RE-ENVISIONING ISLAMIC SCHOLARSHIP
MAQASID METHODOLOGY AS A NEW APPROACH

JASSER AUDA

Re-envisioning Islamic Scholarship is a pioneering and timely contribution that deserves wide readership. Jasser Auda masterfully focalises the Quran and Sunnah in a work that integrates scholarship across time and disciplines to demonstrate the connectivity of human thought and action within a purposeful universe of infinite possibilities.
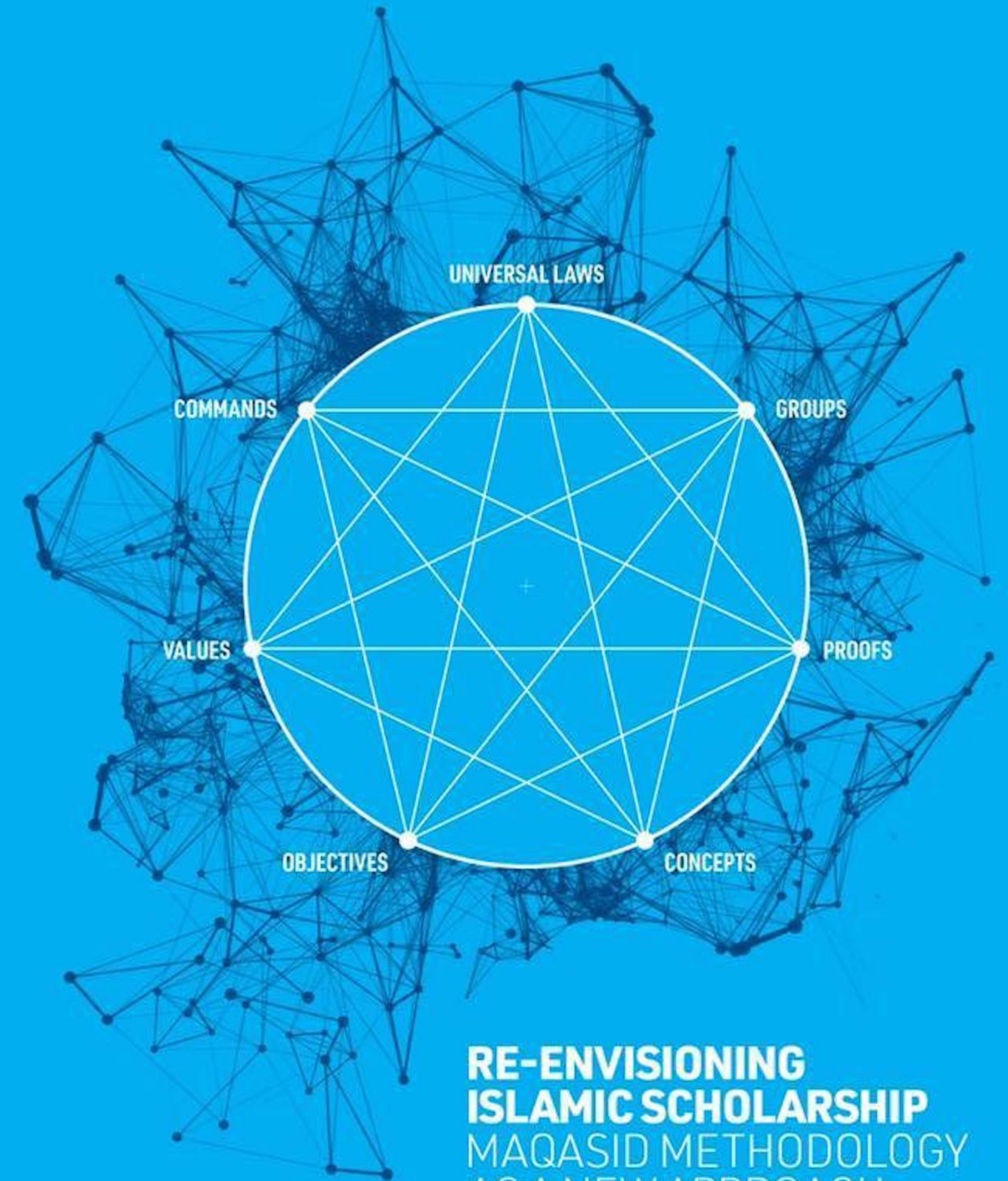
Through a five-step holistic methodology, he urges scholars and practitioners in all fields of knowledge and endeavour to seek revelational guidance by performing continuous cycles of reflection on the revelation that reveal this connectivity.

Here, the maqasid or objectives of revelational guidance manifest through a process of emergence that is premised on deep understandings of the concepts, objectives, values, commands, universal laws, groups and proofs that implicitly or explicitly shape our understandings and help re-envision research agendas, educational institutes and organisational strategies.

In a world that has become accustomed to individualism, inequality, fragmentation and loss of meaning this book is a paradigm shift, a beacon of light and a very welcome guide to a better future for humanity.
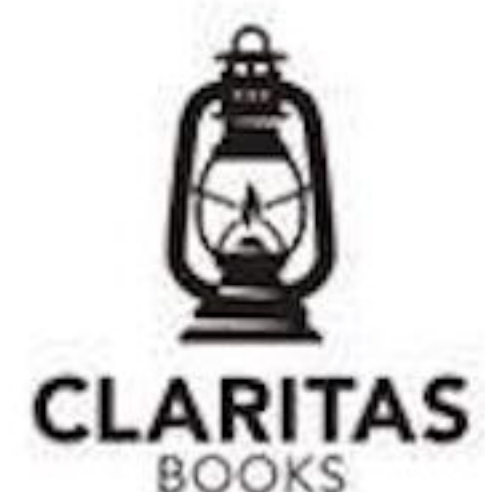
UNIVERSAL LAWS

COMMANDS

GROUPS

VALUES

PROOFS

OBJECTIVES

CONCEPTS

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JASSER AUDA is a scholar of Islam, whose scholarship has focused on an objective-based approach to the understanding of the Quran and Prophetic traditions. He is currently the President of Maqasid Institute, an international network of research centres and educational projects, a Professor and Al-Shatibi Chair of Maqasid Studies at the International Peace College in South Africa and the Editor-in-Chief of the Journal of Contemporary Maqasid Studies. He is a Member of the European Council for Fatwa and Research, a Member of the Fiqh Council of North America and a Founding Chairman of the Canadian Fiqh Council. Previously, he worked as a professor at the universities of Waterloo, Ryerson and Carleton in Canada, Alexandria University in Egypt, Faculty of Islamic Studies in Qatar, American University of Sharjah in UAE, and University of Brunei Darussalam in Brunei. He was also a Founding Director of Al-Maqasid Research Center at Al-Furqan Islamic Heritage Foundation, UK; a Founding Deputy Director of the Center for Islamic Legislation and Ethics, Qatar; and a Fellow of the Islamic Fiqh Academy, India. Early in his life, he memorised the Quran and undertook traditional studies at the Study Circles of Al-Azhar Mosque in Cairo, Egypt, where he learned from a number of distinguished scholars of Quran, Hadith and Fiqh. Professor Auda has lectured on Islam in many countries across the world and has authored 25 books in Arabic and English, including the best-selling *Maqasid Al-Shariah: A Beginners Guide*, which has been translated into 30 languages.

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ACKNOWLEDGEMENTS

PREFACE

There is a difference between Islam and Muslims. The difference is between a divine, eternal and perfect message, and the human, temporal and imperfect manifestations of this message. Islam is the way of life (*din*) that Allah gifted humanity with since the beginning of time. The source of this knowledge is the Revelation (*wahy*); the Book of Allah and the Sunnah of His Messenger ﷺ. However, Islam manifests in various forms and degrees in the lives of Muslims in every place and time. Muslims are not the criteria by which we judge Islam. It is the other way around.

Fiqh is one of the most central concepts in Islam. According to the Revelation, *fiqh* is: (1) a deep understanding of Islam as a *din*, i.e. way of life and a worldview, (2) a deep understanding of the proofs/signs (*ayat*) of Allah, (3) a high capacity for sound judgement and leadership, and (4) the ability to teach knowledge and (5) realise knowledge for the benefit of Muslims and humanity in this life and the next.

Allah says: "There should go forth from every party of the believers a group to obtain deep understanding (*fiqh)* in the religion/way of life (*din*)" (9:122), "Look how We explain the verses/signs (*ayat*) that they may have understanding (*fiqh*)" (6:65), and "We will soon show them Our signs (*ayat*) in the Universe and in their own souls, until it will become quite clear to them that it is the truth" (41:53). And the Prophet (s) explained what "*fiqh* in the *din"* means by this simile: "The knowledge that Allah sent me with is like rain that fell on two pieces of land. The first piece is fertile. Some parts of it absorbed the water and produced lots of vegetation, and other parts stored the water for

others to benefit from, drink and use elsewhere for other plantations. The second piece is sand that neither holds water nor allows plants to grow. This is the example of the person who gained *fiqh* in the *din* of Allah, and therefore learned beneficial knowledge and taught it, versus another person who rejected the message of guidance that I brought and did not act upon it" (Bukhari 79).

And when Ali Ibn Abi Talib ؏[1] asked the Prophet (s) about what to do if they cannot make a decision about something, he said: "Consult the *fuqaha* (carriers of *fiqh*)" (Haithami 1/183). And Ibn Masud ؏ and Ali ؏ narrated: "*Fuqaha* are leaders" (Haithami 2/192, Bayhaqi1 441).[2] The rest of the verses and narrations related to *fiqh* confirm this definition of true *fiqh* and thus the comprehensive role of the *fuqaha* (scholars/leaders), as explained above.

However, the concept of *fiqh* and the role of the *fuqaha,* in Muslim history and until today, manifested in ways that varied depending on the common conceptualization of *din*, which is the subject of *fiqh*, and *ayat*, which is the scope of *fiqh.* At the time of the Prophet ؐ, the concept of *din* was much wider than what we call "religion" in English/Latin.[3] It was a project for humanity; a vision that a community of sincere believers in One God carried to the world as a new and impressive way of life. And the concept of *ayat* was much wider than "verses". They included the knowledge (*ilm*) of signs/proofs in "the horizons and the souls", and exploring those *ayat* developed into one of the greatest civilisations humanity every knew. Consequently, the concept of *fiqh* within the community of the Prophet ؐ was much wider than "law", and *fuqaha* were not only "jurists" but included scholars of deep understanding from an Islamic point of view in every realm — from faith, government and organisation, to science, trade and defence. *Ulama* were not only jurists either but included experts from all faiths and backgrounds in every branch of knowledge as well.[4]

After the Prophet ؐ, the Muslim civilisation's highest points were when *fiqh, fuqaha, ilm, ulama, din,* and *ayat* were understood in their comprehensive Quranic and prophetic conceptualizations.[5] Thus, *fiqh* was a deep understanding in every branch of knowledge (*ilm*) that Muslims developed, *fuqaha* were the experts in these branches,

ayat were what they explored in nature and societies, and *din* was the new way of life that manifested in the Islamic civilisation. The *fuqaha* who studied law, politics, sociology, medicine, biology, chemistry, mathematics, astronomy, optics, architecture, urban planning, etc., did not make a separation between their sciences and the concepts of "*ilm*" or "*fiqh*", and they considered their books to be reflections upon the *ayat* of Allah in the horizons and the souls. The following are a few notable examples:

(1) Scholars of the House of Wisdom (*Bayt Al-Hikmah*) in Baghdad were in the hundreds. Some were purely translators (*mutarjimun*), scribes (*katabah*) or technicians (*sunna*) in one science or the other.[6] However, the most notable scholars of the House of Wisdom were the encyclopedic "*fuqaha*" who seamlessly merged their knowledge of the Quran with the topics they addressed, as well as the inheritance of knowledge from other nations and languages. Amongst the notable names were: Al-Jahiz (d. 254H/868CE) who was the first scholar to study the thematic patterns (*nazm*) of the Quran, and who also wrote about numerous other topics including his famous book on Animals (*Al-Hayawan*), which he considered to be "a book of attaining *fiqh*" (*tafaqquh*);[7] Al-Kindi (d. 256H/871CE) who studied and linked philosophy, mathematics, astronomy, politics, medicine, geography, music, natural history, and meteorology;[8] Al-Tayyib Al-Sarakhsi (d. 286H/899) who wrote on chemistry, history and geography from the perspective of "reflecting on Allah's marvellous creation";[9] and other similarly significant scholars such as Al-Khawarizmi (d. 232H/847CE), Al-Dinuri (d. 282H/895CE), Thabit Ibn Qurra (d. 288H/901CE), Abu Bakr Al-Razi (d. 311H/923CE), Al-Batani/Albateg (d. 315H/929CE), Ibn Al-Haytham (d. 430H/1040CE), and many others.[10]

(2) Many of the medical doctors in the endowed hospitals (*bimaristanat*) that were built over the centuries were "*fuqaha*", who considered medicine to be part of the knowledge of Fiqh that they practiced and taught. Notable examples were: Yahya Ibn Omar (d. 289H/902CE), Muhammad Ibn Faraj (d. 303H/915CE), Nasr Ibn Fath (d. 306H/918CE), and Zaid Ibn Khalfoun (d. 308H/920CE), to name a few from Kairouan.[11] Ibn Rushd/Averroes (d. 594H/1198CE) is an-

other renowned Andalusian encyclopedic *faqih,* who was a scholar of medicine, philosophy, jurisprudence, astronomy, zoology, nutrition, grammar, and linguistics.[12] Andalusia, and the rest of Southern Europe, eventually developed a system of endowed libraries and hospitals similar to Baghdad's at the peak of the Islamic civilisation.

(3) Imam Abu Hanifa (d. 150H/767CE) was an encyclopaedic scholar in his own right and an expert in a number of knowledge disciplines.[13] Imam Jafar Al-Sadiq (d. 148H/765CE) was one of his notable students, and his "*fiqh"* that was narrated after him included medicine, anatomy, chemistry, and astronomy. Imam Jafar's own students became notable personalities in the history of science, such as Ibrahim Al-Fazari (d. 160H/777CE) who invented the Astrolabe, and Jabir Ibn Hayyan (d. 200H/815CE) who became known as "the father of chemistry".[14]

(4) Socio-political studies (*Al-Siyasah, Al-Ijtima, Al-Imran*) were chapters of *fiqh*, and were not viewed as separate realms. Notable examples were the works of Al-Mawardi (d. 450H/1058CE), Abu Yala Al-Fara (d. 458H/1066), Al-Juwayni (d. 478H/1085CE), Ibn Al-Jawzi (d. 597H/1201CE), Ibn Abdus-Salam (d. 660H/1262CE), Ibn Taymiyyah (d. 728H/1328CE), and Ibn Khaldun (d. 808H/1406CE), to name a few.

(5) Similarly, economic, taxation and financial studies (*Al-Amwal, Al-Kharaj*) were also seamless chapters of *fiqh.* Notable examples were the works of Abu Yusuf (d. 182H/798CE), Yahya Ibn Adam (d. 203H/818CE), Al-Qasim Ibn Sallam (d. 224/838CE), Abdul-Malik Al-Asmai (d. 216H/831CE), and so forth.

Then, the Muslim civilisation began to decline from the middle of the fourth century Hijri (late 10th century CE), and eventually entered an era of colonisation of every Muslim-majority region - in various times - from the middle of the seventh century Hijri (mid 13th century CE). It is a complex subject that is beyond the scope of this book, but the impact of this on the concept of *fiqh* is important to point out. In the eras of declination and colonisation, *fiqh* was diminished to a few "schools of jurisprudence", which focused on memorising texts rather than understanding them. Students of knowledge memorised and imitated their Imams' texts that merely explained the basic acts

of worship and some basic domestic laws.[15] The *fuqaha* eventually became "jurists" who were divided into a number of competing and conflicting factions,[16] and were further divided into some who worked for the sultans and kings to legitimise them, and some who worked with the masses and tried to defend the basic tenets of Islam from the corrupt political authorities, especially under the colonisers.

Colonisers and post-colonial powers of all types made sure to destroy the system of endowments (*awqaf*), which used to fully sponsor schools and colleges, study circles of Quran, Hadith and Arabic, mosques, relief centres, institutes of research or "houses of wisdom", hospitals or "houses of healing", libraries or "houses of books", and numerous other civil activities.[17] In the Islamic civilisation, *awqaf* represented the majority of all economic activities, and thus sustained for centuries the most vital services and guaranteed the independence of *fiqh, fuqaha* and *din*, in the true sense, and the independence of the whole civil society from both governments and businesses alike.[18]

The Maqasid Methodology is a project that aims to revive the original concepts of *fiqh, fuqaha, din, ayat* and the rest of the Islamic approach/framework/worldview in today's context. The ultimate goal/dream is for this framework to eventually transform into networks of individuals and educational, research and advocacy institutions that revive Islam in today's world and contribute to today's civilisation. The methodology consists of five overlapping and interconnected steps, namely: purpose, Cycles of Reflection, critical studies of literature and reality, framework, and formative theories and principles.

The Methodology's entry point is to set a purpose inspired by one of the objectives of Islam. Then, the Cycles of Reflection on the Revelation is key to develop a critique of written and lived perspectives of reality, as well as a framework for perception and analysis. Finally, formative theories and principles emerge and guide the outcome of the inquiry, i.e. rulings or judgements of benefit and harm. The framework is comprised of a network of Seven Elements, namely: Concepts, Objectives, Values, Commands, Universal Laws, Groups and Proofs. These elements themselves were inferred from countless Cycles of Reflection on the Revelation, guided by a purpose to deal with

current methodological challenges and opportunities. The outcome is a wholistic and dynamic *fiqh*, in the wide sense of the word, which addresses contemporary research questions and practical concerns in all fields of knowledge. Disciplines are therefore re-classified into: Usuli Studies, Disciplinary Studies, Phenomena Studies and Strategic Studies. This is how this book/project re-envisions the Islamic scholarship in a nutshell.

The story of this book has to do with my personal journey with Islam. Throughout that journey, I was always busy with the questions of why and how, i.e. questions of objective, rationale and meaning, and questions of method, process and approach. The philosophical legacy of Muslim thinkers and Sufi Imams guided me to *Maqasid Al-Shariah* (Objectives of Islamic Jurisprudence) as a possible answer for the questions of 'why'.[19] I eventually found it necessary to move from the tradition of *Maqasid Al-Shariah* to the much more comprehensive and authentic paradigm of *Maqasid Al-Quran* (Quranic Objectives). This book explains the difference as it points out how the traditional approaches to Maqasid Studies today suffer, in various ways and degrees, from the same limitations that mainstream disciplines suffer from, namely: imitation, partialism, apologism, contradiction and deconstruction.

As for the questions of 'how', the traditional *usul al-fiqh* (juridical fundamental theories) was my default answer several decades ago. However, it eventually became clear to me that *usul al-fiqh*'s classical logic and legalistic scope are narrower than what is needed for comprehensive and relevant disciplines, or even Islamic legislation, today. Then, systems philosophy, which I had studied formally,[20] offered some methodological ideas, which helped in a previous attempt of renewal in the traditional *usul al-fiqh* (juridical fundamental theories).[21] I utilised a "*maqasid* approach" to the *usul* theories in researching a number of current issues, especially related to the role of the Shariah in legislation and social movements.[22] Eventually, I found that the Quranic fundamentals (*usul, ummahat*), which could be inferred based on the Quranic objectives, are more apt to deal with today's much-needed re-envisioning and re-construction of Islamic scholar-

ship. The outcome of this research is the Maqasid Methodology presented in this book.

Five years ago, I prayed *istikharah* (seeking counsel) to decide between two projects: developing systems philosophy further and applying it to critique the juridical fundamental theories (*usul al-fiqh*), versus going back to reading the Quran and Sunnah anew, looking for answers to the fundamental 'why' and 'how' questions of our time. I was initially apprehensive about the challenge and responsibility of the latter project but after seeing a dream in which the Prophet ﷺ appeared to be sitting in a mosque and reading the Quran, I had my answer and the start of this journey.

Introduction

CONNECTIVITY, WHOLISM AND EMERGENCE

The methodological analysis of the Quran and the Prophetic tradition proves the truth, fundamentality and depth of connectivity (*silah, alaqah*)[23] that takes a web pattern (*nasaq, nazm shabaki*) between absolutely everything: the seen and the unseen, the material and the non-material. It also proves that the study of these patterns of connectivity result in the emergence of complex (*murakkab*) and wholistic (*kulli*)[24] meanings through the relationship between the parts. A primary component of these wholistic meanings is the objectives.

A human, for example, emerges from the connection and integration of his or her parts and dimensions. Allah says in the Quran: "In whatever form He willed, He composed you (*rakkabak*)" (82:8) and "So, We donned the bones with flesh, and then We made another creation emerge (*ansha'nahu*) so glory to Allah, the best of creators" (23:14). Then, He explained the objectives of that complex composition, the human. To know Allah and worship Him, to rectify earth and preserve life, and to connect what Allah orders to be connected, are objectives at a higher level of awareness and integration. These are meanings higher than the functions of each of the organs.

The idea that the constitutive parts give rise to a wholistic entity is very much embedded in the Quran. This whole is then characterised

not only by these parts but more importantly by the connectivity or relationships among them and the higher objectives that are an integral and inseparable part of all creation – both animate and inanimate.

Studying the Revelation in this way results in the emergence of webs of meaning that exhibit two universal laws showing us the consistency and interrelations among them. Interconnectivity (*tawasul*) and the emergence (*tawallud*) of wholism from the parts. This is true in the realm of interrelations between the revealed meanings and higher objectives in all textual and deduced levels, basically that is how the universal meanings and the higher objectives emerge in the cognition of the reader who is reflecting on the interrelationships and the wholistic picture. This also applies, according to the revelation, to the interrelationships in the universe and how studying them causes wholistic patterns and objectives to emerge in the cognition of the researcher.

One cannot study the Quran and Sunnah properly without pondering upon the endless interrelationships and internal references, textually expressed and inferred. An internal reference occurs when the text refers to itself in its entirety or in part, as well as make connections and references between the lives and traditions of the prophets. For textual expressions in the Quran, Allah says, "this is a chapter that We have sent down and mandated" (24:1), referring to the rest of the chapter, "and on the Jews We have prohibited what We narrated to you previously" (16:118), referring to verses in other chapters, "and in this came to you truth and advice" (11:120), referring to the group of stories in the same chapter, "and he said: O father, this is the elucidation of my vision from before," (8:100), for a circular reference within one story, i.e. from the end to the beginning of the chapter, and there are many other instances of internal references in many other forms.

The Quran also makes reference and connections to the Sunnah. Thus, Allah states in the Quran: "and follow the Prophet so that you are guided" (7:158), "what the prophet brought you take it, and what he prohibited you desist" (4:80), "and [Wives of the Prophet,] mention what is recited in your homes of Allah's signs and the wisdom" (33:34).

Similarly, Prophet Muhammad ﷺ taught us to connect different verses of the Quran in order to correct understandings and contex-

tualise them within a wholistic view. For example, the Prophet ﷺ connected the following two verses from different chapters of the Quran: "those who believe and did not cover their belief with injustice" (6:82), with "verily, association with Allah is a great injustice" (31:13), demonstrating that the very essence of injustice is association of anything with Allah ﷻ. The objective of this connection is to understand unification (*tawhid*). He also connected the verses "and He has the keys of the unknown" (6:59), with "Verily, Allah has knowledge of the hour, and He sends down the rain and knows what is in the wombs" (31:34). By doing so, the Prophet ﷺ explained the 'unknown' in relation with the end of time, the stores and abundance of rain, and what the wombs carry including the ultimate manifestations of everything that emanates from the wombs. The objective of this connection is to rely on Allah and surrender to His will. Prophetic traditions connect and explain the verses of the Quran. Allah said: "We revealed to you the Reminder that you may explain to people what was sent down to them" (16:44), and the Prophet ﷺ said, "I have been given the Quran and what is like it (in explanation) with it" (Ahmad 17174).

The Prophet ﷺ also made connections between certain sections of his Sunnah. He stated: "What I have prohibited for you, avoid it. And what I have commanded you, do as much as you can" (Muslim 1337). He also stated: "I fast and I break fast, I pray at night and I sleep occasionally, and I marry women, so whoever strays from my tradition (*Sunnah*) is not of me" (Bukhari 5052). From these examples we can see that the Quran refers to itself and to the Sunnah, and the Prophet ﷺ likewise refers to the Quran and to his Sunnah. These explicit references within the Revelation (Quran and Sunnah) serve to draw attention to the extent of connectivity within the textual expressions of Islam as well as the reality of which they are a dynamic and living part. The verses and Prophetic sayings are never disconnected or standalone entities and studying these connections is part and parcel of true *fiqh*.

All relationships articulated within the texts can be read directly or inferred through mindful and detailed readings. Take for example, the assertion that the Quran is above forgeries by people. Any individual

with a good sense of the Arabic language could attest to the fact that the Quranic style is unique and unlike anything that Arabs say, including the Prophet ﷺ. Many pieces of evidence draw a bigger picture; that the Quran is from Allah. "And if you are in doubt as to what We have revealed to Our servant, then produce a chapter like it" (2:23). A similar example is that the Quran is a healing and mercy. Allah says: "And He sends down of the Quran what is a healing and mercy for the believers, and it does not increase the unjust except loss" (17:82).

The Quran and Sunnah sometimes draw our attention to a particular wholistic theme from the Revelation. For example, the theme of examples/similes (*amthal*) in the Quran, which are dealt with as a wholistic theme. Thus, we read: "And We certainly have dispensed to people in this Quran of every simile, and the human is mostly given to contention" (18:54). Allah ﷻ also states: "And these examples We give to people and none understand them but the learned," (29:43). Another example of internal references and wholistic themes is the final word given by the Quran to resolve most of what the Children of Israel argued about concerning issues of knowledge. Here Allah states: "Verily, this Quran narrates to the Children of Israel much of what they differ over" (27:76) and so on and so forth regarding the textually expressed higher meanings that are based on extensive references to a number of details throughout the Quran.

When an internal reference is inferred but not directly articulated, a process of *ijtihad* (reasoning) that employs a robust methodology is required. The result is in an infinite number of possible combination of connections, all interacting to give rise to wholistic objectives or the *Maqasid* of the Revelation. In fact, one cannot claim an understanding of the texts without the capacity to perceive these internally inferred references and objectives.

