafter. Islamic financial industry constitutes one important area of Islamic financial transactions (*fiqh al-mu‘amilat*). Hence, it motivates and inspired the authors to sharing the knowledge through writing this book. Thus, this book is hoped to be of assistance to those who wish to discover the theory of the objectives of *Shari‘ah* (*maqasid al-Shari‘ah*) and history of its development. The
strength of this book is the writing incorporates the application of Islamic financial system with the features of *maqasid al-Shari’ah* theory. Therefore, this book contains three chapters, in which the first chapter gives an introduction to the science of *maqasid al-Shari’ah*. For the second chapter, it covers the overview on the early engineering of the *maqasid al-shari’ah* theory, which starting from foundation until proliferation stage. For the last chapter, it discusses the application theory of the *maqasid al-shari’ah* in Islamic finance activities. Lastly, it is hoped that this book will benefit to all readers and could be as guidelines and source of reference to deduce more precise *ijtihad* in the assessment of *muamalat* activities, which based on the objectives of *Shari’ah (maqasid al-Shari’ah)* theory.
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# TABLE OF CONTENTS

SYNOPSIS ................................................................................................................................... i

ACKNOWLEDGEMENT ........................................................................................................... iii

TABLE OF CONTENTS ........................................................................................................... iv

LIST OF DIAGRAMS ............................................................................................................. vii

ABBREVIATIONS .................................................................................................................... ix

CHAPTER ONE ......................................................................................................................... 1

INTRODUCTION OF *MAQASID AL-SHARI’AH* ............................................................... 1

1.1 Definition to *Maqasid* ................................................................................................... 1

1.2 Definition to *Shari’ah* ................................................................................................. 2

1.3 *Mašlaḥah* and the *Maqāṣid al-Sharī’ah* ................................................................. 6

CHAPTER TWO ....................................................................................................................... 11

OVERVIEW ON THE EARLY DEVELOPMENT OF THE *MAQASID AL-SHARI’AH* ...... 11

2.1 The First Stage: Foundation: (Beginning from Early Islamic Era) ......................... 11

2.2 The Second Stage: Establishment ............................................................................. 13

2.3 The Third Stage: Building (known the period of Umayyad) ................................... 19

2.4 The Fourth Stage: Flowering (known the period of Abbasid) ............................... 22

2.5 The Fifth Stage: The Proliferation ......................................................................... 32

2.5.1 The Early fourth Century of the *Hijrah* ............................................................. 32

2.5.2 The Early Fifth Century to Eight Century of the *Hijrah* ................................. 34

2.5.2.1 Abu al-Husayn al-Basri al-Mu’tazili on the *Maqāṣid-cum-Masālih* ......... 34

2.5.2.2 Imam Haramayn al-Juwayni al-Shafi‘is on the *Maqāṣid-cum-Masālih* ...... 35

2.5.2.3 Al-Ghazali on the *Maqāṣid-cum-Masālih* ..................................................... 38

2.5.2.4 Al- Razi on the *Maqāṣid-cum-Masālih* ......................................................... 42
2.5.2.5 Al-Amidi on the *Maqasid-cum-Masalih* ................................................................. 46
2.5.2.6 Ibn al-Hajib on the *Maqasid-cum-Masalih* ............................................................ 50
2.5.2.7 ‘Izz al-Din ibn ‘Abd al-Salam al-Sulami on the *Maqasid-cum-Masalih* .......... 51
2.5.2.8 Shihab al-Din al-Qarafi on the *Maqasid-cum-Masalih* ........................................ 55
2.5.2.9 Ibn Taymiyyah on the *Maqasid-cum-Masalih* .................................................... 57
2.5.2.10 Ibn al-Qayyim on the *Maqasid-cum-Masalih* .................................................... 61
2.5.2.11 ‘Abu Ishaq al-Shatibi on the *Maqasid-cum-Masalih* ......................................... 65

CHAPTER THREE ............................................................................................................. 70

APPLICATION THEORY OF THE *MAQASID AL-SHARI‘AH* ........................................ 70

3.1 The Theoretical Application of the *maqāṣid al-Sharī‘ah* ............................................ 70

3.1.1 Ahmad al-Raysuni on the *Maqasid-cum-Masalih* ............................................... 70
3.1.2 Rashid Rida on the *Maqasid-cum-Masalih* ......................................................... 76
3.1.3 Ibn ‘Ashur on the *Maqasid-cum-Masalih* ........................................................... 79
3.1.4 Abu Zahrah on the *Maqasid-cum-Masalih* ......................................................... 81
3.1.5 Mas’ud on the *Maqasid-cum-Masalih* ............................................................... 84
3.1.6 Al-Qaradawi on the *Maqasid-cum-Masalih* ........................................................ 88
3.1.7 Al-Buti on the *Maqasid-cum-Masalih* ............................................................... 92
3.1.8 Wahbah Zuhaili on the *Maqasid-cum-Masalih* .................................................... 95