It is therefore not possible to explore the Quran with a mere linguistic knowledge of the Arabic words. Properly understanding demands the capacity to connect the meanings of the words through the internal deduction of references. If, for example, we consider the first verse of the Opening Chapter (Fatihah): "In the name of Allah, the Merciful Sovereign, the Merciful Giver"[25] (1:1), our cognitive reac-

tion should be an attempt to draw links between "the name of Allah" and other names of Allah mentioned throughout the Quran. These include the Most Beautiful Names of Allah and references to Allah by Allah throughout the text. It is only through these connections that a wholistic understanding of Allah and His relation to His creation emerges. Later, it will be demonstrated how this understanding of Allah's Beautiful Names was key in building the basic framework of this methodology. One might also focus on the concept of "name" (*ism*) and therefore consider the names that Allah taught Adam ﷺ versus the "names that people invent without any authority from Allah" (53:23). One might also link the above to those who reflect upon tokens (*wusum*, singular: *wasm*). "In this are signs for those who by tokens do understand" (15:75).

By connecting all references to the meaning of "names", the reader comes to see the connection between Allah and everything in the Book and in the universe, with everything emerging as an interconnected web and inseparable whole. From there, the reader might link the two attributions of mercy to all manifestations of mercy as the rest of the Quran illustrates. Ultimately, this process of connections continuously and unfailingly leads the cognition of the *mujtahid* to more wholistic understandings of the objectives of the Revelation and its confluence with reality.

Within the same verse, one might consider the internal references between the worlds (*al-alamin)* and similar words that have the same Arabic root such as knowledge (*ilm*), scholars *(ulama)*, the known (*al-malum*), learning (*al-ta'allum)*, teaching (*al-talim*) and other words related to the same root. Going beyond the strict linguistic similarity, there are important connections in the Revelation between knowledge *(ilm)* and mind *(aql)*, understanding (*fiqh*), comprehension (*fahm*), reflection (*tadabbur*), thinking (*tafakkur*), visioning (*tabassur*), encompassing (*ihaatah*) and other central concepts such as heart (*qalb*), inner heart (*fuad*), intellect (*lubb*) and vision (*basar*). The internal reference of words leads the scholar to explore important connections that expand or constrain meanings, as well as relate them to objectives, values, commands, universal laws, groups and proofs. A

similar approach can be applied to verses (*ayat*) and chapters (*suwar*) as well as any dimension of their content where inference of internal references is mandated for a wholistic understanding. Such an approach will necessarily generate many more relationships. This is how webs of meaning concerning any query put to the textual sources are constructed and from which theories, principles and eventually rulings, decisions and strategies emerge. All of the above are outcomes of the steps of the Maqasid Methodology.

With every cycle of reflection on the Revelation, webs of meaning expand, and more universal meanings are increasingly clarified. In these repeated cycles, more and more meanings such as the objectives of creation, life, death, and other components of the universe become clearer. Similarly, parties such as the pious ones, the believers, disbelievers, hypocrites, the People of the Book, then greater details on each party likewise start to develop in the cognition of the reader. The same will occur with values, universal laws, commands and proofs enabling the scholar to develop deeper and broader understandings and build a "framework" (*tasawwur*).

The Revelation also teaches us essential knowledge about the universe. It does not leave us to explore based on our natural faculties only. As with its approach to itself, the Revelation addresses the universe by connecting all of its components at the most intricate and sublime levels. This exposition shows us how wholistic meanings are constructed via the integration of the parts. In the true knowledge about the universe, the material world is not separate from what we classify as non-material elements. In fact, the correct classification of these realms is not physics versus metaphysics, but rather seen (*shahadah*) verses unseen (*ghayb*). Reflect upon the following examples from the Words of Allah:

The seven skies extol His glory and the earth and those who are in them; and there is not a single thing but glorifies His praise, but you do not understand their glorifications; verily, He is Forbearing, Forgiving. (17:44)

So, the skies and the earth did not cry over them, nor were they reprieved (44:29)

Do you not see that it is to Allah that all those in the skies and the earth and the birds in procession glorify; He knows the prayers of each one and its glorifications, and Allah is knowing of what they do. (24:41)

Then your hearts hardened after that, so that they were like rocks or even harder; and verily among rocks are those from which rivers gush forth and verily among them are those that split so that water comes out and verily among them are those that sink in awe of Allah and Allah is not unaware of what you do. (2:74)

The universe is alive, connected and interacting by way of its divine creation. This is a different worldview from a purely material worldview that sees no such life and makes no such connections, and the difference does have an impact on all fields of knowledge from the Islamic perspective.

It follows that everything in this universe is purposeful, with complex relational expressions with all other related matter. Each relation or set of relations giving rise to greater and greater wholistic manifestations. For example, in Allah's address to the honeybees, He states: "Then eat from all the yield and keep on the ways of your Lord that were facilitated; there comes out of her insides drink of different colour, in it is a healing for people, verily in this is a proof for a people that think" (16:69). This verse shows the relationship between the bees and nature that we classify as "inanimate" such as mountains, or that grow like trees, or that are human-made like trellises. Mountains and trees, according to other sources of revealed knowledge, are alive, connected and communicant. Out of all this comes a drink that is a healing for people and a proof for those who think. The latest scientific findings reveal that bees are highly interconnected with the natural environment - with the web of natural systems - and shows that bees

indeed have a central role in balancing life.

Water, as another pervasive Quranic example, has a central role in the maintenance of life and thereby has deep connections to all life forms. Allah states:

And We made from water every living thing (21:30)

Then We sent down from the sky water and we quenched you, and you are not its keepers (15:22)

And it is He who has created from water a human then made him [related through] lineage and marriage and ever is your Lord capable (25:54)

Ultimately the interconnectivity, balance and integration of everything is primary evidence for the unifying power (*tawhid*) and ability (*qudrah*) of Allah ﷻ. Allah says about the Quran: "Do they not ponder upon the Quran? Had it been from other than Allah, they would surely have found therein much discrepancy" (4:82). He also states: "[It is He] who created seven skies in layers; you do not see in the creation of the Merciful any discrepancy; so, return your vision [to the sky]; do you see any discontinuities?" (67:3).

The higher objectives (*maqasid*) of Revelation are therefore one of the manifestations of the universal laws (*sunan*) of interconnectivity and wholism that results from an integration or synthesis of the parts. Our inability, due to human limits, to capture the reality and extent of connectivity and wholism toward which the texts propels us, leads to a search for extensive webs of meaning that come as faithfully as possible to approximating such universal laws and thereby the higher objectives to which they give rise. This is the logic upon which the proposed Maqasid Methodology is built and the worldview to which it subscribes.

The cognition of everything in the proposed methodology is thus based on the webs of meanings of the verses of the Quran and the sayings of the Prophet ﷺ. From these webs, seven universal elements

are evident, namely: concepts, objectives, values, commands, universal laws, groups and proofs (Chart 1). These are key elements of the fundamental premises of knowledge, awareness and scholarship that lead to more adequate understandings of Revelation and reality - past, present or future. The logical depth of this methodological shift is a worldview that is more suited to the needs of Muslims and humanity, especially as it shapes thought, education and action in today's world.

● Verses
● Hadiths
● Concepts
● Objectives
● Values
● Commands
● Universal Laws
● Groups
● Proofs
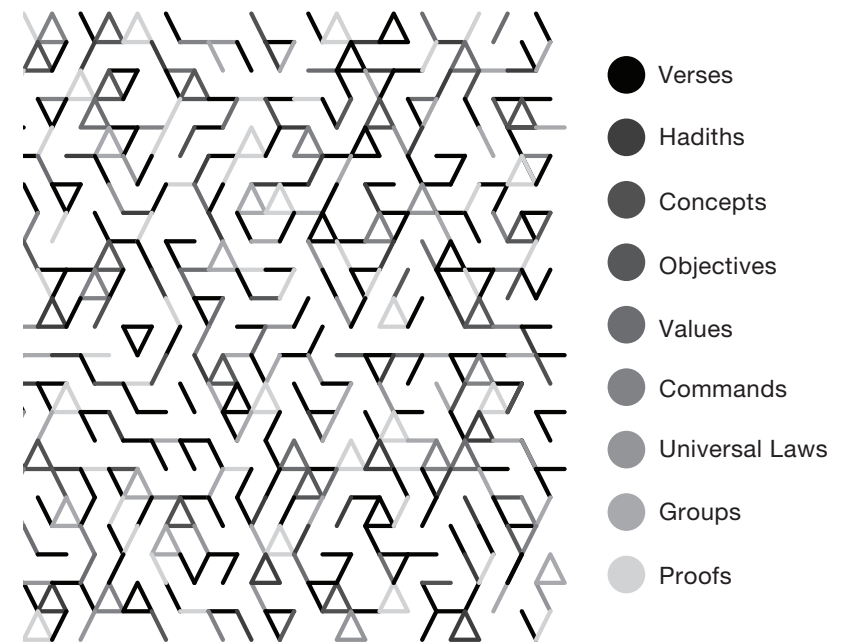
CHART 1 ELEMENTS OF THE COMPOSITE FRAMEWORK CONNECTED TO VERSES & HADITH

This book demonstrates how these Seven Elements could systematically help develop general theories and principles that reign over *fiqh,* in the wider sense of the word. The interaction of these elements as expressed in the textual sources suggest the higher objectives of the Revelation and ways of realisation in the reality of the *ummah* and humanity. Renewed cognitions of individuals and parties could, in turn, contribute to the re-envisioning and reconstruction of Islamic scholarship via integrated webs of people, ideas and institutions in research, education and strategising.

WHY MAQASID?

In principle, an objective-based or *Maqasidi* approach retains the connective and wholistic character that the study of the Revelation demands. *Maqasid* Studies have expanded rapidly during the last three decades. Thousands of books, theses, research articles, essays, websites and social platforms can be found all over the world.[26] Many religious edicts (*fatwa*) and research articles in Islamic thought make explicit reference to the *Maqasid*. Even those who are not directly related to traditional disciplines have called for the mainstreaming and application of a *Maqasid* approach. At the institutional level, a number of *Maqasid*-based research centres and educational projects have emerged around the world, and literature on Maqasid al-Shariah has concomitantly appeared in many languages.[27] Although the exact definition and approach to *Maqasid* may differ among different scholars, there is a common narrative emerging regarding the historical development of Maqasid Studies from the time of the schools of jurisprudence and until today.

The *Maqasid* approach for re-envisioning the Islamic scholarship is indispensable for a number of pressing reasons that not only honour the textual sources but that also respond with greater relevance to the challenges of our times. Methodologically, the *Maqasid* approach exhibits future, critical and comprehensive orientations. Together, these three orientations represent important shifts from the methodologies of mainstream disciplines, which is much needed on all levels.

It is to be noted that the Maqasid Studies themselves require renewal, which is one of the aims of this book. Most traditional *Maqasid* approaches are incapable of affecting this shift in the expression of current Islamic thought, as elaborated upon below. Although diverse, these approaches are incapable of reading the textual sources as required by those sources themselves, and in so far as they fall short, they are incapable of providing a robust and genuine worldview that recognises the universal laws of connectivity, wholism and purposefulness. These limitations are a driving force in the development of the new Maqasid Methodology presented in this work. Thus, the following sections take a closer look at the three distinguishing orientations of the Maqasid Methodology.

FUTURE ORIENTATION

The difference between the logic of causality and teleology is that a cause is connected to a past event that generates a reality, while a purpose (*telos*) is connected to a future that is pulling the reality towards it. One of the conclusions of our study in the Revelational "proofs" (Chapter 5) is that both causality and teleology are integrated in the Revelation to describe and explain reality. We also concluded that the logical argument of purpose (*telos*), especially as connected to universal laws, is more evident in Revelation than that of causality.

Every purpose revealed to humanity in the texts represents an aim that they have to strive to align with or realise in their present state and in continuously adapted and improved futures. Examples of such purposes are belief, worship, justice, rectification, purification, guidance, gratitude, success, diversity, beauty, etc. (21:19, 51:56, 57:1, 59:1, 64:1, etc). Divine purposes clearly shape the lives of believers in their immediate reality, but they are of such a nature that ultimate achievement can never be fully realised. Their future orientation demands consistent and continuous effort, with their manifestations and impact ever unfolding in time.

The Islamic *ummah* needs this future orientation. Generally, current Islamic discourses have a past orientation in their explanation of and reaction to the present. In light of this, Muslims often make individual and collective decisions or render judgments that are not in keeping with short and longer-term well-planned aims. By not asking serious questions about how a more desirable future state can be achieved, Islamic scholars from all streams compromise the future of the *ummah* and its potential contributions to human civilisation. Without a future orientation through purpose, individuals may take fateful decisions in their personal lives and families, in communities and politics; academic institutions may change programmes and priorities; organisations may adopt or reject major initiatives and projects; and businesses may choose or abandon lines of business based on

mis-interpreted signals or inappropriate indicators. We must go beyond direct cause-effect approaches, individualistic emotional experiences, instinctual responses and perpetual crisis management toward greater understandings of the implications of our decisions and actions for longer term strategies that can actually contribute to desired changes in reality.

Humanity at large also needs to orient itself toward its original purposes, i.e. future perspectives that are mandated by Allah ﷻ and that thereby are explicitly intended to promote welfare and avert or rectify harm and corruption. Research, disciplines and systems that do not centralise faith and noble human aims must be challenged. We find, for example, that when it comes to strategy and policy exercises, the aims are solely to achieve utilitarian materialistic objectives at the best, and unjust tyrannical objectives at worst.[28] It is rare to find approaches in the wider strategic literature that centralise human welfare for its intrinsic value, which are endorsed by power, authority and resources. Such studies either form the foundation or support for unjust causes, including those intended only or mostly to benefit a special interest, class or race. The ultimate objectives of such strategies can be reduced to economic domination, political monopoly and social control, even oppression. This is variously reflected in today's hegemonic systems of all types, where it is clear that the common good of humanity no longer forms ultimate aims of economic, political and social strategies. Today's social movements aim to reverse this tide and give much hope. However, in order for social movements to reject and counter these distorted visions of the future, and the plans that are necessarily associated with them, they must be equipped with all the tools and methods that enable them to see and formulate a better future. The Islamic higher objectives could contribute some of the best starting points for these movements.

Thus, the Maqasid Methodology infuses purpose, future perspectives and long-term planning into the very core of its approach. It does this by dealing with all dimensions of our reality, based on the objectives (*maqasid*) that it aims to achieve over the course of time. It is also fully cognisant of the dynamic nature of all the parameters that are characteristic of this reality and that are necessarily in constant flux. By placing the objectives (*maqasid*) at the heart of the process of scholarship (*ijtihad*) in all of its possibilities, the scholar acknowledges such dynamism through an equally constant and dynamic oscillation between the textual sources and their manifestations in life at any given moment. Here, stability is a function of the guidance in the textual sources and the *maqasid* to which it propels humanity. "And upon Allah it rests to show the purposeful/straight/right/good/balanced/core (*qasd*)[29] way" (16:9).

It is important to note that a future orientation does not mean to ignore or stigmatise the past. Studying the past and building on its legacy is an integral step of the Maqasid Methodology. However, there is a difference between studying the past within a future oriented project and studying the past to maintain an unhealthy status quo.

CRITICAL ORIENTATION

When we ask 'why' in order to explore intents and objectives, we instinctively open a door of critique of our lived reality vis-à-vis a particular aim, which is the answer of 'why'. Our reflection upon the Revelation shows that this is one of the primary techniques used for critique and evaluation. For example, when the Quran says that the objective of fasting is the achievement of heedfulness (*taqwa*) (2:183), heedfulness becomes the criteria upon which we can evaluate the impact of fasting in the life of a believer. This is why we find the hadith, "if you do not desist from unjust words and works, so Allah is not in need of your abstention from food and drink" (Bukhari 1903). In other words, fasting misses its value if the objective of heedfulness is not strengthened and may even be nullified. We also know from other verses and Prophetic narrations that fasting is also a "practice of perseverance, a motivation for charity, providence for the believer, and a month to share food with others" (Mundhiri 2/115).[30] These and other purposes are criteria for evaluating one's fasting.

In another example, we might ask why humans suffer the consequences of bad choices or neglect of rectifying earth. Allah responds in the Quran by stating: "Corruption has arisen on land and sea due to

what the hands of people have earned; so that He let them taste some of what they did, perchance to return" (30:41), and the Prophet ﷺ said: "When people's sins become overwhelming, plagues and sicknesses that their forefathers never experienced emerge" (Haithami 5/320).[31] This universal law applies to all humanity at all times. It tells us that corruption in land and sea is a direct result of the moral choices that people make. Humans are only given a taste, i.e., experience only a fraction, of the impact of their choices so that they may realise the consequences of their behaviour on broader systems and thereby reconsider their course. These purposes then become the normative criteria that distinguish success from failure in human awareness. The deeper meaning of suffering harm is ultimately associated with faith and rectification. This is directly applicable to scholarship that attempts to understand and rectify the current global phenomena of pandemics, poverty, tyranny, environmental degradation, etc.

It is notable, that the Maqasid Methodology is not limited to one objective in thinking, scholarship and assessment, but rather integrates webs of meanings that wholistically express objectives related to the Seven Elements of the Maqasid Framework mentioned earlier – concepts, objectives, values, commands, universal laws, groups and proofs. Every meaning in the above-mentioned verses, for example, is therefore examined and embedded within the entirety of the Quranic and hadith webs of meanings. These web extensions demonstrate the universal law of connectivity, the emergence of wholism and the centrality of the higher objectives, as discussed earlier.

Despite the pervasiveness of the justification of 'why' in the Revelation according to the Revelational *maqasid*, such questioning is generally unpopular in mainstream Muslim cultures and scholarship. The question of objectives and consideration of the *maqasid* as criteria for rectification opens the door for critical revision of hegemonic systems, herd mentality, popular opinion and inherited ideas that counteract legitimate objectives.[32] Let us take the examples of two important Islamic institutions: marriage and government. Indeed, they are of extreme importance to all humanity, which is evident from even the most cursory consideration of their divine objectives (*maqasid*) in the Revelation.

The objectives of marriage are friendship, consultation, mercy, tranquillity, chastity, kinship and child rearing (if any) as the Revelation teaches (2:223, 25:54, 30:21). These core objectives are interconnected with other concepts, objectives, values, commands, universal laws, groups and proofs throughout the texts. The way in which these elements interact gives rise to the webs of meaning that are either directly representative of the institution of marriage, overlapping with it or connected to it with various degrees of urgency and relevance. Through these webs of meanings, we are then able to critique past and present perspectives in mainstream culture that go against the objectives of marriage based on mis-interpretations, mis-narrations or misguided customs. Marriage in Islam is an institution that has many objectives in addition to the material and physical bodily aspects. It is not a utilitarian contract where the *mahr* or marriage gift (4:4, Bayhaqi1 14724) is some sort of a price for the bride. It is not a prison, especially for women, and partners can actually depart if the "limits set by Allah are not respected" (2:29, 65:1, Bukhari 2493). Nor is the merit of the groom or bride measured against such invalid criteria as race, lineage, wealth versus legitimate criteria of faith, morality and trustworthiness (Bukhari 5090, Tirmidhi 1085(. A husband normally holds a place of responsible and supportive leadership (*qiwamah*, 4:34) in the institution of marriage in the Islamic worldview. However, he is forbidden from abusing his position and harming his wife or children in any way (Bukhari 3560, Muslim 2327, Abu Dawud 4785, Nasai 9165, Ahmad 26404, Ibn Hibban 4186, Haithami 10/356, Suyuti2 7507).[33] This objective-based definition of marriage is the true and divine definition.

The institution of government, as another example, has the objectives of establishing justice, equity, consultation and the satisfaction of people's interests and protecting them from harm, among other objectives.[34] These objectives are not entirely different from those associated with the institution of marriage. As a matter of fact, the webs of meanings emerging from both institutions will inevitably connect and interact. It follows that imbalances in one institution will have reverberations in other institutions where core meanings and connections are shared. Whether we start our inquiry with marriage

or government, the objectives of Revelation or *maqasid* related to either institution and indeed others throughout the Revelation that are associated with human social systems have a cascading effect throughout this connected and wholistic system. Opinions that contradict the revealed higher objectives of government and thereby obscure them - even if they claim to be in the name of Islam - must be critiqued and rejected. Those in authority must not be given legitimacy (*shar'iyah*) based on superficial or misguided criteria, such as a forced "covenant" (*bay'ah*) to an unqualified leader, a consultation of an illegitimate council, or blessings from a corrupt "religious authority". The evaluation of historical, present and future systems of government must be measured against their achievement of the objectives of Revelation.

The Maqasid Methodology's critical orientation is directed at two broad approaches. The first is concerned with Islamic thought, both inherited and contemporary. The limitations in contemporary Islamic thought, as discussed later, is not an exercise in disregard or obliteration, but rather is one of value and learning, which aims to advance the affairs of the *ummah* and humanity at large. Likewise, concern with secular thought,[35] whether it agrees wholly or partially with Islamic thought on some aspects, is in seeking truth and value. Therefore, one of the five methodological steps that a scholar must undertake is to perform critical studies of the literature and explore the relationships between his or her Maqasid-based framework and the corresponding elements, if any, in Islamic and secular thought. This analysis will yield agreements or disagreements with the corresponding approaches, based on their relative compatibility with the relevant Islamic framework and general worldview. More details on this will be explored in Chapter 4.

The Muslim *ummah* and humanity could not be in greater need of the critical orientation of the *Maqasid* approach as it shifts humanity toward a comprehensive programme of rectification *(islah)* through connected and wholistic thought. This demands a return to sound awareness of reality at multiple and different social levels, until such collective awareness raises sufficient desire for a much needed and overdue reconstruction of the current unbalanced or broken systems. Broad social buy-in is necessary if we are to resist forces of tyranny, oppression and injustice - east and west - that seek to obstruct the establishment of a more faithful, equitable, just, merciful, excellent distribution of resources, opportunities and power. This wholistic drive for rectification (*islah*) goes beyond the objectives of changing certain political representations or proposing partial legislative reforms, to restructuring contemporary systems based on a renewed vision of humanity in light of the Revelation and its shaping of a new worldview.

COMPREHENSIVE ORIENTATION

Allah says: "We have not overlooked anything in the Book" (6:38), "And no question/argument do they bring to you but We reveal to you the truth and the best explanation" (25:33), and "O believers, enter into Islam completely" (2:208). Ali Ibn Abi Taleb ؓ related that the Prophet ﷺ said: "Verily, the religion of Allah cannot be made victorious except by those who encompass the entirety of its meaning" (Bayhaqi2 2/427).[36] Abu Dharr ؓ narrates: "The Prophet taught us knowledge related to everything, including birds" (Ahmad 21361).

The *maqasid*/objectives dimension of any intellectual or material system is wholistic by definition. The objectives express the general direction of the system through consideration of all of its constructive parts, not according to one component or part in isolation from others. Alternatively, a wholistic view also serves to reveal those components or parts that counteract, corrupt or otherwise disrupt system integrity and its functioning towards achieving the objectives.

The webs of meaning that emerge from the Revelation, while clearly derived from Islamic sources, express universal benefits. It is a universal law (*sunnah ilahiyyah*) that the higher objectives of Revelation emerge from the interconnectedness and wholistic meanings of its parts, i.e., the meanings and relationships among the concepts, objectives, values, commands, universal laws, groups and proofs. This applies to any reality, but the onus is on Muslim scholars/thinkers to continually explore and clarify these wholistic

meanings with an aim of supporting all social actors interested and involved in moving humanity toward a better state of affairs. The comprehensiveness of a sound *Maqasid* approach, therefore, offers all of humanity and not only Muslims, viable and valuable guidance. Islam is a faith and way of life that aims to rectify all of humanity to the extent that people establish its dimensions of worship or respect its mode of life or both. Irrespective of an individual's faith, following the divine universal laws leads to success in this life even before the next. Allah states: "Whoever desires the reward of this world, then with Allah is the reward of this world and the Hereafter. And ever is Allah hearing and Seeing" (4:134).

Islam addresses all of humanity. Islamic approaches that speak only to Muslims neglect the comprehensiveness of the textual sources and the express mission of Prophet Muhammad ﷺ who was sent as a "mercy to the worlds (*rahmatan lil-alamin*)" (21:107) and to "all people entirely (*lil-nasi kaffah*)" (Bukhari 438). The Revelation is a message from Allah ﷺ to all humanity and does not premise all the knowledge or benefits it proffers in this worldly life on faith or acts of worship only. It is a fact, however, that ultimate success (*falah*) in this life and the next requires faith in Allah and His messengers as part of one's worldview and approach (2:189, 3:130, 3:200, 5:35, 5:90, 5:100, 22:7, 62:10). The next life is real, and every rational person should work toward his/her welfare in it too. Faith in Allah is a definite condition for success in the next life (2:217, 3:85).

This brings us to a final and related point, which is the *Maqasid* emphasis on the realisation of the higher objectives in all facets of life. The comprehensive orientation of the *Maqasid* come full circle in the arena of earthly life. Our lived realities must be reflective of divine purposes or objectives. It is only in so doing that we can hope to achieve harmony among so many complex, interconnected systems. New ideas generated by *Maqasid* scholarship in the past and present must be translated into research and education programmes at different levels and in all fields, and then from those platforms to re-orient movements and institutions. The Maqasid Methodology suggested here makes such dynamism a top priority for realising change in re-

search, education and action. Through its future, critical and comprehensive orientation, the Maqasid Methodology aims to overcome the most outstanding limitations in the contemporary approaches to Islamic scholarship.

It is then necessary that sincere Muslims everywhere endorse this important and advanced knowledge and participate in the future-oriented, comprehensive and critical studies that could help it develop and propel human societies toward the achievement of the higher objectives of the Revelation for the *ummah* and humanity. The interconnectedness of the signs (*ayat*) of the Revelation and the signs (*ayat*) of the universe and souls on all levels require a web-structured framework and an objective-oriented approach. This is what the Maqasid Methodology aims to offer. The next chapter discusses in some detail the limitations of the current approaches in disciplines. This discussion is necessary before the journey of discovery and realisation of the Maqasid Methodology is next presented.

Limitations of Contemporary Approaches in Islamic Scholarship

IDENTIFICATION OF LIMITATIONS VERSUS SCHOOLS AND TRENDS

Islamic scholarship is a vast and diverse field that is rich with over fourteen centuries of contributions, schools and trends in all fields of human activity. Many classical works have adopted classifications of schools or streams, comparing similarities and differences, supporting some and discounting others. Examples include Sunni, Shia, Asharites, Mutazilites, Maturidis, Ibadis, in addition to classical schools of Islamic jurisprudence: Shafi, Maliki, Hanafi, Hanbali, Zaidi, Jafari, Zahiri, etc. Similarly, many new works have sought to classify contemporary scholars as belonging to such schools or streams, or in accordance with newly developed labels in conformance to political interests of the classifiers, as opposed to real scholarly distinctions in approaches or views. Examples include moderates, extremists, progressives, Salafis, Sufis, Islamists, fundamentalists, modernists, postmodernists, etc. Such classifications are not our concern.[37] Besides being a complex task that is beyond the demands of this book, such labelling exercises obscure the observation that different approaches may nevertheless share the same limitations.

That said, each of the following sections on limitations will con-

clude with a discussion where the limitation of concern will be illustrated as it applies to Maqasid Studies as a current trend/school. Elaboration on the limitations of contemporary Maqasid Studies is provided in the spirit of the historical continuity of this work and its drive to address these limitations in the new Maqasid Methodology. *The Maqasid Methodology seeks to address the limitations of contemporary approaches to Islamic thought, including contemporary Maqasid Studies, so that we can greatly enhance the process of reasoning or ijtihad and its output of fiqh.* Thus, *fiqh* is not restricted to a narrow legal definition but rather encompasses all intelligent Islamic thought that is solidly grounded in the Quran and Sunnah, as explained earlier.

The following sections consider five specific limitations in contemporary Islamic *fiqh*, which have had a significant impact on thought and practice across different streams, schools and affiliations. These include: imitation (*taqlid*) of historical opinions versus referring to Revelation as a primary source of knowledge; partialism (*tajzi*) versus the wholism expressed and demanded by Revelation; apologism (*tabrir*) versus introspection and caution commanded by Revelation; contradiction (*tanaqud*) versus the consistency found in and encouraged by the Revelation; and deconstructionism (*tafkik*) versus the important differentiation between Revelation and cultural products.

IMITATION (*TAQLID*)

The study of all streams and schools of inherited Islamic traditional knowledge is essential for a sound and well-grounded Islamic scholar. Traditional Islamic knowledge preserves the Islamic identity, confirms the cumulative nature of Islamic knowledge in all fields and acknowledges the commendable efforts that were exerted by Muslim scholars in all fields over the centuries, including jurisprudence, Sufism, philosophy, hadith and linguistics.

Generations of students in Islamic jurisprudence evolved thought, fundamentals and schools for education (*talim*), judgeship (*qada*), and juridical/ethical edicts (*fatwa*). Streams in the Sufi traditions contributed to the sustainability of the Islamic spirit in the body of the *ummah*

and focused on the *fiqh* of the heart. Traditional schools of philosophy of religion (*kalam*) have attempted to defend Islam with philosophical arguments and develop the philosophical foundations of the sciences of the Islamic civilisation. The streams of hadith contributed to the conveyance of the Prophet's Sunnah, each in their way of authentication. The streams of Arabic linguistics contributed to the preservation of the linguistic integrity of reading and understanding the Revelation, each according to specific emphases in their methodology between renewalists and conservatists. There is no doubt that this huge, diverse and magnificent body of inherited Islamic knowledge is a necessary background. This necessity, however, does not equate with infallibility, sacredness or even relevance.

Contemporary scholars who endorse or quote seminal historical works as "primary" references and evidence (*hujjah*), fall into the error of imitation. This is because the primary and hegemonic reference in Islam, in all fields of knowledge, is the Revelation and the Revelation alone. The Revelation also teaches that following forefathers and leaders blindly without using one's reason is a deviation from the straight path (2:170, 5:104, 7:28, 14:21, 34:33, 40:47, 43:22). The Prophet ﷺ taught: "None of you should be like the person with no character (*imma`ah*), if people do good, he does good, and if people are unjust, he is unjust. Accustom yourselves that if people do good you will do good, and that if they do evil you will avoid their evil" (Tirmidhi 2007).[38]

Unquestioning imitation (*taqlid*) of inherited streams of Islamic thought/jurisprudence has led to a number of challenges both within the scholarly community and in the lived reality of Muslims. Three consequences of imitation have been particularly damaging, namely: (1) a general absence of an ethics of disagreement, (2) the diminishing or neglecting of direct studies of Revelation, and (3) a lack of critical awareness of Islamic history.

(1) The general absence of an ethics of disagreement (*adab al-ikhtilaf*) and the objective of magnanimity (*samahah*) of the Islamic spirit between those adopting and adhering to these historically inherited divisions. We read in history about the lowest points that the Islamic civilisation reached when the followers of various juridical

schools fought in real wars that destroyed major cities, ex-communicated each other from Islam, and forbade marriage or even collective prayers across different schools.[39] We also read about how some tyrannical rulers used these social divisions for their political ends. Today, many Muslims still consider these schools as separate and sacred identities that are mutually exclusive and even conflictual. Muslim communities under the contemporary leadership of each stream or school are subject to divisions that only serve to further the personal, political and economic power of such leadership and interest parties - east and west - that benefit from these social divisions. False nationalist identities of Muslim-majority societies in the post-colonial era are sometimes propped up through alliance to one historical school or the other, as opposed to the identity of these nations as members of the Muslim *ummah*, and those who challenge these divisive alliances are accused of heresy (*zandaqah*), innovation (*bidah*) and are considered enemies of the state.

(2) Imitation diminishes or completely neglects direct studies of Revelation. Those that admit imitation of old opinions as a valid methodology and ultimate proof for truth tend to practically omit the Quran and Sunnah from their due place at the core of every Islamic position or argument. Current works in the disciplines of jurisprudence, hadith, Islamic history, philosophy, political theory, Arabic linguistics, etc., that are based on imitation, exhibit this unacceptable lacunae. Consequently, when contemporary jurists answer questions, the overwhelming evidences (*adillah*) that are recognised as credible are simply the opinions of scholars/schools from the past, rather than a genuine analysis of the primary sources, i.e. the Quran and Sunnah, as they relate to the reality under consideration. It is true that the opinions from the past were generally based on certain interpretations of the Quran and Sunnah, but the Quran and Sunnah are not usually recalled as criteria against which to assess the interpretations of the past, especially when they lead to very different conclusions, let alone the suitability of these conclusions today in light of changing circumstances.

It follows from this perspective, that today's questions related to

fields of knowledge other than jurisprudence are referred - for definite answers - to those scholars of the past who may have addressed similar questions, though never identical in context. Thus, today's political questions are often addressed from the 'Islamic' points of view by the likes of Al-Mawardi (d. 450H/1058CE) and Ibn Taymiyyah (d. 728H/1328CE), even though they lived in two different historical moments from ours, politically speaking.[40] Similarly, economic questions are referred to Abu Yusuf (d. 182H/798CE) or Ibn Khaldun (d. 808H/1406CE); psychological questions are referred to Al-Kindi (d. 256H/871CE) and Al-Balkhi (d. 322H/931CE); medical procedures of wet cupping and cauterisation are taken from Abu Bakr al-Razi (d. 311H/923CE) or Ibn Rushd (d. 595H/1198CE); astronomical calculations for prayers timings and new moons are referred to Al-Farabi (d. 339H/950CE) or Al-Biruni (d. 440H/1048CE), etc.

This is not to say that contemporary scholars should not study the great Islamic scholars of the past, but rather to say that it is important to critique the inherited knowledge as much as we critique contemporary theories and approaches. This critique should be against both our understanding of the Quran and Sunnah, and our assessment of how much these opinions appropriately address our lives today. As a result, imitation has added to the stagnation and marginalisation of Islamic scholarship in contemporary reality in many fields of knowledge, an undue rejection of many of the achievements of contemporary Islamic scholarship, and either an acquiescence to or acceptance of some odd and misguided ideas from the past because of an inability to critique in reference to the original primary sources, the Quran and Sunnah.

(3) Imitation demonstrates a lack of critical awareness of Islamic history. Rather than adopting a romanticised view of history and associated scholars from every stream, Islamic thought must display greater cognisance of the forces that impacted its roots whether political, economic or social. The reaction of scholars to these forces was not the same across the board. Some scholars put their livelihood, and sometimes their lives, on the line in order to defend the integrity and independence of Islamic scholarship. Some others gave

in to these forces or became beneficiaries, one way or the other. Critical studies are necessary in order to give different weights to different scholars - and narrators - versus the higher objectives of knowledge in the message of Islam. However, since the general decline of the Islamic civilisation, as mentioned earlier, critical and creative studies have been on the decline. Yet, those who adopt imitation as a valid approach quote literature from the very 'era of declination' as original evidence for truth. This is not something that true scholars of the past practiced, including the companions of the Prophet ﷺ themselves.[41] Instead, they used their confirmed knowledge of the Quran and Sunnah as the basis to critique people's unconfirmed narrations and opinions.

Imitation in Maqasid Studies

Most of the current Maqasid Studies revolve around the history of the traditional theories of *Maqasid*. Some can be traced back to early theorists, others to schools of jurisprudence and yet, others to seminal works of contemporary scholars. When the early history of the *Maqasid* is researched or referenced, the focus tends to be on one or more of the following topics: the opinions of the companions related to public affairs during the time of the rightly guided Caliphs; and the emergence of *Maqasid* as a formal theory based on the positive corollaries of the commands associated with corporal punishments. Al-Hakim al-Tirmidhi (d. 255H/869CE) and Abu Zayd al-Balkhi (d. 322H/934CE) emphasised what is beneficial for the body and soul. Abul-Ma`ali al-Juwayni (d. 478H/1085CE) suggested that the Islamic Shariah was intended to protect the inviolability of faith, souls, minds, private parts, and the money of people. Based on Al-Juwayni's proposition, early scholars classified the *Maqasid* as essentials (*daruriyat*), needs (*hajiyat*) or embellishments (*tahsiniyat*) based on their urgency and clarity. Abu Hamid al-Ghazali (d. 505H/1111CE) ordered the objectives of his teacher, Al-Juwayni, and renamed them as the preservation of faith, soul, mind, offspring and wealth. Al-Izz Ibn Abdus-Salam (d. 660H/1262CE) placed a spotlight on the link between juridical rulings and their purposes. Shihabuddin al-Qarafi

(d. 684H/1285CE) reasoned that the preservation of honour needed to be added based on the positive corollary for the punishment for slander (*qadhf*) or breaching honour. He also clarified the differences between the prophetic intents, i.e., legislation, judgeship and leadership. Ibn Taymiyyah (d. 728H/1328CE) and his students Shamsuddin Ibn al-Qayyim (d. 751H/1350CE), Najmuddin al-Tufi (d. 716H/1316CE) and Ibn Kathir (d. 774H/1373CE) contributed to the *Maqasid* approach by providing a detailed critique of juridical circumventions (*hiyal*), studying public interest (*maslahah*) and included wider values such as justice, virtue, rights, and knowledge. Abu Ishaq al-Shatibi (d. 790H/1388CE) advanced the *Maqasid* in unprecedented ways in his *Muwafaqat* by treating the *Maqasid* as fundamentals of jurisprudence (*usul ul-fiqh*). Finally, the theories of Abu Bakr al-Qaffal al-Shashi (d. 365H/973CE), Ibn Babawayh al-Qummi (d. 381H/991CE) and Shah Waliullah Dehlawi (d. 1175H/1762CE) uncovered the wisdoms (*hikam*) behind the rulings of the shariah. All of these scholars, among many others who may have been lost in the annals of history, sought to overlay *fiqh* with the objectives of the shariah.[42]

Within the traditional schools of Islamic jurisprudence, there are further studies on Maqasid al-Shariah. For instance, the Malikis focused on interests (*maslahah*), the Hanbalis on the reason or principle behind the law (*al-illah*), Hanafis on juridical preference (*istihsan)*, the Shafi's on the appropriateness (*munasabat)* of the analogy, Ja'faris, Zaydis and Ibadis on the use of reason (*imal-ul-aql*) or opinion (*ra'y*), and according to all schools contributed to scholarship on unrestricted interests (*al-masalih al-mursalah*) and opening and closing the means (*fath wa sadd al-dhara'i)*.[43]

Finally, it is to be noted that there is a number of seminal contributions to the Maqasid Studies in contemporary scholarship.[44] Studying these contributions is part of overcoming the imitation limitation in *Maqasid* scholarship, since they all introduced new ideas, theories and applications. These include contributions by scholars: Mohammed Abduh, Rashid Rida, Muhammad Abu Zahra, Muhammad Abdullah Draz, Yusuf al-Qaradawi, Muhammad al-Ghazali, Al-Tahir Ibn Ashur, Allal El-Fasi, Taha Al-Alwani, Ahmed Raisuni, Mohamed Selim

El-Awa, Gamal Attia, among many others. Some of these scholars have presented new typologies all together, and their works have been invaluable in shifting *Maqasid* discourse out of the confines of jurisprudence and history into many other fields of scholarship.[45]

Maqasid students who research the contributions of these pioneers from past and present, however, tend to lack sufficient introspection and critique. In fact, most adopt descriptive or documentary approaches. The absence of direct reference to the Quran and Sunnah as the standard and basis of critique is common, although there is a number of contemporary scholars who used the Quranic concepts and objectives to critique blind imitation of the inherited theories of *Maqasid* and develop them in a way that helps the realisation of *Maqasid* in our time.[46]

However, it is common for scholars to generally overlook the impact of political, philosophical and scholastic environments of the past and present on the output of these forerunners. It is precisely in these blind spots that the keys to truth and knowledge needed for contemporary challenges may be found. This is not to question the scholars' sincerity or belittle their contribution, but rather to better understand them and build on them for the present and future. Those who shaped Maqasid Studies during its long and rich history broke the mould of imitation, suffered ridicule and loneliness, and left a legacy of standing with the truth however unpopular it is. Contemporary *Maqasid* scholarship must continue to honour this legacy by benefiting from and building on all their contributions while remaining critical and cognisant of contemporary needs in all fields of knowledge. It is in this spirit that the Maqasid Methodology is proposed.

PARTIALISM (*TAJZI*)

A major and common limitation of contemporary Islamic thought - especially when dealing with the Quran and Sunnah - is that of partialism or unfounded divisions that distort wholistic meanings. Allah says: "We punished the partitioners; those who made the Quran into fragments" (15:89-91), and "Do you then believe in parts of the Book and reject other parts?" (2:85). The Prophet ﷺ said: "Those who were

before you were destroyed when they claimed that parts of the Book of Allah contradict other parts (*darabu kitab-Allahi ba`dahu biba`d*). The Book was revealed for each part to confirm the other parts (*yusaddiqu ba`duhu ba`dan*). So do not make parts of it negate other parts (*la tukadhibu ba`dahu biba`d*)" (Ahmad 6845).[47]

Despite these clear warnings regarding the error of partial interpretations, many scholars and researchers may still base opinions on complex matters on one verse or one Prophetic narration, or even cite a part of a verse or a narration in a way that contradicts and negates the remainder of the verse(s) and/or narration(s), which necessarily complete the picture. Partialism in understanding and practicing Islam expanded beyond scholarly discourses into the popular Islamic culture. Partialistic evidence that is marshalled to support a particular view, decision or approach, often leads to unintended outcomes and destroys the wholistic purposes (*maqasid*) that are desired, instead of contributing to their achievement.

One of the leading contributors to partialistic thinking in Islam as well as human thought more broadly, is the imposition of strict and closed disciplinary boundaries in scholarship and academic educational institutions, and in professional and social life more broadly. Despite the complex and wholistic nature of any human challenge, strict and closed disciplinary thought applies a specialised lens, tools, histories, experts and goals to understand and deal with reality. It is true that multi-disciplinarity and even trans-disciplinarity is gaining ground. Yet, the dominant approach in disciplines is to judge that a certain question belongs to a particular discipline and to bring a 'specialist' to answer.

The recent crisis of the coronavirus pandemic, for example, cannot be approached - from an Islamic point of view - only through a purely medical and particularly pharmaceutical-based approach. It is not only an issue for epidemiologists to deal with, or a problem that a vaccine will simply solve. Public health and the way humanity consumes food is a major dimension of the pandemic problem. The economic crisis that came with the coronavirus hit some regions even harder than the pandemic. Corrupt politicians, and the eco-

nomics thereof, played a major role in saving or endangering human life during the pandemic. Many people lost their lives to the virus because of political and economic mismanagement more than any other reason. The psychological, social, marital, educational, environmental, etc. dimensions are all sides of the crisis and should be an integral part of any research, strategy, policy, *fatwa* or decision. Specialisation in one or the other of the branches of contemporary disciplines should not hinder Muslim scholars from seeking to research and comprehend the bigger picture, especially when they deal with the complex issues of our time.

Partialistic thinking has been greatly reinforced by a contemporary, digital culture that has perpetuated technological dependence, limited human expression, and isolated and decontextualised ideas. Social media platforms - including popular Islamic social media - effectively force people to express their thoughts and ideas in unnatural and unrepresentative ways, that are both fragmented and over-simplified. The breakdown of information in bits and bytes, a limited number of characters in tweets, short video clips, doctored images, etc., distorts human interactions, numbs intelligence, obscures real social activism, diminishes attention spans, and enables unprecedented forms of political, social, economic and cultural control. Too many of the youth are incapable or unwilling to read more than a line or two or watch anything lengthy with educational content. Most offerings must now include some form of entertainment to keep young people engaged; a trend that is dubbed 'edutainment'. Many, nevertheless, formulate ideas, even worldviews that are grossly misinformed based on this highly selective information feed. This is a dangerous environment for Islamic scholarship when it attempts to be comprehensive and therefore compounded by definition.

In this digital culture, every individual or group formulates their own 'truths' without regard or concern for an actual or even shared truth with others. Individuals draw on sources of information that suit their desires and prejudices, only identifying with or joining 'movements' of a virtual nature, that appear to share personal and subjective interests rather than an objective truth. Allah states: "And verily

this is your ummah, one ummah, and I am your Lord, so heed Me; so they fragmented their affair among themselves, each party rejoicing with what it possess. So leave them in their overwhelming confusion for a time" (23:52-54). This is indeed a fragmented state that leads to confusion, corruption and delusion as the Quran tells us. It leads to a loss of wholism and unity in thinking, not only in Islamic thought but in human thought in general.

Partialism in Maqasid Studies

Contemporary Maqasid Studies often address new topics that are highly inter-related within the Quran and Sunnah. Such studies may focus on one or more universal laws especially in the natural sciences, or on concepts such as animals, insects, food, or on themes such as morality, justice or family. Most of these studies usually restrict themselves to one or a few Quranic chapters and one or a few objectives of certain chapters or even of the Quran as a whole. Although many of these studies have resulted in new and useful insights, they have not dealt adequately with the fundamental concerns of dis-connectivity and partialism, and the role of the *Maqasid* in addressing them. Thus, one might learn a great deal about morality or inheritance or knowledge or nature but not understand how these subjects necessarily interact with each other and as such, how they affect, influence and balance other dimensions of life.

The same can be observed regarding Maqasid Studies associated with the Sunnah of Prophet Muhammad ﷺ. These studies usually do not go beyond an analysis of his intents between legislation or non-legislation.[48] Again, while these studies are important, they are far from comprehensive or reflective of the wealth of information that is available in the sayings (*hadith*) and biography (*sirah*) of the Prophet ﷺ. It is also problematic that those who draw upon these sources exert little effort in relating the content of these sources to the Quran, which is the ultimate arbiter of truth and the bigger picture.

Perhaps the most disappointing use of the classical *Maqasid* framework of the preservation of faith, life, mind, progeny, wealth and dignity can be found in those works that consider each objective on

its own without any link or interaction among them. These studies consider each objective in isolation as if the preservation of life can be considered independently from faith, or mind from dignity, or progeny from wealth, and so on. Considering the *Maqasid* in such a partialistic way creates artificial divisions between the objectives, and often result in judgements that defy the Islamic fixed principles.

The Islamic scholarship has an important role to play in rectifying how current scientific disciplines approach solving problems in reality, and how misguided the 'purposes' of these researchers could be from an Islamic perspective. For example, the recent announcement that genetic engineers are altering the genetic code of mosquitoes to suppress their populations and reduce their susceptibility to infection and hence their ability to transmit disease, which may or may not eliminate malaria,[49] demonstrates the partialistic thinking of some members of the scientific community. It is an error in the very definition of nature to 'geneticise' biology, i.e. to deal with living beings as genetic machines, in isolation and disconnect from the rest of their body components and nature at large. Parasites, viruses and bacteria are part of Allah's intricate web of creation (*khalq*) and signs (*ayat*) and must be examined through a connected and wholistic approach to all other signs. Allah states:

> *Allah does not disdain from giving the example of a mosquito, and what is above it. As for those who believe they know it is the truth from their Lord and as for those who reject faith they question what Allah intended by this example, many are lost by it and many are guided, and none are lost except the dissolute (2:26)*

> *Those who break Allah's promise after agreeing to it, and sever what Allah has commanded to be joined and corrupt in the earth, those are the losers (2:27)*

Basically, the Quran is asking us to consider events through a wholistic lens, and the simile here happens to be via a mosquito. It urges

humanity to reconsider its behaviours including moral failures such as breaking promises and violating the relationships upon which nature, justice, mercy and balance are based, as well as reckless corruption of the earth. When the gnat, flea or mosquito (and what is carried on them) cause human suffering, they act as an example (*mathal*) and a warning (*nadhir*) that something is amiss. One important objective of such a system is to urge a reconsideration of connectivity and wholism. To strive to alter their nature is to alter this system and ultimately compromise human security, not achieve it.

Finally, partialistic views that do not consider wholistic objectives result in false dichotomies. When studying the textual sources, Quran and Sunnah, false dichotomies may lead to illusory contradictions, negations and abrogations between two or more revealed texts, contrary to what the Prophet ﷺ warned against in the hadith mentioned earlier.[50] This will not be the case when a wholistic approach is applied and a higher level of objectives is considered.

Partialistic views could also lead to other illusory contradictions between thoughts, visions, theories and trends, which may actually have common objectives and exhibit synergy if a more wholistic picture is envisioned. These contradictions may lead to greater and greater conflicts as people formulate their worldviews in virtual bubbles of conformity and agreement, while decreasingly exposed to differences of opinion and ways of dealing with disagreement. That is why there is a concerted effort backed by powerful interests within Muslim scholarship and especially juridical studies, to deny the limits of partialistic thinking and the damage it has caused.

APOLOGISM (*TABRIR*)

Apologism is a limitation whereby the objectives, concepts and values of other paradigms are adopted, as well as the institutions in which they are manifested. This adoption is further supported by referring to the revealed objectives, concepts and values in an out-of-context approach. Allah warns us from following the way of those who, "pervert [revealed] words from their contexts, saying to people: accept these words only as we told you, otherwise beware!" (5:41). Interpretation

out of context could also happen unintentionally, out of deficiency in caution or critique. The Prophet ﷺ instructed his companion, Adi ibn Hatem ؓ, who converted from Christianity to Islam: "Do not forbid anything lawful for yourself, under the influence of what you used to forbid for yourself as a Christian" (Abu Dawud 3784).

Islamic opinions that exhibit the limitation of apologism nevertheless accept that Islam is a comprehensive and noble way of life. They also agree that going beyond historical biases in all branches of Islamic knowledge and adopting methodologies that are flexible toward a range of legitimate opinions is necessary for the achievement the common good in current realities. In doing so they lay emphasis on the importance of interaction with today's world, including its institutions, organisations, systems, etc. in an attempt to positively influence them through Islamic values and objectives.

It is necessary, however, for Islamic scholars to critique practical outcomes of modern institutions and other expressions of modernity. Even with an intention to make such expressions 'Shariah-compliant', apologists consider these institutions to be a necessary part of today's lived reality (*waqi*), and thus, fail to recognise that at a deeper philosophical level, and indeed even in lesser ways, many expressions of modernity cannot be "Islamised" due to irreconcilable contradictions with Revelation and the Islamic worldview.

The apologist way of Islamic thought may have contributed to keeping Islamic entities and projects visible in today's world. By adopting methodologies that permit or even promote isolating institutions, systems and projects as if they could exist independently of the contexts in which they are embedded and still maintain integrity while accepting, even integrating within, those contexts, apologists ultimately contribute to the marginalisation of Islam as a comprehensive way of life. Apologism does not allow Islam to influence, let alone rectify injustices in current hegemonic systems. Objectives, concepts and mechanisms by which it could have offered philosophical critique are compromised.

The weakness of the apologists' critical capacity is often reinforced by a particular juridical method, namely juridical correspond-

ence (*takyif fiqhi*) that continually relates current forms to as-close-as-possible a cognition - and ruling - as can be found in the Islamic heritage of jurisprudence. This method of juridical reasoning does not assess the fundamental basis of these institutions and the disciplines that address them with any degree of adequacy.

Apologism also indirectly supports another erroneous method, which is legal circumventions (*hiyal fiqhiyah*). The circumventions' contemporary forms justify disagreeable dimensions of modern life for believers using superficial solutions. The use of such legal circumventions permits the creation of institutions similar to those found in the secular context, only with Islamic labels. This gives rise to a less-genuine contemporary Islamic life where the practice of Islam is superficial and 'partialistic' as previously explained.

There are two systems, the Islamic nation-state and Islamic banking, where apologist thinking has all but been taken for granted. The system of Islamic nation-states represents the borders, global power structures, resource extraction strategies, subordination approaches that the colonial powers imposed on predominantly Muslim societies, especially since the beginning of the 14th Century Hijri (from late 19th Century CE). This system continues to be guarded and enforced by a complex system of colonial powers, military aggression, international agreements and organisations that continue the same old colonialist legacies with the aid of installed or backed dictatorships - of various degrees - in the former colonies. However, apologists accepted the label of 'Islamic states' simply by virtue of their majority populations or the inclusion of symbolic Islamic references in constitutions and some domestic laws. Very little is said about the the compatibility of the larger political, economic, social, educational and cultural systems with the processes and substance of Revelation, making references to the Shariah figurative at best. Perhaps the magnitude and complexity of the challenges involved in offering alternatives or rectification have been too great. This, however, does not excuse the necessity for critique and strategising for a better future, which could be very well carried out while dealing with day-to-day emergencies and Muslim immediate needs simultaneously.[51]

Placing the institution of banking at the heart of the financial system in the 'Islamic state' furthers injustice and reinforces global power structures. Today's system of banking is largely not compatible with conceptions of government, finance, trade and markets in Islam. In particular, it is not compatible with Islam's prohibition of usury and other speculative financial instruments, or oppressive market structures that give rise to oligopolies, monopolies and other anti-competitive market arrangements. Yet, the apologist will insist that an 'Islamic bank' can indeed bridge the conceptual, moral and practical economic gap by offering the public some 'Islamic' financial transactions that superficially conform to Islamic rules. Despite the convenience and relief that lawful transactions offer Muslim individuals, the fact that Islamic banking is today an indispensable dimension of capitalist systems is barely given second thought. Again, perhaps the magnitude and complexity of the challenges involved in offering alternatives or rectification have been too great. However, critique and strategising for a better future could be carried out while con-currently dealing with the immediate status quo.[52]

Similar critique can be levelled against Islamic political parties/groups, Islamic entertainment, Islamic slaughter-houses, Islamic stock markets, Islamic tourism, Islamic entertainment, and even many Islamic educational projects. All of these endeavours are largely shaped to conform to the status quo, apologetically, rather than to rectify the injustices and un-Islamic premises of the system, even gradually.