3.2 The Contemporary Application of the *maqāṣid al-Sharī‘ah* ..................................... 99

3.2.1 Kahf on the *Maqasid-cum-Masalih* ................................................................. 100
3.2.2 Siddiqi on the *Maqasid-cum-Masalih* ............................................................... 105
3.2.3 Chapra on the *Maqasid-cum-Masalih* ............................................................... 109
3.2.4 Dusuki & Bouheraoua on the *Maqasid-cum-Masalih* ...................................... 112
3.2.5 Laldin on the *Maqasid-cum-Masalih* ............................................................... 119
3.2.6 Javaid on the *Maqasid-cum-Masalih* ............................................................... 122
3.2.7 Habeb Ahmed on the *Maqasid-cum-Masalih* ................................................... 123

3.2.8 Ridwan Ahmad on the *Maqasid-cum-Masalih* ................................................. 127

3.2.9 Mustafa Omar & Shahidawati on the *Maqasid-cum-Masalih* ......................... 129

3.3 Conclusion ................................................................................................................ 132

REFERENCES .................................................................................................................. 134
LIST OF DIAGRAMS

Diagram 1: The first stage to the fourth stage of the early development of the objectives of
Shari‘ah ................................................................. 31

Diagram 2: Abu al-Husayn al-Basri, Imam Haramayn al-Juwayni and Imam Al-Ghazali on
the Maqasid-cum-Masalih .................................................. 41

Diagram 3: Al-Razi on the Maqasid-cum-Masalih .................................................. 45

Diagram 4: Al-Amidi and Ibn al-Hajib on the Maqasid-cum-Masalih .............................. 49

Diagram 5: ‘Izz al-Din ibn ‘Abd al-Salam on the Maqasid-cum-Masalih ......................... 54

Diagram 6: Al-Qarāfī and Ibn Taymiyyah on the Maqāṣīd-cum-Maṣāliḥ ........................ 60

Diagram 7: Ibn al-Qayyim on the Maqāṣīd-cum-Maṣāliḥ ............................................. 65

Diagram 8: Al-Shatibi on the Maqāṣīd-cum-Maṣāliḥ ................................................ 69

Diagram 9: Al-Raysuni on the Maqāṣīd-cum-Maṣāliḥ ............................................... 75

Diagram 10: Rashid Rida on the Maqāṣīd-cum-Maṣāliḥ ............................................. 78

Diagram 11: Ibn ‘Ashur on the Maqāṣīd-cum-Maṣāliḥ ............................................. 81

Diagram 12: Abu Zahrah on the Maqāṣīd-cum- Maṣāliḥ ............................................. 83

Diagram 13: Mas‘ūd on the Maqāṣīd-cum- Maṣāliḥ ............................................... 87

Diagram 14: Al-Qaradawi on the Maqāṣīd-cum- Maṣāliḥ ........................................... 91

Diagram 15: Al-Buti on the Maqāṣīd-cum- Maṣāliḥ ................................................. 94

Diagram 16: Al-Zuhaili on the Maqāṣīd-cum- Maṣāliḥ ............................................. 98

Diagram 17: Kahf on the Maqāṣīd-cum- Maṣāliḥ (a) ............................................. 104

Diagram 18: Kahf on the Maqāṣīd-cum- Maṣāliḥ (b) ............................................. 105

Diagram 19: Siddiqi on the Maqāṣīd-cum- Maṣāliḥ ............................................. 108

Diagram 20: Chapra on the Maqāṣīd-cum- Maṣāliḥ ............................................. 110

Diagram 21: Dusuki & Bouheraoua on the Maqāṣīd-cum- Maṣāliḥ ............................ 115
Diagram 22: Dusuki & Bouheraoua on the Maqāsid-cum-Mašāliḥ.............................. 117
Diagram 23: Laldin on the Maqāsid-cum-Mašāliḥ................................................................. 121
Diagram 24: Javaid on the Maqāsid-cum-Mašāliḥ................................................................. 123
Diagram 25: H Abeb Ahmed on the Maqāsid-cum-Mašāliḥ................................................... 127
Diagram 26: Ridwan Ahmad on the Maqāsid-cum-Mašāliḥ................................................... 128
Diagram 27: Mustafa Omar & Shahidawati on the Maqāsid-cum-Mašāliḥ........................... 131
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