Apologism in Maqasid Studies

Maqasid Studies that adopt an apologetic approach often utilise the objectives of the *Shariah* as abstract meanings or frameworks without Shariah-based restraints (*dawabit*). In these forms, the objectives are used to justify behaviours, laws, institutions and systems that actually betray the Islamic objectives. The preservation of wealth, for example, is therefore called upon to justify monopolistic practices, greed, and usury. Apologism is further employed to justify contemporary laws related to intellectual property rights, without sufficient consideration of the nature of such laws or rights in the bigger economic and political picture, and their implications for public good, mercy, justice and equity. Through this legal instrument, many communities are effectively deprived of life-saving medications, education and local industries. Yet, with an apologetic and simplistic analogy with the preservation of wealth *maqsid*, an Islamic cloak is bestowed on these monopolistic and unfair laws.

Similarly, the preservation of dignity (*karamah*) is marshalled to justify, or at least normalise, many forms of immorality including adultery, nudity, and other sins related to sexuality under the umbrella of human dignity, freedoms and rights. While Islam provides broad protections for human freedoms and choice, including the choice to believe or disbelieve, it also establishes clear codes for protecting privacy and public morality.

Honour (*ird*) has also been grossly misplaced from being an objective of the *Shariah* to being a name of a criminal and un-Islamic cultural practice. The killing of innocent girls and women, in the name of the so called 'honour-killings', with little or no consequence for these murderers in most of the 'Islamic' legal systems, continues to take place in violation of all divine objectives. The tragedy here is the denial of the principle of justice in the clear Quranic injunction, "a soul for a soul and an eye for an eye" (5:45), which is done ironically under the false name of preservation of honour.

Beating wives and girls in the name of being a man's 'honour' is another crime and misnomer, which should rightly fall under the same verse above where Allah states: "and for wounds is legal retribution" (5:45). The interpretation of the word "*wadribuhunna*" in verse 4:34 as "beat them" is simply wrong and disconnected from the many other verses that define the relationship between husbands and wives. It is also contrary to the Sunnah of the Prophet ﷺ, where his wife Aisha ؓ confirms that, "the Prophet ﷺ never hit any of his wives" (Bukhari 3560, Muslim 2327, Abu Dawud 4785, Nasa'i 9165, Ahmad 26404), and his cousin Ibn Abbas states: "The Prophet ﷺ forbade (*naha*) men from hitting their wives and said: 'The best among you is the best to his family and I am among the best of you to my family'" (Ibn Hibban

4186). The integration of these narrations, and many others, defines the concept of 'honour' properly, especially within the family context, and allows a correct interpretation of all the related verses without apologism.[53]

There are lesser degrees of apologism in the name of *Maqasid* that must also be critiqued and rectified. The *Maqasid*, especially in their classical form of the preservation of essentials, have been used extensively to justify pre-existing laws, systems, theories and frameworks associated with many human activities. Too often, application of the classical *Maqasid* to contemporary fields and disciplines including governance, social justice, economics, politics and culture betrays its original mandate by unquestioningly endorsing the status quo. Development strategies based on secular theories and nationalist ideologies, as opposed to a wholistic view of human life and nature, for example, only serve to distort priorities and lead to environmental harms. Moreover, the *Maqasid* are not intended as a political tool to align Islam with whatever individual or collective desires, but rather they exist to force scrutiny and achieve greater academic as well as practical rigour.

CONTRADICTION (*TANAQUD*)

Another limitation of contemporary Islamic thought in its diverse manifestations can be found in the reference and employment of contradictory sources of knowledge, which is akin to a sort of 'epistemological schizophrenia', which often leads to moral schizophrenia, to go with the parable. Allah warns us from following the example of those who try to combine belief and disbelief, "those who say: We believe in some and disbelieve in others, and seek to choose a way in between. Those are the disbelievers, truly" (4:150-151). Aisha ﷻ narrated that the Prophet ﷺ said: "Two ways of life (*dinan*) cannot combine" (Shawkani 10/5016).

Contradiction manifests in scholarship when there is an attempt to integrate two bodies of knowledge that do not emanate from the same basic beliefs and worldview. The principles upon which Islamic and non-Islamic knowledge are based differ in some fundamental

respects. Yet, the contradictors claim to combine two fields: transmitted knowledge (*naqli*) and rational knowledge (*aqli*), Shariah-based (*shari*) and contemporary (*asri*), Islamic (*Islami*) and life (*hayati*), religious (*dini*) and worldly (*dunyawi*), or text (*nusus*) and context (*waqi*). Some attempt to propose an integration of the two fields by making students of Islamic knowledge study a combination of the old books of Islamic jurisprudence in parallel with secular academic textbooks. Some others suggest forums, where scholars from each of the two worlds convene to debate contemporary questions in an attempt to reach some greater understanding or even consensus.

When we refer to Revelation, we find that knowledge is necessarily associated with complex webs of meaning related to their concepts, objectives, values, commands, universal laws, groups and proofs. Knowledge in Islam is not divisible into 'rational disciplines' as they evolved in secular academia versus 'theology'. Nor is it divided into humanities, natural and social sciences on the one hand, and 'Islamic disciplines' on the other. These divisions have had serious implications for academic research, educational curricula, labour markets and ultimately, faith and morality.

Studies that adopt this format of reasoning tend to juxtapose Islamic historical models with those of secular western thought. This dichotomy and the ensuing methodological bias likely resulted from early resistance of the Islamic world to western cultural and military colonialist projects. Considered important for the preservation of Islam, and its distinction from other approaches to scholarship and life, the division was and remains inappropriate. Islam cannot be juxtaposed with a geography or a specific history. In fact, this methodological error extracts Islam from its universal presence despite Islam's major presence and contribution to today's west, especially since the era of the enlightenment. It is thus denying Islam's pervasive and fluid character and the universality of the final message of Prophet Muhammad ﷺ. In doing so, this juxtaposition reinforces social divisions in increasingly pluralistic western societies that are inclusive of Muslim populations and as such, fosters, whether intentionally or not, social conflict, right-wing extremism, as well as disconnected and

fragmented approaches to the Revelation.

Academic programmes that are premised on this contradictory approach tend to offer arbitrary mixtures between Islamic and secular studies. Scholars who collaborate in such programmes do not share a common methodology or conceptual language that can integrate these two sources of information. This converts the research exercise into a power game that deconstructs both sides based on a "free play of the opposites", as postmodernists say. Moreover, when the 'Islamic' or 'textual' approach is void of direct study of Revelation itself, there is no credible measure against which to critique both sources of information, inherited and contemporary. The Quran and Sunnah are not a focal point in studies that exhibit contradictory tendencies, even if they are cited within historical sources that students and scholars refer to.

Contradiction in Maqasid Studies

As for the contradiction in epistemological sources, most of today's Maqasid Studies fall under one or the other of traditional disciplines, such as jurisprudence (*fiqh*), fundamentals (*usul*) and exegesis (*tafsir*). However, the same studies often deal with an application that has been defined by secular approaches from within the social or natural sciences. Secular economics, political sciences, governance, environmental sciences, media, arts, law, medicine, and so on, do not start from the premises of worship, higher purpose, connectivity or wholism, and certainly do not acknowledge the presence of Allah ﷻ and His ultimate ownership and control of all matter via His universal laws. This neglect compromises the utility and value of the material that *Maqasid* scholars depend upon when it comes to examining real world applications. Contradictions arise not only because secular studies do not respect or conform to divine guidance, but also because the very knowledge and power structures they adhere to defy the connectivity and wholism of Revelation. This critique does not discredit the many useful ideas, tools and institutions that secular sciences built. It rather aims at offering these ideas, tools and institutions room and opportunity for improvement at a fundamental level.

Maqasid scholars in such contradictory approaches usually oscil-

late between imitation of inherited opinions from the Islamic jurisprudence and the methodologies of these sciences as defined in secular academia. This is doubly problematic as imitation betrays the complexity of today's lived reality, while uncritical acceptance of secular theories, frameworks and principles betrays the existential and inseparable fact of Revelation from that same reality. It is not surprising that a comprehensive survey of contemporary Maqasid Studies that exhibit epistemological contradictions also reveals that such studies suffer from several of the other limitations mentioned above.

This is not to say that there are no areas of intersection between knowledge generated from Islamic sources and its secular counterparts, especially if we consider research that is carried out within an ethical framework. As a matter of fact, there may be many important areas of commonality which *Maqasid* as a methodology is quite adept at identifying and leveraging. The idea here is to draw attention to the likelihood of internal incoherence and the lack of a legitimate/ genuine Islamic basis, not only of the secular approaches but of a 'double lives' lifestyle that they promote.

DECONSTRUCTIONISM (*TAFKIK*)

Deconstructionism in disciplines does not spring from an Islamic foundation but rather from the post-modern, deconstructionist philosophy, which is best described as a project for "de-creation, disintegration, deconstruction, de-centrement, displacement, difference, discontinuity, disjunction, disappearance, decomposition, de-definition, demystification, de-totalisation, delegitimation".[54] Its notable influence on a new generation of Muslims make it a limitation that is worthy of engagement, especially with those who live as minorities or are studying Islam within secular academic institutes. In these programmes of study, the analyses are performed of the complex relationship between authority and knowledge, for the sake of 'de-definition' and 'delegitimisation'. Authority is critiqued for using knowledge to marginalise certain parties and deprive them of their rights. There are a number of streams within post-modern studies that apply deconstructionist methods such as feminist studies, Black (Afro-Amer-

ican) studies, critical legal studies, neo-linguistics, and post-colonial studies. Undoubtedly, these academic projects ask important questions and challenge some key assumptions and injustices.[55]

However, when applied to the disciplines dimension of these studies, the deconstructionist process errs when it equates the deconstruction of human authority with that of Revelational authority, and when it does not differentiate between different categories of human authority according to how much they aim to establishing truth and justice (4:58, 5:48). For believers, to start with, the authority (*sultan, hukm, haimanah*) of the verses/signs (*ayat*) of Allah cannot be disputed. Allah says: "And We did certainly send Moses with Our signs and a clear authority (*sultan*)" (40:23), and "And We have revealed to you, the Book in truth, to confirm that which preceded it of the Scripture and as to be hegemonic (*muhaimin*) over it" (5:48).

Unjust human authority, on the other hand, is to be critiqued, de-centred, de-defined, demystified, de-totalised, and delegitimised. In fact, the Prophet ﷺ said: "The best struggle (*jihad*) is a word of truth that you say to an unjust authority" (Tirmidhi 2174). Authority as a concept has truth from the Islamic perspective, but the criterion by which an authority is legitimised in Islam is through assessing its foundation in justice and truth and its work to realise these objectives in people's lived realities.

The ultimate purpose of the deconstructionist philosophical project, however, is to eliminate logocentrism, i.e. the authority of the Divine Words themselves.[56] It does that by placing the Words of Allah and human literature and culture on the same plane. Some deconstructionist streams totally deny the authority of the Revelation on human life and consider the Quran to be a mere 'cultural product' of its place and time.[57] They can then argue that it is permissible to change the very Words of Allah with the passing of time and change of circumstances. Such changes do not only apply to rulings (*ahkam*) but also to values, concepts and objectives. Deconstructionist ideas have penetrated important and definitive Islamic concepts, commands, values and objectives, betraying both the universal laws and proofs that necessarily guide and shape life in all of its forms.

A notable example is the ongoing attempt to 'evolve' the definition and values of family in Islam in order to include structures and actions that are contrary to basic Islamic teachings as they are defined in the Revelation since the beginning of time, whether before or after the Prophetic mission.

Deconstructionist thought sometimes takes forms that are less obvious, especially in academia. In many academic circles, there is a widely held dogma that Islam is inseparable from Muslims, *Shariah* as a divine way of life is inseparable from *fiqh* as the understanding of it, and the Divine script is inseparable from the reader of the script as its sole reproductive expression. The claimed 'impossibility' of separating Islam from Muslims, such as jurists and philosophers, means that the authority of the Revelation is replaced with the authority of those who wrote on Islamic jurisprudence and philosophy. Revelation is then understood only through the mediation of the opinions of scholars from the past, especially those who have specialised in the sciences of jurisprudence and *hadith*. Such mediation is bolstered with claims of the superiority and almost infallibility of past scholars in comparison with their successors. By claiming traditionalism, the contemporary deconstruction projects in secular academic 'disciplines' take a step further in isolating the true message of the Revelation from the lives of Muslims. Arguments tend to be superficially traditionalist, showing false zeal about the authenticity of references and the infallibility of jurists and narrators of the past. The result is a Muslim who claims to believe in tradition, but who happily leads a life which betrays the essence and values of that very same tradition.

In the deconstructionist endeavour, Islam as a religion becomes a cultural phenomenon that is amenable to deconstruction in terms of the relationship between knowledge and authority. The religion is then defined and studied as a specific geography that contains cultural artifacts, social movements, a historical era, or a mere legal specialisation that is studied through the history of the Islamic schools of jurisprudence. Such manifestations are misguidedly considered to be equal to Islam.

In this conception, actual examination and reference to Revelation itself, i.e., Quran and Sunnah, is not part of theoretical or applied methodologies. The study of these core texts is considered the purview of seminaries and so-called religious convocations. The Quran is generally marginalised under the claim that it only includes 'general meanings' that could bear many interpretations that cannot be definitively judged to be true or false. Islamic textual sources are thus deconstructed, and their position as higher, truthful and sanctified knowledge is compromised. Insisting on the purity and authority of the Islamic sources of knowledge does not contradict living in pluralistic societies and dealing with people from all walks of life. The objective is to protect the pillars of Islamic faith and the authenticity of Islamic sources. A Muslim with a strong faith and authentic knowledge is a good citizen anywhere, especially in pluralistic societies.

Deconstruction in Maqasid Studies

In the oscillation between imitation and secular literature, Maqasid Studies are at risk of endorsing, whether intentionally or not, deconstructionist methods and politics. Here, we witness a *Maqasid* discourse separating belief from the higher objectives of Revelation. The nature and role of religion can be set aside if only to reach common ground with those with other beliefs or no belief at all; a kind of post-modernist '*maqasid* philosophy' that has the potential to destroy the centrality of Revelation and the role of reason or certainly with the potential to start such a process.

A secular worldview, in the sense of eliminating faith from all aspects of life, is not a common ground. It is a religion and an ideology. This does not mean that we give up on seeking common values and objectives between Muslims and all others, in order to build thought and action that are beneficial for humanity. This will be elaborated further within Step 4 of the Methodology (Chapter 4). However, the *Maqasid* project is not supposed to be an accommodating framework for secular ideology that primarily serves to undermine religious worldviews or justify the status quo. To honour its essence and the guidance in Revelation, the Maqasid Methodology

must remain capable to critique secularism and present humanity with invaluable and credible alternative ideas.

The evolution of the preservation of the Islamic way of life/faith (*din*) to the preservation of all faiths, as some have proposed, is deconstructionist in its essence.[58] Allah states: "Surely the way of life (*din*) with Allah is Islam" (3:19). Yet, those who translate/define *din* as 'religion', allow scholars to justify the evolution of this objective to a new objective of Islam that is called 'freedom of religion'. Indeed, the preservation of Islam includes freedom to choose one's religion or faith, but they are not the same thing nor can one be evolved to the other. It is not to be underestimated that Allah states: "Say, 'O People of the Book, come to a common word between us and you, that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' So, if they turn away, then say, "witness that we are Muslims'" (3:64). Again, this is not to confuse that Islam acknowledges freedom of faith, it is, however, to insist that such freedom is accommodated and embedded within the Islamic worldview and not that Islam is accommodated within the secular worldview and in so doing normalising disbelief in place of faith in the name of seeking common ground. A common ground, from the Islamic point of view, does not mean for Muslims to abandon their faith, their values or their moral positions on private and public issues.

Paradoxically, deconstructionist studies often deprecate Maqasid Studies in the name of traditionalism. The reality is that the *Maqasid* is an Islamic approach that has the potential to compromise the 'balance' of economic and political unjust powers through its prioritisation of higher values and objectives such as justice, mercy, common good and rights. The capacity and dynamism of Islam to reintroduce rationality and truth to deal with reality while remaining cognisant of its complications and its readiness to collaborate with social movements that call for justice and rights appears to be threatening to those employing deconstructionist ways. Therefore, while some *Maqasid*-based claims can be deconstructionist by displacing faith from the core of Islamic thought, they are still rejected by their secular counterparts who view this claim with suspicion.

The Maqasid Methodology aims to introduce an approach that avoids the limitations of imitation, partialism, apologism, contradiction and deconstruction. Before presenting the details of the methodology and the framework that lies at the heart of it, a re-orientation of the Islamic worldview is necessary. The next chapter explains.

Re-orienting the Islamic Worldview

SCHOLARSHIP: APPLYING KNOWLEDGE TO REALITY

This project is a reconstruction of the Islamic approach to contemporary questions and phenomena in all fields of human endeavour based on a new articulation of the Islamic worldview. It is a new articulation in the sense of bringing familiar elements in a new structure, define new connections, and approach *fiqh* in a comprehensive and principles-based way. This methodology is intended to contribute to a long overdue renewal (*tajdid*) in the fundamentals of *fiqh*, whereas *fiqh* is re-oriented back to its original Quranic and Prophetic concept, as explained earlier.

The three most fundamental aspects of this re-orientation are: (1) knowledge (*ilm*); (2) reality (*waqi*); and (3) scholarship (*ijtihad*).[59] The dimensions related to knowledge in the Islamic worldview are: its source, its logic and conceptualisations. Awareness of the reality includes the dimensions of assessing past and present and planning for the future. Scholarship, the role of which is to translate knowledge into an impact on the reality, includes the dimensions of its scope, scholars and the desired outcome. While these re-orientations are entry points for explaining the methodology, they are also outcomes of its application, that is, they emerged from the construction of Rev-

elational webs of meaning that are generated by applying the Maqasid Methodology itself.

1. Knowledge: source, logic and conceptualisations

The new Maqasid Methodology is not apologetic, meaning that it does not seek to draw upon and thereby legitimise knowledge frameworks that do not emerge from the Revelation. Revelation (*wahy*) is the central Islamic concept in terms of knowledge. It is the link between Divine and human knowledge, between the unseen and seen domains, and between the realm of truth and the realm of speculations. Prophets are given their messages of truth, light and guidance through a Revelation. Allah says: "And it is not for any human being that Allah should speak to him/her except by revelation" (42:51). Allah ordered Prophet Muhammad ﷺ: "Say: I only warn you by Revelation" (21:45). Divine Revelation could also be inspired to non-Prophets, for example, Allah says: "And We revealed to Moses' mother: Breast-feed him" (28:7), and to non-humans as well, such as: "Your Lord revealed to the bees" (16:69), "We said to the fire: Be coolness and peace for Ibrahim" (21:69), "Allah directed Himself to the heaven and it is a vapour, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly" (41:11), and "That day, her [the earth's] news will say: Your Lord has revealed to her" (99:4-5).

The Revelation is an essential component of the Islamic worldview. In terms of sources of knowledge, revealed knowledge is the only knowledge that reigns over other knowledge, in order to maintain faith and justice. That is why distorting Revelation is the highest form of injustice. Allah says: "And who is more unjust than one who invents a lie about Allah or says: 'I have received revelation', when he has received none" (6:93). This does not mean that other sources of knowledge are invalid. The next sections explores this further.

SOURCE OF KNOWLEDGE

Any comprehensive Islamic framework must place knowledge of Allah that is transmitted through Revelation at the centre of human knowledge, while acknowledging His worship as the ultimate human objective. Human-gained knowledge must, then, be built around what the Revelation teaches about the seen and unseen universe. Truthful authority is only given to knowledge additions that recognise the centrality of Revelation and does not contradict with it. This is the direct implication of the Words of Allah that state: "We have not overlooked anything in the Book" (6:38), and Abu Dhar's ؓ assertion that the Prophet ﷺ taught his companions knowledge related to everything, "including birds" (Ahmad 21361). The Maqasid Methodology, therefore, positions the Revelation as the primary source of all truthful and valuable knowledge.

The Islamic worldview re-orients the idea of knowledge (*ilm*) in three ways, namely, (1) how Allah is the primary source of true knowledge, (2) how the state of the heart impacts receiving and utilising knowledge, and (3) how knowledge (*ilm*) is connected to a complex web of fundamental meanings.

(1) The Revelation informs us that Allah is the source of knowledge. When Allah ﷻ created Adam, the very first illustrative action that establishes Revelation as the fundamental source of human knowledge was His teaching Adam ﷺ the "names of all things" and instilling in him the capacity to convey that knowledge. Allah states:

> *And He taught Adam all the names. Then He presented them to the angels and said: 'Inform Me of the names of these, if you are truthful (2:31).*

> *He said: 'O Adam, inform them of their names.' So, when he informed them of their names, He said: 'Did I not tell you that I know the unseen of the skies and the earth and I know what you reveal and what you have concealed' (2:33)*

These verses in connection with the entire narrative and other tex-

tual expressions reveals the intimate relationship between Allah, humans, knowledge and truth. Humans are essentially born in a state of ignorance. Allah states: "And Allah has extracted you from the bellies of your mothers not knowing a thing, and He made for you hearing and vision and intellect, that perhaps you may be thankful" (16:78). Thus, all the faculties and media that a human requires to attain knowledge are part of the process of building knowledge throughout the human's life.

Nevertheless, the Revelation also confirms that humanity as a whole started with Adam ﷺ and his children at a high point of language, knowledge and commands, and not from scratch. This is a different history of knowledge from sciences that do not acknowledge this Divine source. Some humans in some eras, perhaps post-the-great-flood might have lived in a 'stone age' and used a primitive language.[60] Yet, the Revelation points to the possibility of a much more complex human history with knowledge. For example, Allah says: "They followed [instead of the Revelation] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic. But magic was not part of what was revealed to the two angels at Babylon, Harut and Marut.[61] The two angels did not teach anyone unless they say, 'We are a trial, so do not disbelieve'. And yet they learn from them both that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah" (2:102). This is an interesting account of two angels who taught people advanced knowledge, sometime in the ancient history of Babylon.

Moreover, the Islamic worldview does not restrict knowledge, and consciousness, to humans and angels. *The Islamic worldview actually includes an affirmation of knowledge and consciousness possessed by all creations.* Reflect, for example, upon Solomon's ﷺ communication with the hoopoe and the ant. Allah says: "But the hoopoe stayed not long and said [to Solomon], 'I have encompassed in knowledge that which you have not encompassed, and I have come to you from Sheba with certain news'" (27,22), and "When they reached the Valley

of the Ants, an ant exclaimed: O ants! Enter your dwellings lest Solomon and his soldiers crush you, unintentionally" (27:18). Even rocks and mountains, according to the Revelation, have knowledge, consciousness, emotions and will. Allah says: "verily among the rocks are those that sink in awe of Allah" (2:74), "Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but the human undertook it. Indeed, he was unjust and ignorant" (33:72) and, "Surely We made the mountains to sing the glory of Allah in unison with him [David] at the evening and the sunrise" (38:18).

The act of knowing and the capacity to convey knowledge is fundamentally rooted in divine instruction. It is only Allah ﷻ, the Creator, who can teach the true essence of things including the bestowal of proper names and the relationships among them. The commencement of the message of Islam with the command to read in the name of the Creator revives the objectives of the narrative between Allah, the angels and Adam. Allah states:

Read in the name of your Lord who created; Created the human from a substance that clings; Read, and your Lord is the Most Generous; Who taught by the pen; Taught the human that which he knew not (96:1-5)

The invocation of Allah's name, The Creator, places emphasis on the source of all truthful knowledge and necessity of turning to Revelation to attain it. The instrument of the pen and hence written conveyance of knowledge is also highlighted in the Revelation as an indispensable element. Elsewhere in the Quran, Allah states: "And let a scribe write it between you with justice. Let no scribe refuse to write as Allah has taught him" (2:282). The Prophet ﷺ instructed his companions: "Preserve knowledge by writing it" (Suyuti1 6149). Allah is the ultimate source of true knowledge, which makes Revelation, the textual expression of such knowledge, the most reliable and indispensable source for humanity.

(2) In the Islamic worldview, knowledge is also associated with the

state of the heart of the reader. It is the very organ by which we understand all things, with an intent to establish truth and justify belief. This attitude is not a spontaneous act stemming from evolutionary or abstract thought, but rather is a gift from Allah and a divine inspiration to every human being. Allah states: "And He inspired every soul its corruption and heedfulness" (91:8). Such inspiration can be understood through the Islamic moral code that ensures that humanity strives toward a common norm. Following this moral code is the way to purify one's heart (*tazkiyah*) and hence develop a better capacity to receive higher levels of knowledge, i.e. wisdom. "Certainly did Allah confer favour upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them (*yu-zakkihim*) and teaching them the Book and wisdom, although they had been before in manifest error" (3:164). Vice versa, diverting from the moral code with sins and lusts, is a barrier from true knowledge that "covers the heart" (83:14). In the Islamic worldview, the heart is the organ that deals with knowledge. In order to deal with knowledge adequately, the heart must be nurtured through: faith (49:14), mercy (57:27), repentance (50:33, 66:4), remembrance of Allah (50:37), brotherhood/sisterhood (3:103, 8:63), tranquillity (3:126, 8:10, 13:28, 16:106, 48:4, 48:18), purity (5:41, 26:89, 33:53, 37:84), understanding (7:179, 9:87), reconciliation (9:60), heedfulness (22:32, 49:3), awe of Allah (8:2, 22:35, 23:60), thankfulness (17:3, 25:62, 42:33), humbleness (22:54), vision (22:46), steadfastness (28:10), reflection (47:24), etc. And in order to avoid deviations in dealing with knowledge, the heart must be protected from: sin (83:14), hypocrisy (2:10, 4:63), harshness (2:74, 3:159, 5:13, 22:53), ignorance (2:118), false witnessing (2:283), misplaced regrets (3:156), lying (3:167), confusion (6:110, 33:4), doubt (9:45, 9:110, 24:50), envy (9:8), deviation (9:117), aggression (10:74, 33:5), denial of truth (16:22, 39:45), heedlessness (16:108, 18:28), hate of the believers (59:10), partisanship (59:14), lust (33:32, 45:23), rumour (33:60), arrogance (40:35), etc. Preserving the health of the heart according to all of the above is part of developing the capacity of the scholar.

(3) The Revelation provides us with webs of meanings related to knowledge that enable us to understand its interaction with other essential elements – concepts, objectives, values, commands, universal laws, groups and proofs – making Revelation knowledge's truthful source. Through these connections and the wholistic understandings to which they give rise, we can develop more accurate perceptions of reality and the gap between that reality and the guidance in Revelation. By understanding the diverse and extensive expressions of knowledge, knowers, and know-how in the Quran and Sunnah, we are better able to grasp its truth in our specific historical moment.

Although a detailed analysis of the elements that form clusters and webs of meaning around knowledge is important, its extensive nature makes it beyond inclusion here. We may, however, offer some indication of what we find when we examine Revelation through multiple Cycles of Reflection, keeping in mind that we may proceed from the basic examination of words with the same root, to more complex connections with verses, chapters, and Quranic techniques that include narratives, metaphors, questions, challenges, etc., to the general meanings of the entirety of the texts. More details are presented in the next chapters. The ubiquitous nature of a concept like knowledge necessarily means that it will be associated with both positive and negative elements in the Revelation as demonstrated below.

Knowledge as an Objective

Knowledge as an objective is connected - in the Revelation - to a large number of other objectives. These include: faith (*iman*), worship (*ibadah*), education (*talim*), to bring to understanding (*tafhim*), detailing (*tafsil*), tidings (*bisharah*), warning (*nitharah*), purification (*tazkiyah*), guidance (*huda*), mercy (*rahmah*), establishing truth (*qawl-ul-haqq*), to mention a few.

Knowledge as a Concept

Knowledge (ilm) as a concept is connected - in the Revelation - to a large number of other concepts. These include: sign (*alamah*), reading (*qira'ah*), information (*ma'lumah*), learning (*ta'allum*), action (*amal*), pen (*qalam*), reason (*aql*), deep understanding (*fiqh*), un-

derstanding (*fahm*), illustration (*bayan*), thinking (*tafakkur*), reflection (*tadabur*), accounting (*hisab*), seeking proof (*hijaj*), deduction (*istinbat*), hearing (*sama'*), vision (*basar*), comprehension (*ihatah*), tightening (*ihkam*), heart (*qalb*), intellect (*lubb*), word (*kalimah*), secret (*sirr*), voiced (*jahr*), unseen (*ghayb*), witnessed (*shahadah*), book (*kitab*), wisdom (*hikmah*), remembrance (*zikr*), spending (*infaq*), disbelief (*kurf*), magic (*sihr*), astray (*dalal*), injustice (*zulm*), doubt (*zann*), whim (*hawa*), and so on.

Knowledge as related to Groups

The above-mentioned dimensions of knowledge are connected - in the Revelation - to a number of groups. These include: scholars (*ulama*), activists (*amilun*), believers (*mu'minun*), heedful (*muttaqun*), rectifiers (*muslihun*), sound intellects (*ulul-albab*), strugglers (*mujahidun*), governors (*wulah and hukkam*), scribes (*katibun*), witnesses (*shuhud*), corruptors (*mufsidun*), hypocrites (*munafiqun*), tyrants (*taghut*), devils (*shayatin*), unjust (*zalimun*), arrogant (*mustakbirun*), egotistical (*farihun*), and so on.

Knowledge as related to Universal Laws

Knowledge is connected - in the Revelation - to a number of divine universal laws. These laws include: only Allah has complete knowledge; unity (*tawhid*) of all created matter; diversity (*tanawu*) of humans, different species of plants and animals, of things in nature and human-made objects; duality (*zawjiyah*) of plants and animals; circulation (*tadawul*) of events, fortunes, natural cycles; checking (*tadafu*) of one people by another, of other elements and species against each other; sanction (*jaza*) in the moral, legal and divine realms; to drive or desire to know one another (*ta'aruf*); and so on.

Knowledge as related to Values

Knowledge is related to many values in the Revelation. These include: utility or benefit (naf'), morals (*khuluq*), beauty (*jamal*), fairness and equity (*qist*), truth (*haqq*), balance (*tawazun*), giving (*ita* or *ata* or *infaq*), and so on.

Knowledge as related to Commands

Knowledge is associated with a large number of commands in the Revelation that not only reveal many of the connections between the elements mentioned above, but also how positive and negative connotations of knowledge come into existence. The Revelation opens with a command to "read", demonstrating the centrality of knowledge in the Quran (96:1). Rulers must be knowledgeable (2:247). People must not follow that of which they have no knowledge (17: 36). Prophet Muhammad ﷺ advised believers that "knowledge is the lost inheritance of the believer; wherever the believer finds it, he should take it." (Tirmidhi 2687).

Knowledge as related to Proofs

Knowledge is also a central theme in many of the Quranic proofs. These include: "and these are the boundaries of Allah, we clarified them for a people of knowledge" (2:230); "even if their fathers know nothing and were not guided?" (5:104); "Say, 'Verily, Allah is capable of sending down a proof/sign but most of them do not know" (6:37); "and those We have given the Book know that it was sent down from your Lord with truth" (6:114); "it is as such that We detail the proofs/signs for a people that know" (7:32); "Verily, their omen is with Allah but most of them do not know" (7:131); and so on.

The positioning and connectivity of knowledge with all of the above elements in infinite combinations of clusters and web arrangements gives rise to wholistic and dynamic meanings, while the particular truth of every element provides stability in both the textual expressions of knowledge and their manifestations in life. Every element associated with knowledge is associated with every other element by degrees of connectivity. These degrees are determined by the nature of the precise inquiry regarding knowledge with which we approach the texts. For example, the web of meanings that we would be interested in if we sought to examine the nature and role of knowledge in establishing truth (an objective), might emphasise references to the concepts of truth (*haqq*), illustration (*bayan*), witnessing (*shahadah*); the parties of scholars (*ulama*), believers (*mu'minun*), heedful (*mut-*

taqun), intellects (*ulul-albab*); universal laws such as the checking of one group by another (*tadafu*), and sanction (*jaza*); values such as benefits (*naf'*), connectivity (*tawasul*), and justice (*adl*); commands such as saying the truth even if against oneself; and proofs such as knowledge of those who have the Book recognise the truth.

This comprehensive and compound understanding of knowledge clearly reveals the most fundamental source of knowledge is the Revelation, i.e., Quran and Sunnah. As such, Revelation must occupy the centre of the entire enterprise of human knowledge. This does not mean to negate human knowledge gained from direct inquiry and interaction with the universe. Rather, it means that reference frameworks that are derived from the revealed knowledge about the Creator and all creation must reign over readings of the Revelation, cognition of reality in space and time, and action.

To accept Revelation as the fundamental source of knowledge is to re-orient our worldview to remove the distinction between what is religious (*dini*) and what is worldly (*dunyawi*), what is Islamic (*islami*) and what is civil (*madani*), and what is material (*maddi*) and what is spiritual or metaphysical (*ruhi, ma warai*). From this perspective, there is only a singular reading of the revealed and lived 'books', and the signs (*ayat*) of the Quran guide us to explore and encourage us to study the signs (*ayat*) in the horizons of the universe and the souls that Allah created. This reading insists on the fluidity of the formation of the concepts, objectives, values, commands, universal laws, parties and proofs of the revealed and lived truths.

BASIC LOGIC

Logic, in the context of this work, is the process through which signs (*alamat*) lead to truths (*haqaiq*). The Arabic word '*mantiq*' denotes both, the true designation of sounds to meanings, which is linguistic implication, and the true designation of premises to realities, which is logical implication in the philosophical sense. In both cases, when we consider textual expressions in a connected and wholistic sense, we are engaging in a process of logic, i.e. discovering truths from signs. In the Islamic worldview, believers start from the logical premise that

the Quran is truth. Believing in the Quran requires reason and reflection, but once belief is established, any reasoning and reflection must start with a basic premise that the Quran is true. The Quran challenges detractors to produce the like of the Quran or creation (2:23, 16:20), or to find fault in Allah's words or creation (4:82, 67:3).

Our concern when approaching the text, therefore, is to understand the truth via the logical proofs of the Revelation itself. A distinguishing feature of this logic is the *Maqasid* or purpose-oriented arguments. This is not an exercise in binary thinking of truth or falsehood, but rather a multidimensional and complex reflection process in search of how webs of meaning are established, what truths such webs give rise to and why such meanings are critical to our understanding of Revelation and its implications for everyday life and future visioning.

To argue via a purpose (maqsid) is the most central and deepest logical argument in the Quran and Sunnah. Therefore, keeping in mind that the Revelation is truth, we direct our lives towards the highest purpose *(maqsid)* of our existence; the worship of Allah ﷻ. Allah states: "And I did not create the jinn and humankind except to worship Me" (51:56). The worship and glorification of Allah ﷻ is not limited to humans. All creatures in the skies and on earth worship Allah ﷻ and glorify His praises (21:19; 57:1; 59:24). In fact, several chapters of the Quran open with this factual statement (59:1; 61:1; 62:1; 64:1). The purpose of worship and glorification, while at the pinnacle of all purposes, is connected to an extensive and dynamic web of other purposes that penetrate all fields on all levels. The overriding logic of the existence of a purpose (*maqsid*) or multiple purposes (*maqasid*) for every concept, every objective, every value, every universal law, every command, every party (human and non-human) and every proof, renders the *maqasid*-logic or purposefulness, the most salient feature of Revelational logic.

The Maqasid Methodology, therefore, is a *maqasid*/purposes methodology because without this central logic, the wholistic integrity, appeal to human intellect, and indeed, the very meaning of all the other elements, is compromised. It is also through these higher *maqasid* that we were able to develop the framework or elements of

perceptualisation, as the next chapter explains.

In the Quran, the Quran itself is given rationale through a number of purposes including guidance, heedfulness, good news, warning, confirmation, rationalisation, illustration, equity, among many other purposes (2:158, 5:101, 6:19, 9:111, 10:37, 12:2, 15:1, 17:9, 17:82, 10:113, 25:32, Muslim 5427, Ibn Hibban 2126) to mention a few. Similarly, the Arabic language in which the Revelation was revealed is justified with a number of purposes such as exposition, reflection, comprehension and heedfulness, among others (12:2, 20:113, 43:3).

Creation is justified through a number of purposes that the Creator mentions or refers to every time He mentions creation. Even the unseen (*ghayb*) is justified by purposes. For example, hidden beings (jinn) are created for the objective of serving Allah (*ibada*) in the comprehensive sense (51:56). Night and day are created with a purpose of alternating between tranquillity and hard work, knowing the count of years and making calculations, thinking, planning, enabling human ingenuity, thanking, serving, believing and remembering (10:6, 17:12, 23:80, 28:73). The mountains are created with the purpose of stabilising the earth (16:15, 21:31) and the wind was created with the purpose of pollination, carrying glad tidings, facilitating the sailing of ships and the search for Allah's providence, all for the purposes of mercy, gratitude, faith, and comfort among numerous other *maqasid* (2:164, 7:57, 25:48, 30:46, 35:9, 45:5). Nothing is mentioned in the Quran and/or illustrated by the Sunnah expect with a purpose that is either explicitly mentioned or potentially inferred from connecting meanings and dimensions.

Purposefulness does not mean that the Revelation precludes other forms of logic from the Islamic worldview. For example, causation can be considered as a secondary method of logic in the Revelation. The experience of causation emerges in all those instances where the Revelation gives reasons for the occurrence of events. For example, there is a series of Quranic narratives, where the absence of heedfulness (*taqwa*) among several ancient communities leads to their demise. In every narrative a different messenger is sent to each community to ask the same question of their people – "Will you not

heed?" – with each making the same demand of their people, "So heed Allah and obey me" (26:108,110,126,131,144,150,163,179). In other words, the *cause* (*sabab, illah*) of their demise was their collective lack of heedfulness, which was the source of rampant injustice with the fall of each community, caused by the widespread practice of one or more prohibited acts.

Day to day causal relations are referred to in the Revelation, albeit not as extensive as purposes, such as fire and burning, water and plantation, food and feeding hunger, force and defence, and so on. It is important in the Islamic worldview, however, not to forget that it is Allah who made the causes and not to fall in disbelief by associating events solely to causes. When the two angels of Babylon taught people certain causal processes, they made sure to tell them: "We are a trial, so do not disbelieve" (2:101), i.e. do not think that you are the ones producing these outcomes instead of the the power of Allah. And when a rainy storm happened during the time of the Prophet ﷺ, he told his companions that Allah said: "This morning, some of my servants are believers and some are not. The one who said: 'We had rain because of Allah's mercy and providence', is a believer, and the one who said: 'We had rain because of a star or a storm' is a disbeliever" (Bukhari 846).

Causes, however, push events from the past to the present while purposes, more notably, push the present to the future. This is a significant feature of *maqasid* thinking. It is, as mentioned earlier, suggestive of the wholistic, comprehensive and future-oriented nature of the Maqasid Methodology and the way that it attempts to re-orient the Muslim mind and worldview via the Revelation.

CONCEPTUALISATIONS

So far, two fundamental premises of the Islamic worldview are established. First, that Revelation is the indisputable source of higher knowledge, i.e. the centrality of Revelation to knowledge; and second, the *maqasid*/purposes are the overriding logic when correctly reflecting upon the Revelation, i.e. the centrality of *maqasid* to Revelational logic. We now turn our attention to the third fundamental

premise related to knowledge: the centrality of authoritative names (*asmaa dhat sultan*) in theoretical and practical conceptualisations.

Allah ﷻ states: "We have not overlooked anything in the Book" (6:38), and also states: "Say: if the sea was an extension to the words of my Lord, the sea would be exhausted before the exhaustion of the words of my Lord, even so if We were to bring its like to extend it" (18:109). Therefore, if nothing has been overlooked, and yet Allah's words are clearly not exhausted, then what we experience in the textual expressions of the Quran must both be efficient and sufficiently encompassing of the truths required for human success and rectification in space and time.

To capture this comprehensiveness, the Quran employs what it labels as authoritative names (*asmaa dhat sultan*). These are names and associated meanings connected to them upon which Allah has bestowed truth (*haqq*). This truth provides humanity with a stable, divinely defined worldview, to which it can consistently return without flaw or change. The names and their essence are not generated by humans, which serves to protect against human whims and false biases as well as to continually drive humanity toward a divinely ordained normative order. Those who claim that 'non-normativity' is a methodological virtue, they themselves necessarily come from one 'normative' perspective or the other. For example, contradiction is embedded in the terms 'non-normative disciplines' and 'non-normative gender studies', since the words/concepts 'Islam' and 'gender' are normatively meaning- and action-laden.

Authoritative names and concepts are essentially hegemonic over humanly devised theoretical and practical conceptualisations. Allah states:

> … you do not have any authoritative truth [sultan] for this; do you say about Allah what you cannot possibly know? (10:68)

> *You do not worship, with exception to Him, but names that you have designated yourselves and your fathers; Allah has not sent down for such any truthful authority [sultan]; such*

> *judgement is reserved only for Allah; He commanded that you may not worship but Him; this is the invaluable religion but the majority of people know not (12:40)*

> *Or do you have truthful authority [sultan]? (37:156)*

> *Those who dispute the proofs of Allah without haven been given authoritative truth [sultan] from Him; such is greatly hated by Allah and by those who believe (40:35)*

Every Revelational name helps to build a piece of the Islamic worldview via its conceptual understanding. It is to be noted here that a name (*ism*) in the Arabic language is a word constructed from a root (*jadhr*, *asl*) in order to signify a title, person, meaning, adjective, place, time, tool, etc. Using names (*asma*) is the default Arabic expression, and verbs (*af'al*) are words that are derived from the same roots of names (*asma*) to denote an action in certain time, past, present or future. Arabic verbs do not have different structures as they do in other languages such as Latin-based languages. For example, the name *kitab* is a book but the verb *ka ta ba* is to write, ordain, judge or tie, depending on the context. *Maktabah* is a library, *maktub* is a script or destiny, *katib* is a writer or scribe, etc. Sentences that start with names (*jumal ismiyyah*) are the default Arabic sentences and starting with a verb (*jumal fi`liyyah*) is a secondary expression. In other words, the Revelational 'names' (*asma*) include all forms of linguistic expressions and meanings and not just titles.[62]

The process of definition in the Islamic worldview is, therefore, a cumulative and relative process that is tied to all the conceptual dimensions defined by the relationships within the webs of meanings of the Revelation. Because of this cumulative, integrative and dynamic process, it is not possible to claim inclusive and exhaustive knowledge of any particular definition. This is by no means a deconstructionist exercise, but rather an awareness of the capacity of the Islamic concepts to evolve and take new dimensions, on top of their core meanings, as human knowledge grows and as more

connections are made between the concepts and the rest of the Revelational web of meaning.

Moreover, vertical and horizontal consistency are assured in the webs generated by this process by virtue of the unified source of knowledge, i.e. Revelation. No addition to any web emerging from the Revelation, stemming from the different fields on inquiry, can introduce contradictions to the webs despite their overlapping and extensive character. For example, in defining the meaning of equity (*qist*) scholars may introduce those dimensions that emerge from the Revelation in relation to their area of concern, social, economic, political, etc. When done properly and in earnest all additions to the definition will form a complementary whole and in no way can contradict the core meaning of equity as forming the basis of all extensions. In other words, the cluster on equity must be consistent, and connections of that cluster to others in the web must be similarly consistent. The door of reasoning (*ijtihad*) when it comes to any definition therefore can never be closed, as long as the new definitions or extensions of definitions do not contradict the central and stable parts of the worldview.

Moreover, people can create suitable instruments and institutions that address important dimensions of their condition and give such institutions suitable names, even ones not mentioned explicitly in the Quran. This is something unavoidable in the course of human affairs. The hegemony of the authoritative names, however, suggests that any human innovation must yield to the meanings that do have authority/*sultan* in Revelation. Not finding any name, concept, theme, phenomena, etc., in the Quran that we think is related in any way to our inquiry, means that we have to delve more deeply into the wisdom of textual provisions. In such cases, we might have to reformulate our inquiry or reconsider our premises, until we find that dimension that exhibits *sultan* in the textual expressions of the Revelation. This does not invalidate the original inquiry but rather guides the scholar to examine core as opposed to peripheral issues, serious as opposed to superficial questions, genuine as opposed to fraudulent concepts.

The truthful authority of the revealed Arabic names (*asma*) and concepts (*mafahim*) in the Islamic worldview must be in constant dialogue with each other and with relevant dimensions of temporal experience. Because of their authority, these concepts reign over and if necessary, redefine or even void human-made concepts that emerge from other worldviews. Whether a concept is invented based on an Islamic or non-Islamic approach, as long as it does not have an authority from the Revelation, the new concept can only base its authority on its respect or conformance to Revelational truths. This is how the entire conceptual framework of existence and the universe is formulated according to the Maqasid Methodology. This is how the third dimension of knowledge is re-oriented towards the original Islamic worldview.

2. Reality: past, present and future

The Maqasid Methodology leads to an awareness of purposes in both textual expressions and the reality (*waqi*) to which they apply. The word *waqi* is used in the Revelation in a participle form (*waqi*) and in a verb form (*waqa`a*) to denote the happening of an event (7:134, 7:171, 10:51, 42:22, etc). It is the awareness of the event that the English word 'reality' is meant to capture here. The reality in this sense includes events in the past, present and future. Thus, through the construction of composite frameworks that reflect our understanding of the wholistic meanings that emerge from the integration of the Seven Elements of the Maqasid Framework – concepts, objectives, values, commands, universal laws, groups and proofs – the Maqasid Methodology allows us to re-orient our awareness of reality as follows: (1) to situate Islam as the gage of advancement or regression in human history, (2) to perceive complexity of the current reality accurately, and (3) to unravel divine criteria necessary for future visioning.

Cycles of Reflection on the Revelation reveal that proper understanding of history – one that is not expressed in superficial terms or biased toward the narratives of the group with the greatest coercive power – demands knowledge of the purposes of Revelation. The continuous struggle of forces of truth and falsehood, belief and disbelief, rectification and corruption, good and evil is, and will remain, at the core of history's march from the Islamic worldview. This is not a sim-

plistic statement and indeed assessing manifestations of the forces over the course of time and space is complex. The Maqasid Methodology helps us deal with such complexity by introducing the seven analytical elements mentioned earlier and their interdependencies. The methodology provides us with a tool that is faithful to the Islamic worldview, with which we can assess the past, understand the present, and project into the future.

RE-DEFINING ISLAMIC HISTORY

The reconstruction of the concept and scope of 'Islamic history' in accordance with the Revelation, is long overdue. This project should be primarily based on the concept of Islam itself. Islam is the original disposition (*fitrah*) of all creation and the faith of all prophets, messengers and their followers since the time of Adam, to the time of Muhammad ﷺ and until the present moment. Allah says about the disciples of Jesus ﷺ: "I revealed to the disciples, 'Believe in Me and in My messenger.' They said, 'We have believed, so bear witness that indeed we are Muslims'" (5:111), and says about the followers of Moses ﷺ: "And Moses said, 'O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims'" (10:84). This means that the history of Judaism and Christianity has to be studied - from the Islamic perspective - as part of the study of the history of Islam, regardless of the fact that some followers of these Muslim prophets invented other religions - from the Islamic perspective.

In fact, the history of Islam includes the history of prophets in every region and era. It is the history of humanity with the truth since the beginning of time on earth, not just the history of faith in predominantly Muslim societies since the days of the message of Muhammad ﷺ. *The true history of Islam is the struggle of all individuals, communities and nations to nurture consciousness of the Creator and how this ought to guide human behaviour in relation to their Creator and all created matter.*

This is a much larger scope than the military and political history of the Arab peninsula and surrounding regions, which is the usual scope of Islamic history books. Allah says: "There is not a community (*um-*

mah) but a warner has gone among them" (35:24), and "And We sent messengers about whom We have related their stories to you before and messengers about whom We have not related to you. And Allah spoke to Moses with direct speech" (41:164). Viewing history from this lens offers a truthful and unifying perspective for rewriting history based on a worldview that is informed by the Revelation.

Reconceptualising history in this way will not only reshape human and Muslim identity but will do so within a comprehensive framework that incorporates all the elements that the Maqasid Framework brings to the fore. The rise and decline of communities (*umam*) are based on Revelational criteria. The Maqasid Methodology offers a detailed framework for this study based on a web of objective-based indicators, namely: the concepts, objectives, values, commands, universal laws, groups and proofs. Such criteria define legitimate standards and principles for the glorification or debasement of personalities, communities and civilisations. Whether we are considering individual achievements or those associated with broader socio-cultural and economic changes, the Maqasid Methodology forces us to remain focused on how these developments measure up to the *maqasid* of Revelation. In other words, the extent to which they conform to the purposes for which their Creator not only intended for them, but also facilitated through divine guidance in nature, textual expressions and the lessons exemplified in the lives of the messengers. Allah states: "Indeed, in their stories there are lessons for people of intellect" (12:111). The composite frameworks as well as the formative theories and principles to which they give rise, must therefore reign over all human narratives related to actors, ideas, institutions and processes of history.

Clearly, this conceptualisation liberates us from superficial divisions that are based on human interpretations to manage, simplify and politicise history. The Revelation shapes this part of the Islamic worldview by speaking of various regions, of ethnicities and tribes, or towns and nations, of governors and governed, kings and subjects, of humans and jinn, of wealthy and poor, of landowners and the landless, of strong and weak, of residents and refugees, etc., but

it does so without fundamentally attributing simple categorisations of good and evil, truth and falsehood, to any of these categories and their numerous sub-categories. Instead, their value is presented in accordance with the conformance of their intentions and actions to divine criteria. Truth and falsehood can be exercised by any of these categories with the exception of the messengers whose infallibility is strictly ordained by Allah ﷻ.

The conceptualisation of history that the Maqasid Methodology calls for drives humanity to recognise that conflict is ultimately a struggle between truth and falsehood or good and evil. Becoming aware of the fundamental nature of conflict encourages movement toward rectifying reality and achieving success (*falah*) in the future in a way that is connected to the Creator and not the biases of human narratives, which the victors propagate to further worldly gains for themselves and their heirs.

This methodology places Islam, pre- and post-Prophet Muhammad's message, at the centre of historical narratives that seek to establish truth, not taking for granted that even the actions and role of those identified as Muslims must be analysed in accordance with this methodology. Muslims are not passive bystanders, nor were they ever outside historical processes as many commentators and historians have suggested. The pervasive and inextricable presence of Islam, however much neglected or denied, presupposes the place and role of Muslims in history, whatever label such a group is given in any moment in history.

Awareness of history must be carried through to the reconceptualisation of all disciplinary knowledge and not just in historical studies. The integration of truthful histories is critical to understanding the legitimate contribution of these fields of study versus those that are developed, propelled and imposed under a significant influence of tyranny, interest parties, or other inequitable social arrangements that seek the reinforcement of unjust power relations in society, as opposed to a search for truth and respect for faith. This applies to both the traditional Islamic disciplines as well as other disciplines.

ASSESSING LIVED REALITY

A truthful understanding of history provides a seamless connection to the present with all of its new forms and diverse manifestations. It is a deep conviction in the Islamic worldview - as expressed in the Revelation - to liberate the human mind from false perceptions of reality that are constructed through unfounded criteria, approaches, pre-assumptions and terminologies. False perceptions of reality emerge when conceptualisations are based on human standards and principles without guidance from the authority of the Revelation. As a result, they are severed from the highest objectives for humanity, which is to serve Allah ﷻ in all of the forms that are explained in the relation web of heart and physical actions.

Similar to the approach to history, the Maqasid Methodology applies to studying lived reality through integrating concepts, objectives, values, commands, universal laws, groups and proofs in order to generate a worldview that shifts the perception of present reality in a paradigmatic way. This allows scholarship in all of its forms to be based on an assessment of reality that is coherent with the web of composite frameworks and therefore to introduce creative ways of rectifying disciplines, sciences, systems and phenomena of our current historical moment.

Today, the dire need - and golden opportunity - for deep change on all fronts is obvious to any observant conscience. Allah states: "Corruption has arisen on land and sea due to what the hands of people have earned; so that they may taste some of what they did, perchance to return" (30:41). Whether we consider disbelief, promiscuity, poverty, environmental degradation, pandemics, greed, tyranny, corruption, oligopoly, etc., or the counter-movements towards faith, family values, charity, social justice, environmental awareness, equity, etc., the Maqasid Methodology demonstrates that all phenomena are interrelated and complex. It directs us to reconsider how we determine objectives, define concepts, prioritise values, respect universal laws, contextualise commands, classify parties and understand proofs.

Not only so, but in studying these elements we must see the relationships among them, the guidance to which they give rise and the

applicability to our present context. We cannot continue to perceive reality in fragmented ways as if imbalance and injustice in one realm has no impact on the whole of which it is necessarily a part. Whether we are engaged in the rectification of the *Usuli* Studies, Phenomena Studies, Disciplinary Studies or Strategic Studies (Chapter 6), the Maqasid Methodology insists that we embed our efforts within interconnected and expansive webs of meaning that include all dimensions of the lived reality.

Today, our lived reality is far from the path of achieving the higher objectives of the *ummah* and humanity more broadly. Even a cursory consideration of current affairs – wars, white supremacy movements, natural disasters, pandemics, unhindered markets, domestic violence, environmental degradation, occupation, ethnic cleansing, false media and information, hunger, fear, illiteracy, etc., – demonstrates how far humanity has deviated from divine objectives. These deviations are fertile ground for the application of the Maqasid Methodology and will be the subject of proposed research.

ENVISIONING THE FUTURE

The awareness of history and present realities through the lens and guidance of Revelation offers important lessons for future visions and paths. Generally, disciplines that include or suggest a future vision suffer from deep methodological errors since they emerge from uncritical perceptions of success, either in the past or present. For example, perceptions of the success of an 'Islamic state' are often based on the right-of-kings during the middle ages or even state formations that emerged in the post-colonial era and have erroneously influenced Islamic political thought as it plans for future political scenarios. These perceptions are based on specific interests, that upon closer scrutiny, may be contrary to true Islamic objectives of governance (*hukm*) as expressed in the Revelation, even if they call themselves 'Islamic'.

Projecting into the future demands an awareness of history's underlying drivers, or the nature and role of diverse forces in affecting change. Revelation draws our attention to moral, material, natural

and divine forces which have shaped our past, continue to shape our present and will certainly influence the future. The Maqasid Methodology tells us that the manifestations of these forces, their timing and intensity, are associated with the interplay of the Seven Elements of perceptualisation and the extent to which their expression over time moves toward or away from the guidance of the Revelation. Allah ﷻ states: "Allah does not change the bounty with which He has graced a people, until they have changed what is in their own selves, He is the hearer the knower" (8:53). He ﷻ also states: "They have arrogance and evil intrigue in the land, but evil intrigue does not envelop except its own fraternity; so, do they then wait for the way of their predecessors? Because you will not find an exchange in Allah's universal law and you will not find a circumvention in Allah's universal law" (35:43). These universal laws and related objectives and values apply to all of humanity in every place and time including its future.

The rectification of an Islamic future cannot be separated from the rectification of the future of all humanity, if our vision is accurate and according to the Revelation. This is because the web of meanings around the objective of rectification of humanity and earth in the Revelation is based on both the original disposition (*fitrah*) and universal laws (*sunan*) and not only for Muslims. Moreover, the scope of rectification is not only concerned with the temporal needs of any one generation because the search for mercy, justice, equity, balance, etc., extends through time. Earthly life is only one dimension of the future vision that Islam and the Maqasid Methodology suggest. Success (*falah*), with all of its implications, as it emerges from the Revelation, applies as much to this life as it does to the next life, which is the more important part of our future.

3. Scholarship: scope, scholars and outcome

The Maqasid Methodology aims to return Islamic scholarship (*ijtihad*) to its comprehensive role as defined in the Revelation. In order to accomplish this, it suggests that three shifts must occur in disciplines: scope, scholars and outcome. First, the concept and scope of scholarship itself must be reconsidered. Deep understanding, in-

tellect and leadership (*fiqh*) is not exclusively related to juristic matters - however important they are - but must extend to any area of inquiry that focalises Revelation and takes seriously the hegemonic character of its content. Second, and as a result, the concept and scope of a scholar must be reconstituted. Scholars with deep understanding and wise leadership (*fuqaha*) are not solely the class of Muslim jurists - despite their important role - but all those scholars in all fields of knowledge undertaking scholarship (*ijtihad*) to achieve a commendable understanding of their subject matter as just noted. Legitimacy is not the sole purview of jurists or those dedicated to the Islamic disciplines as they are currently defined, despite the importance of these disciplines - after restructuring them - within the area of *Usuli* (Foundational/Fundamental) Studies. Third, the outcome of the process of scholarship (*ijtihad)* carried out by a scholar (*mujtahid)* is composite frameworks, formative theories and principles that result from their construction, and then either rulings or judgements of benefits and harms in the wider sense - depending on the question at hand and the purpose pursued.

SCOPE
The Maqasid Methodology debunks the long-held misconception that Islamic scholarship (ijtihad) is limited to legal or ethical studies most often associated with the various schools of jurisprudence (madhahib). While such studies have made major contributions to the advancement of Islamic jurisprudence, they are not the only feature or topic of Islamic scholarship that falls under *fiqh*, as discussed earlier. The scope of *fiqh* is every field of knowledge and every type of human endeavour.

Muslim scholars in the Islamic civilisation, as mentioned earlier, included all fields of inquiry in their times - medicine, mathematics, astronomy, biology, architecture, politics, trade, geography, etc. - as part of *fiqh*. This is the same comprehensive scope that the Maqasid Methodology aims to return to. *Ijtihad* as a terminology is the expending of effort (*juhd*) in a field of inquiry, i.e. it is not limited to a specific field. When the Prophet ﷺ sent Moadh ibn Jabal as a governor in

Yemen, he asked him: "How do you judge if you have to judge a public matter?" Moadh replied: "By the Book of Allah". The Prophet ﷺ asked him: "If you cannot find what you are looking for in the Book of Allah, what would you do?" Moadh replied: "By the Sunnah of His Messenger". The Prophet ﷺ asked him: "If you cannot find what you are looking for in the Sunnah of His Messenger, what would you do?" Moadh replied: "I exert all my effort to form an opinion (*ajtahidu ra'yi*)" (Abu Daud 3592, Bayhaqi1 10/114).

The Prophet ﷺ approved Moadh's approach and his concept of *ijtihad* to form an opinion on public matters. This is how *ijtihad* is defined in the Maqasid Methodology, given the fact that the 'opinion' is going to be based on the Book of Allah and the Sunnah of His Messenger, albeit via an inferred step by step methodology. Moreover, the division of knowledge into Islamic and secular streams is a historical innovation that has no basis in Revelation. As discussed previously, knowledge in Islam is characterised by extensive webs of meaning that do not admit such a division.

Scholarship is a comprehensive notion in the Revelation that is shaped by the integrative, wholistic and dynamic interaction of concepts, objectives, values, commands, universal laws, groups and proofs and the webs of meaning to which they give rise. These webs are defined by faith, truth, clarity, the seen and unseen among other significant parameters. Thus, the rulings (*ahkam*) which constitute the common understanding of *fiqh* are only one aspect of knowledge. Even then, they cannot be extracted from Revelation in a way that strips them of the webs of meaning of which they are necessarily a part, and which ultimately legitimise their application to reality.

In seeking to explore, derive, apply and realise Islamic objectives to lived reality, the Islamic scholarship should go well beyond the confines of any of the traditional disciplinary classifications of disciplines. It also goes beyond Maqasid Studies that seeks only to deal with the history of the *maqasid* theories, as mentioned earlier. Instead, it subjects all theoretical and practical endeavours to the elements and associated webs of meanings. It does so to emphasise the dire need to understand connectivity and wholism, bringing all knowledge back to

its unified and divine source. The methodology, thus, aims at reconstructing systems of knowledge in research, education and action.

Islamic Studies can and must, therefore, include studies in all disciplines. Their value and utility are equally applicable to academia and research as it is to the arts and entertainment, business, government and civil society as well as to the hybrid arrangements that are combining the roles, resources and skills of these sectors. The study of phenomena in particular (Chapter 6), can offer great promise in coordinating human response to contemporary challenges on an unprecedented scale.

SCHOLARS/MUJTAHIDS

The narrow and non-integrating disciplinisation of Islamic scholarship in our time has naturally reduced the definition of the Islamic scholar to an expert in one of the sciences labelled as Islamic or religious. This is in contrast to scholars of other disciplines who are labelled as professionals, worldly, materialistic or secular. This dichotomy between the scholars of religion (*din*) and the scholars of worldly realities (*dunya*) was a low point in the Islamic history that emerged from civilisational decline and colonisation of Muslim-majority societies, as mentioned earlier. It has served to limit the knowledge and expertise of both camps, as well as to promote a belief that sufficient understanding of complex questions can be achieved simply by encouraging the two to 'consult' with each other at a cursory level. In most situations, however, each group goes about their scholarship in isolation of the other. The comprehensive and pervasive nature of knowledge with its rootedness in the sacred makes the continuation of this dichotomy untenable and incompatible with the Islamic worldview.

Islamic scholars (mujtahids) therefore include all seekers of knowledge, males and females, from all disciplinary backgrounds and at various levels and capacities, who are seeking to make theoretical and practical contributions to any subject matter based on a dedication to the Revelation as the driver of their thoughts and approaches. Backgrounds, specialisations and levels of expertise obviously dictate what each scholar is qualified to research, and how authoritative

their opinions will be. At the highest level of Islamic scholarship, the Maqasid Methodology aims at developing multi-/trans-disciplinary and encyclopaedic scholars. At the most basic level of Islamic scholarship, scholars work on specific areas or tasks and therefore apply *ijtihad* in a limited way.

The Maqasid Methodology also demands that such approaches, whether of an individual scholar or group of scholars, include the construction or adoption of composite frameworks and associated formative theories and principles as related to their area of concern. The soundness of the frameworks is therefore an indispensable condition for *maqasid* scholars, irrespective of their specialisation, intellectual background and level of achievement.

The application of the Maqasid Methodology will govern the ways in which scholars from diverse backgrounds approach their fields. They shall realise that the methodology will expand the boundaries of their expertise, enabling them to recognise the integrative nature of all knowledge and their unique contribution. Not all *maqasid* scholars will deal with major current phenomena or have the capacity to make seminal contributions to the study of fundamentals of the Revelation or the construction of formative theories and principles.

OUTCOMES

The comprehensiveness of knowledge and the diversity of *maqasidi* scholars determines the outcomes of *maqasidi* scholarship in a number of significant ways. Outcomes are distinguished by their broad area of concern. In the proposed re-classification of Islamic Studies, in Chapter 6, they are divided into: *Usuli* Studies, Disciplinary Studies, Phenomena Studies and Strategic Studies. All outcomes are determined by their level of sophistication, which ranges from the construction of composite frameworks and associated formative theories and principles at their height, to single applications in their simplest forms.

If the desired outcome of the study is an edict (*fatwa*), which belongs to the area of *Usuli* Studies, formative theories and principles have to be developed first. The scholar, therefore, will orient them-

selves to the research by defining the general purpose, examine the primary related texts of the Quran and Sunnah, build a framework that integrates the elements related to the topic and discuss their application to the lived reality, and also discuss alternative opinions in the literature. Out of this study emerges the formative theories and principles that will guide the development of the *fatwa*. Referring to previous opinions is not enough 'proof' (*hujjah, dalil*) unless they are integrated in the methodological steps described above. An edited or re-published manuscript (*makhtutah*) is not an appropriate outcome of research, unless the historical context of the script and the writer is analysed - based on the framework - and formative theories and principles concluded.

It is to be noted that *fatwa* related to the well-known and constant parts in the Islamic moral code are not part of this exercise of renewal. In these areas, *fatwa* is merely a way of disseminating basic information about Islam, rather than research that investigates new solutions. Keeping the constancy of the constant part of Islam is essential. They are the well-defined (*muhkamat*) or core (*ummahat*) matters that Allah ﷻ refers to: "It is He who has sent down the Book on you [Muhammad], in it are well defined (*muhkamat*) verses that are the core (*umm*) of the Book" (3:7).

In other *Usuli* Studies and other areas of research, the outcome is not a *fatwa*, but rather judgements of benefits (*masalih*) and harms (*mafasid*) that takes different forms, such as decisions, policies, plans, designs, laws, artistic expressions, strategies, etc. Composite frameworks derived using the Maqasid Methodology complement and overlap no matter what issue, phenomena, discipline or visioning exercise is under consideration. This complementarity and consistency allow researchers, scholars and practitioners to communicate with each other, check one another, keep understanding dynamics and expanding their web of connections, while creating a shared historical experience for those adopting this methodology. This is a web approach to knowledge generation (Chapter 6), where anyone working with the methodology can relate to, access, understand, utilise and build upon frameworks, theories, principles and various outcomes developed by others.

So far, three chapters were presented as follows: (1) an introduction to connectivity, wholism and *maqasid*, (2) limitations in the current approaches to the Islamic scholarship and how the Maqasid Methodology aims to deal with them, and (3) a re-orientation of the Islamic worldview in terms of understanding knowledge, lived reality, and how scholarship could realise knowledge in the lived reality. The next two chapters explain the Maqasid Methodology itself and the composite framework in some detail.

The Methodology

DISCOVERING METHODOLOGY FROM THE REVELATION

This chapter is concerned with the phases/steps of the new Maqasid Methodology proposed in this book, which is the process through which a re-envisioning of Islamic scholarship is possible. It starts with an outline of the journey of developing the methodology itself, then explains each of the steps in some detail, while addressing some basic questions and concerns related to the journey of the scholar/researcher/*mujtahid* throughout these steps.

It is not a circular argument to mention that the Maqasid Methodology is the methodology that was followed to develop the Maqasid Methodology. This is because the process did not start with the full picture, but rather with an initial step, i.e. defining the purpose. Following the purpose, other steps emerged logically and iteratively, including: reflection, dialogue, and a search for guiding principles. As the journey of reflection was repeated in what was eventually called 'Cycles of Reflection', the other steps became clearer, and more details were added including overlaps and interconnections between various steps.

Eventually, the five overlapping and interconnected Maqasid Methodology steps emerged (Chart 2), namely" (1) Purpose, (2) Cycles of Reflection, (3) Framework, (4) Critical studies of literature and reality, (5) Formative theories and principles.

The first step in any Islamic endeavour should normally be to set one's intent (*niyyah*). Allah says: "So direct your face/intent toward the correct way (*din*), inclining to truth. Adhere to the original dis-

position (*fitrah*) of Allah upon which He has created all people. No change should there be in the creation of Allah. That is the precious way (*din*)" (30:30). The Prophet ﷺ said: "Deeds are according to intents" (Bukhari 1).
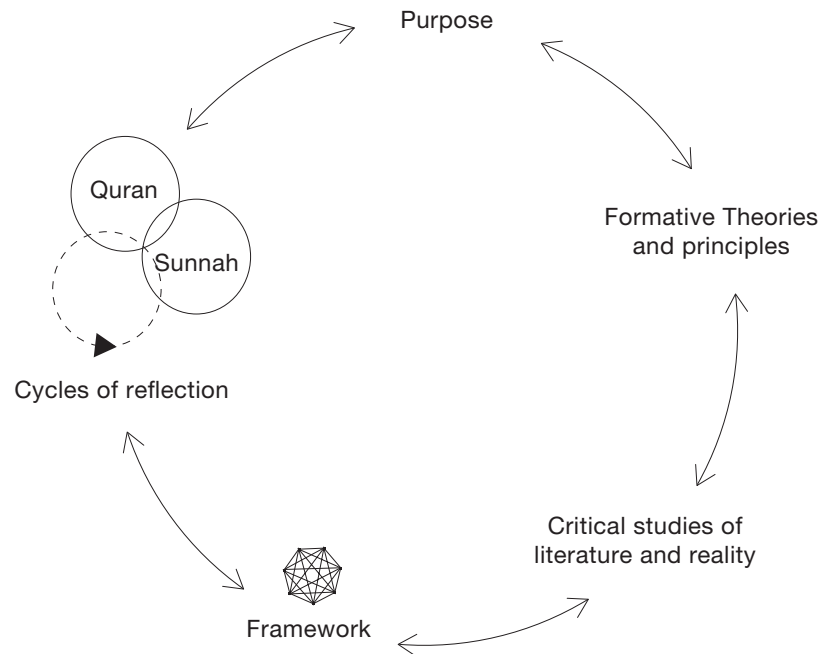
CHART 2 FIVE STEPS OF THE MAQASID METHODOLOGY

To direct one's attention and develop an intent is basically to set a purpose (*qasd/maqsid*) that one decides in one's heart. Given the belief in Allah and His Messenger ﷺ and the Divine gift represented in the Book of Allah and the Sunnah of His Messenger, the purpose of all purposes is to worship Allah. In scholarly projects, worship takes the form of producing beneficial knowledge and introducing a useful Islamic contribution to thought and action. Given the Islamic worldview and a lack of realising it in many existing institutions, another subsequent purpose is to describe the components of this worldview in a comprehensive way and attempt to integrate them in a systemat-

ic framework related to the scope of the study. And given the truth of the Revelation and the current methodological limitations in Islamic scholarship, another purpose is to attempt to overcome these limitations via the Revelation itself through what it teaches about methodology. Therefore, the general purposes are set to worship Allah, explore the Revelation - Quran and Sunnah, and upon the Revelational instructions, to continue to reflect upon the signs of Allah.

'Cycles of Reflection' emerged as a second step after the purpose was set. The search for a number of basic meanings/elements that describe the Islamic worldview led to developing the Maqasid Framework as a third step. More details on this journey can be found in the next chapter. Then, based on the many dialogues that the Revelation contained, within the community of believers and between them and others, critical dialogues/studies emerged as a necessary fourth step. The Revelation also teaches to alternate between the details of events and the bigger picture of principles and maxims, hence, to interact with new realities via these principles and maxims. A fifth step of developing formative theories and principles emerged. More details can be seen in Chart 2.

DIFFERENCE BETWEEN METHODOLOGY AND FRAMEWORK

The methodology encompasses all the logical steps that guide a scholar (*mujtahid*) or group of scholars in their individual or collective research. It offers an understanding of how the Revelation and reality, as inseparable dimensions of human life, can be systematically approached and understood. The framework, which is a significant part of the methodology and will be dealt with in detail in the next chapter, is a conceptual structure or frame that attempts to capture the elements of the Islamic worldview that pertain to the purpose or question at hand. Any such framework is in fact part of a much bigger framework that represents the whole Islamic worldview.

It is not unlike the branches of a tree. Allah ﷻ states: "Do you not see how Allah gives the example of a good word like a good tree, its roots are secure and its branches in the sky?" (14:24). Just

like the roots of trees, which communicate through webs, so too do the contents of the Maqasid Methodology framework, addressing a plethora of subjects derived from the Revelation. More on this in the next chapter as well.
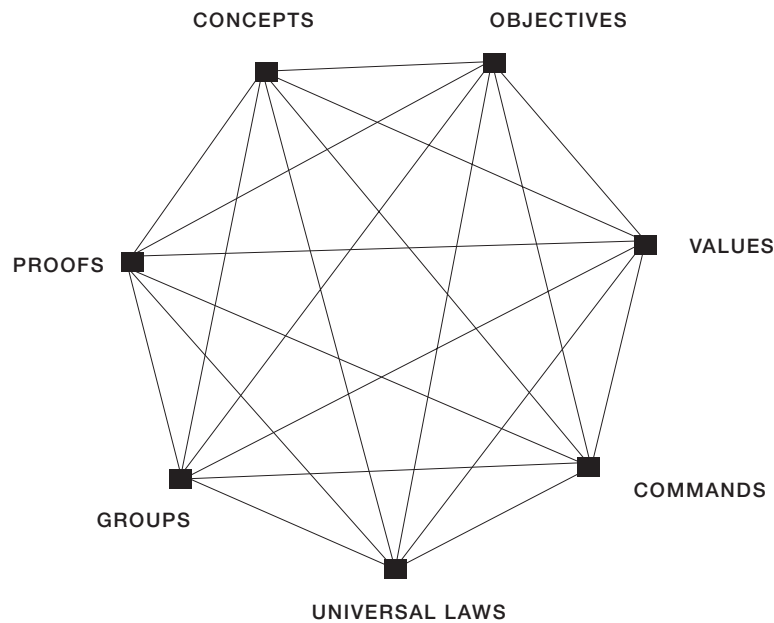

CHART 3 THE SEVEN ELEMENTS OF THE MAQASID FRAMEWORK

In itself, the methodology will not address the researcher's specific inquiry. Instead, it will direct the scholar to the most suitable steps, content, meanings, emphases, connections and references that must be considered given their purpose or question. The methodology guides the researcher's analysis of particulars and generalities, and how the Revelation shifts seamlessly between the two.

The one indispensable feature of the methodology that cannot be replaced or compromised is the Cycles of Reflection (dawraat al-tadabbur) upon the Quran and Sunnah. This is the Maqasid Methodology's very core step that no scholar or researcher in Islamic Stud-

ies can do without. The outcome of the Cycles of Reflection is the composite framework, which will be the main tool to interact with the frameworks that describe the reality, and to generate theories and principles. The framework describes the reality in any of its forms via the Seven Elements of the Maqasid Framework, namely: concepts, objectives, values, commands, universal laws, groups, and proofs (Chart 3). More details on the development of each of these elements are presented in Chapter 5.

The five steps/phases of the Maqasid Methodology (Chart 2) do not constitute a rigid process that must be followed in sequence, but rather depends on the research question, the qualification of the researcher, and the available resources and commitment. The more encompassing the researcher is of these phases, the stronger and more valuable their research will be. These phases, along with the capacity of the scholar/*mujtahid* who goes through them, are described in some detail in the following sections.

ENHANCING THE RESEARCH CAPACITY OF THE SCHOLAR/*MUJTAHID*

The level and outcome of *ijtihad* will depend on the research capacity of the *mujtahid*. However, this is a capacity, with Allah's Mercy, that could very well be developed and nurtured. Allah says: "My Lord! Increase me in knowledge" (20:114), and the Prophet ﷺ said: "You gain knowledge by seeking knowledge" (Bukhari 66). Seeking knowledge is a continuous journey and any knowledge whatsoever is useful, as long as the *mujtahid* has the right intent in studying it. The ultimate station is to be a man or woman of the Lord or godly (*rabbani*) and the ultimate way is to learn, know and teach the Book. "Be godly, for you have learned/taught/known the Book and you have studied it earnestly" (3:79).[63]

However, this type of knowledge (*ilm*) that leads to *rabbaniyyah* in the Islamic worldview is not a mere rational exercise. In order for the knowledge to produce a fruit of *fiqh*, as the Prophetic simile went,[64] the heart has to be purified and its capacity expanded, as mentioned earlier. At the beginning of the message, after the Prophet ﷺ was

commanded to "Read" (96:1), he was commanded to "stand" twice; at night and during the day. At night, "O you wrapped up in your garment. Stand (*qum*) to prayer by night" (73:1-2), and during the day, "O you wrapped up in your cloak. Stand (*qum*) to deliver the warning" (74:1-2). Both standings are necessary and integral in the journey of knowledge. Allah says: "And from part of the night, stand in prayers with it as additional worship for you; it is expected that your Lord will resurrect you to a praised station" (17:79), and "O believers, be persistently standing firm for Allah, witnesses in justice" (5:8).

Therefore, the pure heart is not only standing in prayers but also standing for truth and justice. The purpose of the purification of the heart that can do that is one of the primary purposes of the message of the Prophet ﷺ and is always mentioned in association with reciting the verses and teaching the Book and wisdom. "It is He who has sent among the common people a Messenger from themselves reciting to them His verses, purifying them and teaching them the Book and wisdom" (62:2). Hence, a journey to Allah and with Allah, in the *fiqh*-of-the-heart sense, is a necessary condition and an essential step for the researcher's intellectual capacity to develop.

QURAN AND SUNNAH

Every Muslim, let alone every *mujtahid*/scholar, is required to be familiar with the whole Quran and at least the main highlights of the Sunnah. While reference to secondary sources and the knowledge of intermediaries is important, they cannot form the core of genuine Islamic research or represent an authentic Islamic worldview. Instead, the research's framework must be shaped by direct knowledge of the Revelation.

Today, there is a growing movement to revive the central position of the Quran and authentic Sunnah in all facets of life. However, we still see Muslims, sometimes even 'Islamic scholars' reluctant to read the Quran for themselves and draw their own reflections and conclusions. This is despite the repeated command in the Quran and Sunnah for humanity, and especially believers, to read this Book (2:23, 3:79, 4:82, 5:101, 7:204, 10:38, 17:9, 17:41, 17:78, 17:82, 23:68,

25:23, 25:32, 27:82, 33:44, 39:28, 47:24, 54:17, 73:4, 73:20, 96:1, etc., and Bukhari 5054, Muslim 796, 1159, Abu Daud 1338, Ahmad 11/91, Nasai 5456, Ibn Hibban 796, etc.). This barrier of fear from reading the Book of Islam is alien to Islam and has to be overcome.

A number of complex reasons are behind this phenomenon of Muslims not reading their own Book, including a stratum of 'priesthood' that some Muslim cultures invented contrary to the Islamic teachings. The Quran clearly calls priesthood an invention in the faith (*bidah*) (57:27), and Prophet Muhammad stated clearly: "There is no such thing as priesthood in Islam" (Abu Dawud 287, also Ibn Hibban 9). Another related reason for this problem is the failure of some official and public Islamic institutions and personalities to relent, what they perceive as power, over to the masses and stand for the Islamic ideal of teaching Muslims to read their own Book, think for themselves and take responsibility for their own actions. Thus, it is encouraging to see a growing number of individuals and organisations seeking guidance directly from the pristine source: the Quran and Sunnah.

The Maqasid Methodology brings back the Revelation to the core of the Islamic scholarship. Every mujtahid must *have a reasonable familiarity with the entirety of the Quran and relevant aspects of the Sunnah, even through translation.* They must also be willing to deepen their knowledge through routine Cycles of Reflection, that take them through the entirety of the text and lesser repetitions when focus is required. Capacity can only be developed if the *mujtahid* approaches the texts with an open and inquisitive mind, in addition to a healthy and sincere heart. This means the rejection of fear of applying one's mind and heart to the Revelation and the rejection of dogma that is not based on the well-defined, fixed dimensions (*thawabit, muhkamat*) of Islam.

In other words, the reader has to examine and possibly question knowledge that is not directly sourced from the Quran and authenticated through the life of Prophet Muhammad ﷺ. However, the narrations of the Sunnah - not the Sunnah itself obviously but *how* it is narrated - requires a special group of skills to study and may present greater challenges for the *mujtahid*. More details on this later. In all

cases, and whatever the area of inquiry is, the *mujtahid* must know that the authentic narrations of hadith are not and cannot be in contradiction with the Quranic framework, i.e. the concepts, objectives, values, commands, universal laws, groups, and proofs.

THE ARABIC LANGUAGE

It is encouraging to see a resurgence in learning Arabic worldwide, as well as growing local social movements to defend the Islamic regional languages that were influenced by the Arabic language and Quranic concepts in various degrees. Examples of these languages are: Urdu, Bahasa, Turkish, Farsi, Swahili, Azeri, Bosnian, Tamil, Bengali, Amharic, Kurdish, Albanian, Sicilian, Tajik, Uzbek, Tatar, Chadian, Javanese, Khorasani, Andalusian, Macedonian, Uyghur, Berber, and many others. The challenges that these languages face are threefold: (1) script, (2) vocabulary, and (3) usage. In terms of (1) script, the re-writing of some of these languages in the Latin or Cyrillic characters -instead of Arabic- challenges the Arabic sounds and eventually the meanings of the words, and subjects the language to a foreign vocabulary invasion. The challenge of (2) vocabulary is more serious, since the invasion of foreign concepts threatens the worldview/framework that the Arabic/Quranic concepts present. As for (3) usage, some of these languages are diminishing and some are now considered extinct. There are two opposing movements in the context of each of these languages, one trying to return to the original language and the Arabic/Islamic scripts and terminologies, and another trying to depart to a foreign language (usually of a former, colonising nation). Non-Islamic languages bring their own non-Islamic conceptual frameworks.[65]

In terms of Arabic, promoting the Arabic language is an integral component to the many efforts needed for the revival of the Quran and Sunnah and the Islamic worldview in public life everywhere in the world. The importance of learning Arabic, the language of the Quran, cannot be overstated. This exhortation is not only directed at those whose mother tongue is not Arabic but also many of those who originate from predominantly Arabic-speaking societies, whose colloquial Arabic has deviated significantly from the high (*fossha*) Arabic of the Quran. The latter maybe considered to speak colloquial Arabic well, but they have considerable difficulty comprehending the Quranic message, especially given the influences of foreign languages on the colloquial Arabic dialects since the era of colonisation and throughout the post-colonial period until today. The Quran was revealed in Arabic for a number of important purposes. Allah states:

> *Verily, We have sent it down as an Arabic Quran that you may comprehend (12:2)*

> *And as such We have sent it down an Arabic authority (13:37)*

> *And We know indeed that they think [that] verily he is taught by a human; the tongue of the one they incline to is foreign, and this is a clear Arabic tongue (16:103)*

> *An Arabic Quran, without any incongruities that they may be heedful (39:28)*

From these verses alone, we can see the purposefulness of the Arabic tongue: that its recipients may comprehend, that it may be an authoritative judge, that it is immune to forgery and disposed to clarity, and that it is internally consistent and perfected to capture hearts and minds. The Arabic authority (*hukm*) referred to is not associated with a people or a race, but is rather a tongue (*lisan*), a logic (*mantiq*) and a proof (*hujjah*). Nowhere in the Quran is Arabic a race, and nations outside the Arabian Peninsula who adopted the Arabic language after they became Muslim also became 'Arab' nations. Arabism, according to the Quran, is to speak Arabic.

A few related narrations exist, although disputed from a hadith perspective, most prominent of which is the narration at the authority of Abu Salamah Ibn Abdur-Rahman Ibn Awf ﷺ: "Arabic does not become you through a paternal or maternal relation, but rather it is a tongue. So, whoever speaks Arabic is Arab".[66] The Arabic language enables graceful and fluid oscillation between Allah's written word

and experiential world over time and geography. Understanding the meanings of the Quran, in part or entirety, in these diverse contexts necessitates some level of proficiency in classical Arabic.

Moreover, there are different narrated readings (*qira'at*) of the Quran, which accommodate different Arabic accents/dialects. The Prophet ﷺ said that he, "asked Allah ﷻ to allow the recitation of the Quran in different variations (*ahruf*, singular: *harf*) with the objective of facilitation" (Muslim 821). These variations appeared in the authentically narrated Quranic readings, either on account of different Arabic accents that do not have any impact on the meaning,[67] or different expressions that result in different parallel, but harmonious, meanings.[68] Parallel meanings are intended to add diverse dimensions to words or phrases. The nature of the Arabic language allows such versatility, keeping in mind that all authentic readings were initially recited and validated by the Prophet ﷺ himself, and are not subject to human alterations. The Prophet ﷺ himself was not allowed to change any of the letters of the Revelation. "Say, [O Muhammad]: It is not for me to change it on my own accord" (10:15).

Knowledge of Arabic is critical for those aiming to undertake seminal research. The following outlines the Arabic language skills needed for the original exploration of meanings through reading the Text of the Revelation. The exploration of the objectives/*maqasid* via the analysis of explicit and deduced expressions is given as an example.

The explicit textual expressions of the *maqasid* in the Quran and Sunnah could be divided according to: Arabic letters, verbs and expressions that point to their objectives by definition. Letters in the Arabic language that imply rationale, purpose or end are explicitly mentioned in hundreds of places in the Quran and Sunnah. Examples are: *li, la`al, li'alla, likay, min ajl* - all mean: for the reason/ purpose of. Arabic verbs that imply intent, purpose or target are also prevalent. Examples of the roots of these verbs are: *qa sa da, ra wa da*, *sha ya aa* – which all mean to intend, will or seek something. Conditional statements and other expressions also point to explicit mentions of particular objectives.

Objectives that are deduced from the texts could be classified

according to the sciences of Arabic linguistics (*ulum al-balaghah*), i.e. (1) semantics (*ma`ani*), which includes the structure of words, phrases and sentences; (2) figurative language (*bayan*), which includes metaphors, similes, allusion, etc.; and (3) rhetoric (*badi*), which includes rhetorical diversion, insinuation, anti-thesis, rhymes, etc. The details are beyond the scope of this book in the English language. It is to be noted, however, that an exhaustive study of all three domains mentioned above would cover the extraction of objectives from the entirety of the Quran.

Those engaging the methodology at this level of detail and proficiency will need to have a strong grasp of the Arabic language and cannot possibly do their *ijtihad* via a translation. Scholars at that level should preferably memorise by heart the whole Quran or at least major parts of it, as well as a couple of the primary collections of narrations. Memorisation in that sense has to go beyond the mere storing and recalling of the words, which is typical in memorisation schools today, and rise to the level of internalisation, interaction and deep understanding. Knowledge of Arabic formal expressions is indispensable but it does not diminish from the importance of a sense for the spirit of the letters, words and phrases and especially the Quranic unique Arabic style. Any proficient in the Arabic language could easily recognise the clear difference in style between the Quranic Arabic and any other discourse in Arabic, including the Prophetic sayings/narrations. This is despite the fact that the Prophet said about his language: "Allah blessed me with the most concise of expressions (*jawami al-kalim*)" (Muslim 523). Yet, the Quranic style of Arabic is at a very different level of eloquence, and the more knowledge the *mujtahid* learns, the more appreciation he/she will have for the Quranic style and eloquence.

This does not mean that every *mujtahid* must be fluent in Arabic. If the domain of study is not a direct interpretation of the Revelation, and not an edict/*fatwa* in which the exact meanings of the original evidences are crucial, a *mujtahid* could utilise reputable translations of the Quran and *hadith* to conduct his/her research. But they must be aware that any translation is also an interpretation. Therefore, relying

on a translation of the Quran in any language introduces elements of the translator's choice of narrated reading, exegesis and individual biases.[69] This level of dealing with the Quran through interpretations could be effective in the applied level of Maqasid Studies but not in the level of original research of the text for the purpose of theorisation. Learning Arabic is the best investment that a scholar of Islamic Studies could make, and it is indeed a systematic, beautiful and easy-to-learn language, especially the Arabic of the Quran. Allah says: "And We have surely facilitated the Quran for remembrance, so is there any who will remember?" (54:22). Whether working from the original or an interpretation, the state of the *mujtahid's* heart is critical on their journey of knowledge. It is ultimately faith, purity of heart, and perseverance that makes the Quran comprehensible, and allows one to contribute to knowledge, with Allah's will.

PURPOSE

This is the first step of the Maqasid Methodology, to define one's purpose. *Purpose definition is different from problem definition, where a problem could be mis-defined to start with because the researcher does not have a framework yet.* The Muslim mindset, individual or group, that shapes and eventually realise the Islamic worldview is asked here to be always preoccupied with purposes, not necessarily problems. This is different from the customary problem definition where the researcher is focussed on addressing something that they perceive has gone wrong, even if it is mis-defined. However, in believing that there is a particular problem, the researcher proceeds to propose how to find 'solutions' for it, even without a purpose properly defined. 'Why am I carrying out this research?' is an important question to ask at the beginning of the research journey.

Problem statements, including in disciplines, rarely start with examination of intentions and purposes, despite their ultimate importance in the Islamic worldview as discussed earlier. Instead, problem statements start with a description of the real context and challenges, and end with solutions, proposals, proposed methods or a how-to guide, depending on the researcher's discipline or

approach. The Maqasid Methodology in conformance with Revelation is purpose-, not problem-, oriented. This nuance is very important in setting the researcher on the right track from the commencement of the process of *ijtihad*. While defining purpose may simultaneously indicate a problem, they are not one and the same. And while a certain perception of problems could be redefined through purposes, purposes should not be redefined through a certain perception of problems.

Earlier, it was explained that the ultimate purpose of human existence is to worship Allah ﷻ. Worship is not only expressed in the performance of Islamic rituals but is also expressed in every thought and act that one undertakes with the genuine intention of heedfulness (*taqwa*). Allah says: "O humankind, worship your Lord, who created you and those before you, that you may become heedful" (2:21). With this ultimate purpose in mind, the researcher works back to determine the purpose that drives him or her to undertake the research and more broadly the journey of scholarship/*ijtihad*. In doing so, the very first step in this process is a consciousness of Allah's presence, directing one's purpose towards Him ﷻ. The demand that all thoughts and acts have an explicit higher aim, that is, the performance of all that is good and beneficial (*khair*, *nafi*) and avoidance of all that is evil and harm (*shar, darar*). It is this purpose-orientation that drives the research process, and indeed the believer's life more generally. The problem-solution orientation that has become an integral part of the culture in secular academia and indeed, that has found its way in Islamic disciplines as traditionally defined, carries the risk of mis-defining the problem, and leads to a false perception of fulfilment when the perceived problem has been or is being 'solved'.

Affluent communities who have reached high levels of material advancement think that they are self-sufficient because they have addressed and solved all their 'problems', measured by and large in economic terms. Yet, they are most vulnerable to experience a loss of faith, a loss of interest in life itself and all associated moral and social complications. Allah states:

Read in the name of your Lord who created; Created the human from a substance that clings; Read, and your Lord is the Most Generous; Who taught by the pen; Taught the human that which he knew not. No, verily the human being transgresses. Is it because he sees himself as self-sufficient? Verily, to your Lord is the return (96:1-8)

And if We willed to destroy a village, We give command to its affluent, they insolently sin within it; so the word against it is a truth, and We destroy it a notable destruction (17:16)

Problems do not necessarily provide us with meaning and may lead to a loss of direction when they are defined away from the divine guidance. Purposefulness - while defining purposes according to the *maqasid* of the Revelation - infuses the entire process, from its very inception with dynamism, seeking not so much to solve and rid ourselves of problems, though that may be a desired outcome, but to continually strive toward a goal and demonstrate effort in the journey toward Allah. Whether one perceives a problem or not, one always has a purpose and therefore always has a motivation to rectify and beautify. All of the prophets and messengers displayed this purpose, undoubtedly solving or raising concerns about serious social problems along the way. This methodology helps the researcher to align their purpose with divine objectives and to work toward achieving that purpose/*maqsid*. This is why this is a '*Maqasid*' Methodology.

When we start by defining purpose, we are simultaneously considering two dimensions of this effort. The first is related to an understanding of the purpose itself; how it unfolds in reality and how it is expressed in the Revelation. This is about exploring and establishing 'the way' (*sabil, minhaj*) so that we can progress toward it. The second is related to the role of the researcher, or their contribution to achieve this purpose, with the help of Allah. "And upon Allah it rests to show the purposeful (*qasd*) way" (16:9).

The Revelation is always at the heart of this search for objectives and the understanding of how close or far removed one is from those objectives. Before a purpose or *maqsid* can be defined, it has to be explicitly identified in the Revelation or inferred from it. There are a number of abstract purposes that all people of conscience would agree too, including mercy, justice, equity, honesty, truth, etc. At a slightly lower level of abstraction, one would agree to the importance of the classical purposes of the *Shariah*: preserving faith, life, mind, progeny, wealth and dignity. The purposes that seamlessly cascade throughout the Revelation, however, must be examined and presented in a consistent, connected and wholistic web of meaning as the Maqasid Methodology proposes.

In the beginning of the research journey, it is fine to rely on this sense of purpose or objectives. This will be informed by the researcher's prior knowledge and level of engagement with the Revelational texts. All purposes must, in one way or another, express themselves in the Revelation. However, some will perceive purposes that others may not depending on prior knowledge, area of interest, social circumstances, community involvement, and level of expertise in their field and in the Revelation.

Through its emphasis on and operation of webs of meanings and researchers, educators and advocates, the Maqasid Methodology ensures that no research project is mutually exclusive. All purposes must be intelligible and agreed upon by numerous believing individuals and parties. While some purposes or *maqasid* have gained broad recognition like the classical purposes mentioned above, others will still be readily accepted because of the connected and wholistic nature of Revelation. The researcher, therefore, is required from the very start to state what objective or purpose they aim to satisfy or respond to. Allah states:

O believers, be responsive to Allah and His Messenger when he invites you to what revives you and know that Allah rounds between a person and his heart and that to Him you will be gathered (8:24)

The invitation to respond demand purpose, or an ongoing and con-

sistently renewed orientation toward the future that is critical, comprehensive and representative of the Islamic worldview.

CYCLES OF REFLECTION UPON THE QURAN

Once the researcher has defined their research purpose, they can approach the Quran with specific intent and a consciousness to perceive specific guidance. That guidance will be encapsulated in both general and specific meanings in the vast variety of textual expressions. At this stage of the research, the researcher is not at liberty to be selective in their study of certain verses, *hadiths*, dimensions, themes and techniques, but must instead perform full Cycles of Reflection. These cycles must be performed until the researcher has a sense of the entirety of the message and the key dimensions that will, at a later stage, form the focus of their efforts. Thus, all knowledge that the researcher believes is directly or potentially relevant to their purpose should be noted and perhaps tabulated in a mind map (example in Chart 4).

With every cycle of reflection, these observations will necessarily increase and connect. The stock of this process will be used to populate the composite framework that will form the basic understanding of the researcher's area of concern.

Reflecting upon the Quran is a Quranic request for all humanity, Muslim and non-Muslim. Allah ﷻ exhorts people in several instances: "Do they not reflect (*yatadabbarun*) upon the Quran" (47:24, 4:82). Allah also states that in the Hereafter the Prophet ﷺ will say: "O my Lord, my people were given to abandoning this Quran" (25:30). Many other verses in the Quran and Prophetic narrations encourage humanity to reflect upon the message from the Creator. In light of this, the researcher must not have any reservations about engaging with the Quran and Sunnah and formulating his or her own thoughts. Reading the Quran is not only a form of ritual, as is well accepted, but it is an exercise in the search for guidance, cure for the heart's ailments, answer questions, and applications in practical and real affairs. For the purposes of the latter, the Maqasid Methodology ensures that such reflections are guided by a sound methodology that

avoids the pitfalls that the Quran itself deems unacceptable. A sound methodology helps the researcher to avoid errors in understanding the texts and garners the confidence required to bring fresh, relevant and timely contributions to contemporary life.

The Quran, by its very nature and according to its own description is replete with techniques that enable believers to learn for themselves. Allah states: "This Book, undoubtedly, contains guidance for the heedful" (2:2). Such guidance is provided with lyrical rhythm, rhyme, repetition and regularity, making the text easy to remember and make internal connections. Allah states: "And We have surely facilitated the Quran for remembrance, so is there any who will remember?" (54:22). The Quran presented in verses, parts and chapters for ease of navigation, reference and recitation. The Quran also employs techniques like storytelling, examples/metaphors/similes, dialogue, questioning, challenging, among others to keep the reader actively engaged, which enhances comprehension. An example of each is provided below.

We narrate to you [Muhammad] the best stories as We have revealed to you this Quran and even though you were before it among the oblivious (12:3)

And surely, We dispensed for people, throughout this Quran, of every example but the human being is mostly disposed to arguing (18:54)

*And when your **Lord said** to the angels, "Verily, I will place a successor in the earth." **They said**, "Will You place therein [they] who will corrupt her and shed blood, while we glorify Your praises and sanctify You?" **He said**, "Verily, I know what you do not know" (2:30)*

[It is He] who created seven skies in layers; you do not see in the creation of the Merciful any omissions; so, return your vision [to the sky]; do you see any discontinuities? (67:3)
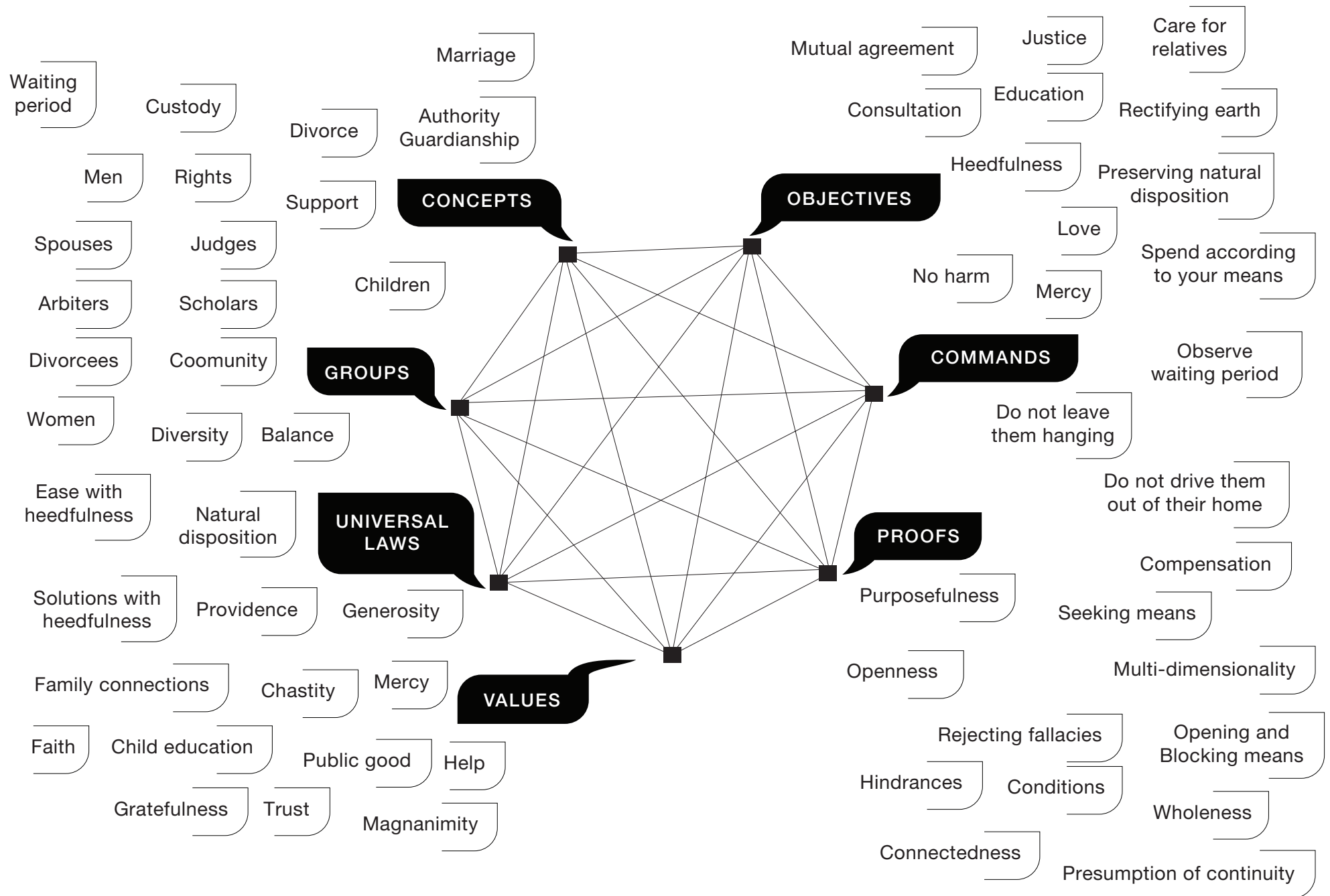
CHART 4 AN EXAMPLE OF THE OUTCOME OF THE CYCLES OF REFLECTION UPON THE QURAN AND SUNNAH WHILE RESEARCHING FAMILY LAW, PROJECTED ONTO A MIND MAP THAT REPRESENTS THE 7-ELEMENTS FRAMEWORK (TO BE EXPLAINED IN CHAPTER 5)

And if you are in doubt about what We have sent down on Our servant [Prophet Muhammad], so bring forward a surah of its likeness and invite your witnesses other than Allah, if you are truthful (2:23)

The Quran, however, does not stop there. It also includes instructions on how to define and avoid methodological errors when approaching the texts. It is worth considering some of the more serious cautions here, in addition to the general limitations that were addressed earlier, which are all methodological errors that the Revelation warned against, as outlined earlier.

The Quran teaches the reader that they must seek the truthful essence of the text, which is well presented and defined. Those aspects that may not be as clear due to human limitations must be left to Allah. These less understood aspects should not lead to disbelief or invention but rather a complete submission to Allah's wisdom. Allah ﷻ states: "It is He who has sent down the Book on you [Muhammad], in it are well defined verses that are the core of the Book and others that are similar; so, as for those in whose hearts is crookedness, they follow what is similar seeking treachery and [self-serving] interpretations; and no one knows its interpretation except Allah, and the immersed in knowledge say, 'we believe in it, all of it is from our Lord,' and none remember except those of deepest intellect" (3:7). Thus, when reflecting on the Revelation, it is important to recognise that some aspects of it are the strict purview of its Author. Just like all aspects of the Quran, there is an important wisdom to this element, including the consistent reminder that true knowledge cannot be decoupled from faith.

The Quran also warns believers - in hundreds of verses - about the speech and actions of the hypocrites. It draws attention to the importance of measuring words against actions. Those who reflect on the Quran are not to be impressed with eloquence and argument when such outlooks do not emanate from pure hearts. Allah ﷻ states: "And of the people, is he whose speech you like in the life of this world, and Allah witnesses what is in his heart, and he is your worst enemy" (2:204, also: Bukhari 4668, Muslim 2779). To take the hypocrites' words

at face value and ignore what they truly are or what they are intended to achieve, betrays the Quran's methodological teachings.

When reflecting upon the Quran, it is very important to seek an understanding of words in the places and contexts within which they are embedded. Allah ﷻ warns believers from, "those who distort words from their correct places in the text" (4:46), and those who "distort words beyond their contexts" (5:41). It is not permissible or methodologically correct to transplant words or half-sentences according to whims or interests. The words of Allah are meticulously chosen and placed; any replacement or decontextualisation upsets the noble balance of the entirety of the texts and its intended meanings. He or she who reflects and gains knowledge from the Revelation, cannot then turn to other influences in their research.

While identifying and drawing on other knowledge may be necessary and is indeed a step in the Maqasid Methodology, every effort must be exerted to ensure that such knowledge does not betray the fundamental tenets of Islam and the core teachings of Revelation. Allah ﷻ states: "And when We took your covenant and raised above you the mount, [and said] take what We have given you with strength and listen; they said, 'we hear and we disobey.' And their hearts were drunken with the calf on account of their disbelieve. Say, 'how wretched is that which your belief commands you, if you are indeed believers'" (2:93). The illustration here is about a people who not only knew the truth but had covenanted to honour it. Yet, when they saw something appealing to their basest desires, they lost all restraint.

The Quran reminds us that those who reflect upon it and uphold its truth, will find their reward with Allah ﷻ. "Whatever you have will cease, and what is with Allah will ever remain. And We will reward those who persevered with their due according to the best of their works" (16:95). The Quran thereby reminds those who carry it, that everything they have will cease to exist except their good works. Through these words and many other instances in the Quran, it encourages and rewards those who persevere despite the hardship that necessarily accompanies truth and rectification.

Last, but not least, there is a methodological error that involves

the separation of knowledge from practice or doing. The researcher is, thus, asked to reflect on the link between words or speech and action. Allah ﷻ states: "O believers, why do you say what you do not practice? It is greatly detested with Allah that you should say what you do not practice" (61:2-3). Proper and well executed research must lead to beneficial changes in the area of the researcher's interest. This does not mean that the research has to personally manage all the implications of their research, but it does mean that an integral part of their *ijtihad* is to seek avenues for dissemination and application. Allah ﷻ states: "The example of those who carried the Torah, but did not really apply it, is like the example of donkey who carries tomes. Wretched is the example of those who deny Allah's signs. And Allah does not guide unjust people" (62:5). Thus, it is not enough to reflect upon the Revelation and produce associated knowledge. There must be a route for transforming practice.

LINKING WITH THE SUNNAH

The second source of Revelation is the Sunnah of Prophet Muhammad ﷺ. It is part of the Revelation in the sense that the Prophet ﷺ is the complete and living exemplification of the Quran. Allah says: "And We revealed to you the Message that you may explain to people what was sent down to them" (16:44), "So accept what the Messenger assigns to you, and deny yourselves that which he withholds from you" (59:7), and "Verily, in the Messenger of Allah you have the best example" (60:4). And Aisha ﷺ said about the Prophet ﷺ: "He was a Quran walking on earth" (Ahmad 24601).[70] Therefore, all relevant aspects of the Prophetic narrations (*hadith*) must be included in the researcher's analysis.

That said, linking *hadith* to the verses of the Quran requires special understanding of the basic theoretical premises and nuances that currently define the sciences of *tafsir* and *hadith*. The following are important considerations, mentioned in brief points for the sake of the available space:

1. Today's printed collections of *hadith* are by the dozens; multiple volumes each and dealing with their complexities might not be possible for most researchers. Thus, a recommendation for the non-expert would be to attain a general familiarity with the Sunnah through books that provides the general land-posts of narrations/*hadith* or general maps of the traditions/*sirah*.[71]

2. The mention of a *hadith* narration within an interpretation in any of the classic exegesis books does not mean that this is the only possible association between this particular *hadith* and the rest of the Quran. Other connections and new 'chapters' could always be found.

3. There is a difference between a *hadith* that is related directly to the Prophet ﷺ and another that expresses an opinion of one of the companions or their students. However, some companions related what they are saying to themselves, just because they were afraid to miss one or more words of what the Prophet ﷺ said, and sometimes there are other circumstantial reasons. These nuances require experience and training.

4. There is a difference between the various levels of authenticity of *hadith* (famous/*mashhur*, sound/*sahih*, good/*hasan*, weak/*da'if*, etc). However, this is not simply an exercise of copying the evaluations of the Imams of *Hadith* from the past or present. It is necessary, for those who are qualified to do this research, to include the content and contextual story of the *hadith* within the considerations of accepting, rejecting and interpreting it, especially if the narration is different from the Quran in a definite way. Rejecting a *hadith*, in that sense, does not mean to reject the Sunnah of the Prophet ﷺ. It means rejecting the authenticity or the accuracy of the narration after him ﷺ. Again, these are skills that require training, but they are possible to attain and not beyond comprehension for a contemporary scholar, as some might think.

5. It is about time to bridge the gap between various Islamic sects in the authentication of *hadith*. It is a fact that compared to other schools/sects, the 'Sunni' *Ahl al-Hadith* (Experts of *Hadith*), past and present, have introduced the most balanced, sophisticated and comprehensive criteria for evaluating the narrators in their different generations. However, the impact of the narrators' historical contexts, especially the political dimensions, is important to study and rectify. The required research in this area is outlined in Chapter 6.

6. Most *hadith* narrations offer only fragmented stories in order to satisfy a system of chapter classifications (*tabwib*) or some other contextual considerations within the book of collections. Therefore, the Maqasid Methodology demands a continued effort to combine fragmented, incomplete and/or ambiguous[72] narrations in order to clarify the historical contexts and different angles through which a *hadith* was narrated.

7. It may be challenging for some scholars to place or connect *hadith* where they belong in the web of the Revelational meanings, i.e., to go beyond the traditional chapters of jurisprudence under which the *hadith* were narrated. However, the best categorisation of the *hadith* of the Prophet ﷺ, is in linking the *hadith* to the Quranic themes and various meanings. This is different from the customary division of *hadith* according the chapters of jurisprudence or alphabetically in the chronological compendiums (*masanid*).

8. Findings in the Sunnah will overlap with the Cycles of Reflection in the Quran and this will serve to place *hadith* in its right Quranic context, hence the requirement to primarily focus on the Quran Cycles of Reflection. It could be useful for the researcher to utilise the electronic encyclopaedia of the *hadith* collections, especially those which attempted to eliminate repetitions, link associated parts of *hadith*, as well as those

that scrutinise the authenticity of the *hadith*. Good references include the Comprehensive Library (*al-Maktabah al-Shamilah*), *Hadith* Researcher (*al-Bahith al-Hadithi*), Sign-posts of the Sunnah (*Ma`alim al-Sunnah*), etc.

Repeated Cycles of Reflection on the Revelation, Quran and Sunnah, leads to an increased awareness of its methodological objectives. When undertaken in earnest and with consistency, they reveal the ubiquitous presence of a basic framework that will be elaborated upon in the next chapter. In that chapter, we assert that all perceptual matter is comprised of common building blocks that include concepts, objectives, values, commands, universal laws, groups and proofs. Constructing any composite formation inferred from the Revelation involves an understanding of these Seven Elements and how they interact to produce wholistic meanings and outcomes.

Cycles of Reflection in the Quran and Sunnah never end. Allah says: "Then, recite that which has been facilitated of it. He knows that there are sick among you, while others travel in the land in search of Allah's bounty, and others are fighting for the cause of Allah. So recite of it that which is easy for you" (73:20). A researcher adopting the Maqasid Methodology is expected to engage consistently with the Quran by studying its content to the greatest extent that their circumstances permit. This is not necessarily a personalised plan but it is the core of the Maqasid Methodology and is a process that is guided by its steps. Indeed, the methodology cannot be applied without it.

CRITICAL STUDIES OF LITERATURE AND REALITY

It is almost certain that the researcher will come to this journey of *ijtihad* having already acquired a significant amount of knowledge from sources other than the Quran and Sunnah. As a matter of fact, there is no way to construct a framework of contemporary reality without drawing on literature, classical and contemporary, as well as drawing on the researcher's perception and experience of reality. Identifying suitable primary and secondary sources of information is therefore very important, as well as ways of perceiving and assessing the realities at hand.

In terms of literature, the researcher should have a firm idea of what resources are available and how useful they are likely to be, with special attention paid to their sources and foundational philosophies. This list of sources might change as the research progresses, but it is still important to identify these resources at the outset so that the researcher has reasonable knowledge of the state-of-the-field.

Having a concrete idea of the purpose of the research facilitates the identification of resources. Depending on this purpose, the researcher may need to identify experts on the relevant while keeping in mind that any information obtained must be scrutinised for its sources and foundational philosophy. Given the research's logistical considerations in addition to levels of expertise, resources and time limits, the researcher will then determine the nature of their contribution which ranges from an application of one or more of the detailed elements of the composite framework, i.e., concepts, objectives, values, commands, universal laws, groups and proofs, all the way to an original contribution to theories and principles based on comprehensive composite frameworks.

In terms of perceiving reality, it is true that this perception is going to be informed by the literature that describes and perhaps shapes reality. However, a higher and more effective level of research requires a first-hand description and assessment of the reality by the researcher. The Seven Elements of the Maqasid Framework will help in this description and/or assessment, as described below.

CRITICAL ENGAGEMENT WITH ISLAMIC SCHOLARSHIP

Any serious scholar of Islamic Studies must at least know the major Islamic literature and opinions influencing his or her field of interests. Discussing the opinions and theories related to their inquiry, whether they belong to the Islamic inherited literature or contemporary Islamic thought, opens the researcher's mind to the ideas of other Islamic views, their strengths and limitations, and the different ways that their subject has been perceived by others from the realm of Islamic scholarship. In this process, all the collections of all the schools of Islamic thought, classical and contemporary, should be considered and regarded as possible contributions to the researcher's journey.

During this methodological step, which is akin to a literature survey, the researcher must exercise necessary caution and critique acknowledging that the latter has methodological and moral boundaries that must be observed. Islamic critique is necessary for a vibrant understanding of Islam that suits every place and time as it is bound by the definitive articles of the Revelation. Contesting claims of certainty in Islamic knowledge must be approached from this vantage point, without any discouragement of the drive to renew and reconstruct.

The researcher will find a wealth of knowledge in the old and contemporary research on Maqasid Al-Shariah. The theory of necessities, needs, and luxuries and what the scholars of the past and present classified under each of these categories based on a process of induction, can provide useful information. The classical *maqasid* approach of the preservation of the six essentials of faith, life, mind, progeny, wealth and dignity, is an important and historically influential theory. It nevertheless requires research and assessment using the new Maqasid Methodology presented here in light of the clearly stated textual objectives. The Maqasid Methodology provides the six essentials of the classical *maqasid* approach with a much-needed analytical framework that insists on the necessity of integration and wholism, and as such provides a tighter and more rigorous foundation to Maqasid Studies that aims to counter blind imitation, partialism, contradiction, and apologism.

It may also be useful to refer to the literature of exegesis, not to restrict possible meanings but rather to benefit from the methodology of the exegete in reflecting upon the Quran. The narration-based exegesis (*tafsir athari*) is useful in linking the verses to what was narrated in the Sunnah and what the companions and other people of knowledge had said in their own reflections. The linguistic exegesis (*tafsir bayani*) is useful in offering synonyms for words, grammatical parsing and explaining the different dialectical readings of the same verse, if any exist, as well as other metaphorical and rhetorical perspectives. Thematic interpretation (*tafsir mawdui*) is useful in suggesting

certain themes under the different chapters or throughout the Quran and their relations to the questions or themes under consideration. Scientific interpretation (*tafsir ilmi*) is useful in offering the exegete's views on the relationship between the verses and recent scientific discoveries or theories. Similarly, any kind of exegesis could be useful such as the rule-based exegesis (*tafsir fiqhi*), Sufi exegesis, and other schools that have manifested throughout history. While reference to these sources may be helpful, the researcher must remain cognisant of methodological limits and contextual constraints that necessarily defined their production. Meanings, commands, themes, etc., will remain eternally open, irrespective of the volumes of literature that may be available to explain them. This is the nature of the Quran.

Therefore, while we must acknowledge, respect and contribute to the cumulative nature of Islamic scholarship, we must not abandon critical thinking and caution. Constructive criticism is based on sound fundamentals of knowledge, while destructive critique only serves to attack, discredit and deny the continuous contributions of the Islamic civilisation. The Maqasid Methodology emphasises the ability of the researcher to constructively critique contemporary and historical scholarship with the aim of seeking truth. In this spirit, critical dialogue with the scholarship of the past and present is a significant contributor to Islam, the *ummah* and humanity. The world today is very different than it was a century ago, let alone a millennium ago. Even small changes in circumstances may necessitate alteration or abandonment of previous contributions and opinions, in order to meet the higher objectives and ultimate ends.

Studying past Islamic scholarship is not an exercise in measuring faithfulness or authenticity but rather to assess how relevant or compatible past ideas and systems are in relation to current realities. Even more important, is to gain an understanding of the extent to which past scholarship conforms to the methodological fundamentals of the Quran and Sunnah as defined in this work.

It is worth repeating that this critical approach does not apply to the well-defined (*muhkamat*), core (*ummahat*), fixed (*thawabit*) and absolute (*qatiyat*) elements of the Islamic creed and moral code, for they have been fixed since the Prophetic era and throughout the history of Islamic scholarship since. These parts belong to the realm of acts of worship and they should remain to be at the core of the practicing of Islam in every place and time.

CRITICAL ENGAGEMENT WITH NON-ISLAMIC SCHOLARSHIP

The insistence of the Maqasid Methodology on an authentic (*asil*) approach does not mean to isolate Islamic thought or jurisprudence, nor does it aim to avoid interaction with the huge accumulation of scholarship and ideas that diverse people and cultures have produced from the dawn of history until today, across all fields of knowledge. These ideas are referred to here as 'non-Islamic' because they do not spring from an Islamic worldview or methodology. The Islamic perspective (*manzur/muntalaq*) represented by the fundamental premises of the Maqasid Methodology differ in fundamental ways from other philosophies and ideologies, despite an acknowledgement of possible overlaps and similarities in many values, ideas and applications.

The Prophet ﷺ said: "Verily, I have not been sent except to complete moral nobility" (Haithami 9/18), which implies that some good morals existed in the society he ﷺ was sent to and in every society, and that our role is to build on these morals and complete them. It is also narrated that, "the wisdom is the lost property of the believer, so wherever he finds it he is the most deserving of it" (Suyuti2 6444).[73] *However, he ﷺ did not accept each and every value, custom or 'wisdom' that his society held before Islam and considered some of them to be the inheritance of "the days/state of ignorance" (jahiliah).* The Quran speaks about the "doubt of *jahiliah*", "governance of *jahiliah*", "dazzling displays of *jahiliah*", and "patriotism of *jahiliah*" (3:154, 5:50, 33:33, 48:26, respectively), and the Prophet ﷺ spoke about the racism of *jahiliah* (Muslim 1661), war of *jahiliah*, (Ibn Hibban 4579), and anger of *jahiliah* (Ibn Hibban 4580) respectively.[74] Maqasid Methodology supports and encourages engagement with all truthful knowledge, ethical approaches, and human wisdom, while rejecting all manifestations of *jahiliah*, old and new, and maintaining the integri-

ty and primacy of the Islamic faith, worldview and priorities.

Engaging with non-Islamic scholarship can be characterised by a range of conciliatory possibilities. On the one end, there may be rejection of the ideas and their results because of deep contradictions with the Islamic perspective that prevent reconciliation. On the other end, there may be full utilisation of non-Islamic ideas and their practical results or tools if these conform to known Islamic truths, or if they represent a description of the reality that the researcher is studying based on true measures. Numbers could be truths, but the very concept of what the numbers measure could be in need of revision, from an Islamic perspective.

Therefore, in some cases, the researcher may reformulate the non-Islamic perspective using the Islamic methodology to enhance and broaden benefits, while correcting previously unseen discrepancies or mis-definitions. In this way, the Maqasid Methodology can provide a valuable contribution that a simple conciliatory process may lack.

It is true that Islam encourages science and rationality. Yet what constitutes a scientific premise, or a rational argument, might not be so, especially upon careful examination from the Islamic perspective. Most scientific theories and research projects today are based on purely materialistic bases and objectives. Material gains are considered useful (*manafi*) but they are not the only form of good in the Islamic paradigm. An Islamic or other religious critique of science in general should not be considered non- or pseudo-scientific just because they are referring to non-materialistic truths.

From an Islamic point of view, many scientific theoretical/philosophical premises are simply not true, given the knowledge in the Revelation. Sciences, natural and social, should be engaged based on their conceptualisations vis-à-vis the above-mentioned Seven Elements framework from the Revelation. It is not accurate in this regard to differentiate between natural and social sciences, as some scholars of disciplines have suggested. It is also not accurate to consider natural sciences to be mere neutral or value-free 'tools'. All sciences are based on frameworks of concepts, objectives, values, commands, universal laws, groups and proofs, and thinking that any of these elements 'has

nothing to do with faith' is not sanctioned by Revelation.

The scope of this book does not allow a detailed discussion of this fundamental point and its serious implications in people's lives. However, the following are six popular inaccurate and basic assumptions at the foundation of many contemporary scientific theories, given below as examples. Pointing them out is meant to open discussion and call for serious and open-minded scientific inquiry and a contribution based on the Islamic framework.

1. **It is assumed in many scientific discourses that nature is purposeless.** Some scientists therefore become puzzled when they see signs of purposefulness in systems such as the evolution of simple biological organs into complex systems; the purposeful 'behaviour' of genes, bacteria and cells, which make them act in a non-pre-programmed manner; complex persistent and goal-directed behaviour of animals, birds and plants, as well as their organs on different levels, and their purposeful manoeuvres to reach goals despite random obstacles they face; and most notably the development of the whole universe toward more diversity while remaining integrated, amongst many others.[75] Divine purpose, however, as explained throughout this book, is behind everything in the universe. Moreover, the Revelation teaches that all objects are alive and aware, even if we do not understand their languages (17:44), and that purpose is a universal drive in everything that we can give a name to (2:74, 24:41, 27:20, 41:21).

2. **It is assumed in many scientific discourses that nature, including humans, is mechanical and has no consciousness.**[76] Human thought is assumed to be the result of some brain activity or the other. Some scientists do believe in a human consciousness but think that it is somehow an exclusively human phenomenon and is a direct result of chemical activities in the brain.[77] A human in the Revelation, to the contrary, is not just a body (*jasad*), but also a soul (*nafs*), which departs from the

body during sleep and death, and a spirit (*ruh*) that only Allah knows the nature of. Moreover, all living species are "communities like you [humans]" (6:38), and it is documented in the *hadith* that the Prophet ﷺ dealt with all species on that basis. The Quran and Sunnah associate consciousness/will, memory and/or communication with ants, hoopoes, camels, horses, chicks, wolves, crows, trees, rocks, walls, wind, thunder, mountains, earth and even the human organs such as hands, legs and skin (2:74, 5:31, 13:13, 24:41, 27:20, 41:20, Abu Dawud 5268, Ahmed 12614, Suyuti2 7176). As an example, the hoopoe communicated to Sulaiman ﷺ: "I have encompassed in knowledge that which you have not encompassed, and I have come to you from Sheba with true news" (27:22); the crow buried the other crow "to show the son of Adam how he should cover the dead body of his brother" (5:31); horses, according to the authentic narration, "pray every day to Allah to establish love in their owners' hearts towards them" (Nasai 3579); and "When the servant of Allah repents sincerely, Allah will make his two Recording Angels, his organs and the whole earth forget his sins" (Suyuti2 7176).[78] Understanding life this way brings new dimensions of respect and kindness in dealing with everything on earth and has implications on a number of sciences.

3. **It is assumed in many scientific discourses that mind is in the chemical activities of the brain.** This 'chemicalist' claim goes against many phenomena where humans and other moving creations could still feel, perceive and function beyond the whole brain-body realm. It also goes against the established facts of 'healing' from various illnesses, as well as the well-documented high placebo effect in many medical experiments, in which external chemical processes have no role.[79] The concept of 'heart' (*qalb*) in the Revelation defines a different paradigm. It is the heart that is "in the chest" (22:46), where thinking, remembering, deep understanding, and (real) blindness, take place. Healing is possible with a *ruqyah* or a prayer

that could actually *cause* the cure of human physical ailments (numerous examples in the Sunnah: Bukhari 5007, 5705, Muslim 2201, Ibn Hibban 6113, Bahwati 2/81, etc.).

4. **It is assumed in many scientific discourses that there was no rational or advanced civilisation before humans (homo sapiens).** If artifacts or human-like bones are found that existed, according to scientific facts, before the assumed beginning of human life on earth by tens or even hundreds of thousands of years, scientists often assume them to belong to some ape-looking "primitive ancestors" of humans. Megalithic structures, underwater cities, continental tunnels or complex artifacts that factually pre-date humanity on earth by many millennia are simply classified as mysteries, anomalies, or the making of conspiracy theorists. When they become impossible to deny, they are given much later dates or simpler explanations that go against hard scientific facts.[80] The Revelation clearly states that Allah created other living and rational creatures before humans, that they can travel through the "diameters of heavens" (55:33, 72:8), that He made Adam on earth as a "successor" (*khalifah*) (2:30), that the angels knew that the new successor is going to follow a pattern of "corrupting earth and shedding blood" (2:30), obviously based on their experience with the behaviour of humans' predecessors. These premises mean a different identity of humanity and a different approach to earth, space, fellow humans, and civilisation.

5. **It is assumed in many scientific discourses that human civilisation started as a "primitive" stone age and then evolved technologically and linearly until current times.** This inaccurate premise has a number of dimensions. Religion, language, law, architecture, for a few examples, are wrongly assumed to have been "primitive". While the Quran and Sunnah acknowledge that technology/tools could generally evolve, this evolution has not been necessarily linear and some ancient na-

tions have been stronger and built more magnificent structures than the latter nations (9:68, 40:82). Humanity is discovering more structures that cannot be replicated even with the latest of today's technology. Moreover, the Revelation confirms that Islam as a faith started from the first day of humanity on earth, Allah taught Adam ﷺ "all the names", Prophet Muhammad ﷺ attributed to Adam, Seth, Noah and Idris/Enoch "scripts (*suhuf*) in *Sirianiyah*" (Ibn Hibban 361), which is a predecessor of the Arabic language. Basic laws of "worship Allah alone", "do not kill" and "do not steal" have been the norm since the times of the "two sons of Adam" and afterwards (5:27). Therefore, the Pharaohs did not "invent religion", Hamurabi did not "invent the law", nor did human language start with a "proto" version that included only primitive sounds. Re-orienting human history according to the Islamic worldview has many implications on the philosophy of science and eventually sciences in all disciplines: social, natural and applied.

6. **It is assumed in many scientific discourses that the speed of light and material means are the ultimate limits for communication and travel.** Scientists therefore become puzzled with what they call "paranormal" or unexplained phenomena, such as some of the "instant-communication" phenomena observed at the sub-atomic level, well-documented near-death experiences where consciousness travels beyond space and through material barriers, well-documented dreams where travel happens to the past, present or future and accurate visualisation of reality takes place, among many other phenomena. The Revelation's task is not to offer detailed answers or explanations to these phenomena. Yet, the Revelation confirms the possibility and reality of these phenomena in a number of instances (Bukhari 6994, Muslim 2266, Albani2 1110, Tirmidhi 2291, Ibn Hibban 6040, etc.), and the role of science is to explore the possibility with an open mind and push the frontiers of science without insisting on human-made pre-conceived notions.

CRITICAL ENGAGEMENT WITH LIVED REALITIES

One of the objectives of the Maqasid Methodology is to better life on earth. This betterment is tied to an assessment of lived realities based on the Islamic worldview. Then, collaborative efforts are possible in the large areas of commonality between the applications of the Islamic worldview and initiatives coming from ethical thought, civil society and rights movements everywhere.

To perform this critical assessment of the reality, a comparison should be carried out between two frameworks (Chart 5), fully or partially. One is the Islamic framework that the *mujtahid* developed based on the purposes and Cycles of Reflection, and the other is a similar framework that contains the main elements that describe the lived reality. Describing the reality involves describing communities, organisations, professions, states, laws, technologies, natural environment, animals, organisms, etc. However, when a term that describes the reality does not exist in the Revelation, a search has to start for the terms from the Revelation that relates to it and help define it in an authentic way in relation to the Revelational framework, i.e. concepts, objectives, values, commands, universal laws, groups and proofs. This will help identify the compatibility or the lack thereof between the lived 'reality' and the Islamic framework.

A civil society organisation, for example, could be described and assessed in terms of its set of organisational objectives, such as education, alleviating poverty, social justice or protecting the environment. These objectives could be guided by the alternative Revelational objectives and the conceptual frameworks associated with them. The way stakeholders are defined, for another example, should be guided by the definition of parties in the Revelational framework. Similarly, the definition of organisational values and processes, versus the Revelational system of values and universal laws. This is a process of building a common ground and shared noble objectives on the human level, such as equity, basic human rights, and rejecting tyranny, corruption and monopoly, offering numerous and diverse opportunities for the application of the Maqasid Methodology.

Therefore, the researcher who works on all of the Seven Elements

CONCEPTS   OBJECTIVES

PROOFS

VALUES

GROUPS

COMMANDS

UNIVERSAL LAWS

CONCEPTS   OBJECTIVES

PROOFS

VALUES

GROUPS

COMMANDS

UNIVERSAL LAWS
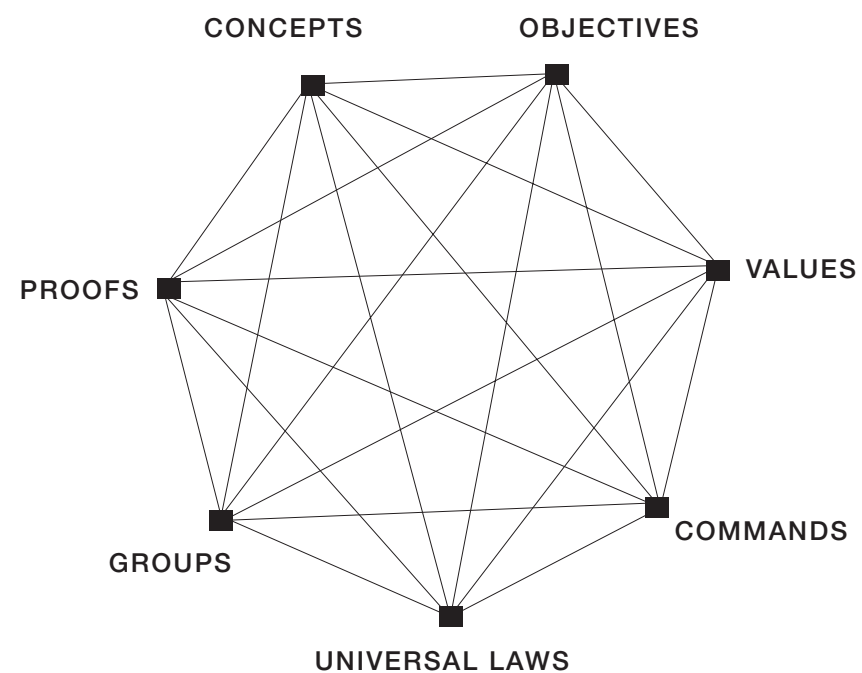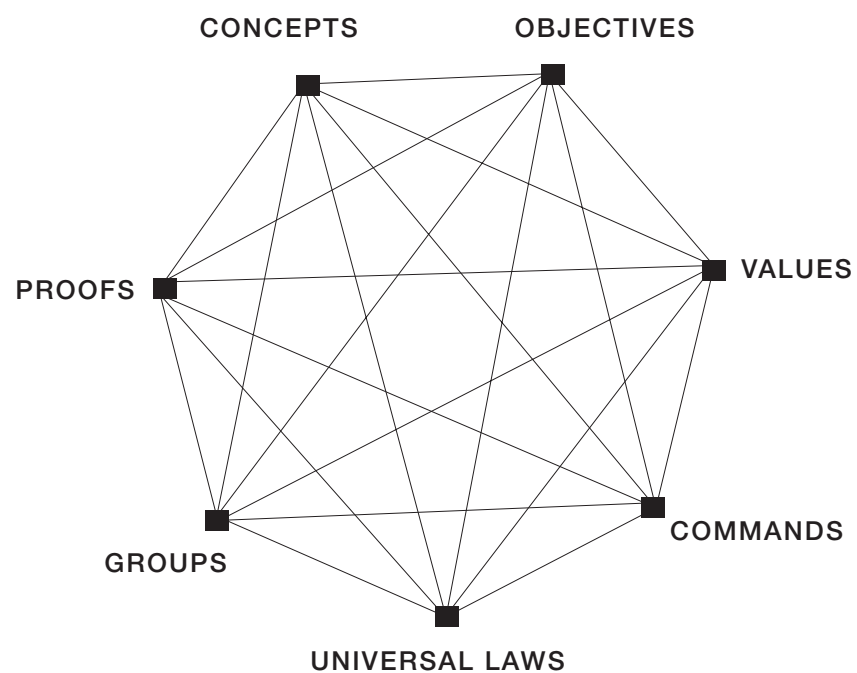
The view of
revelation based on
tadabur cycles

Parallel views of inherited
ijtihad or contemporary
Islamic thought

CHART 5 CRITICAL STUDIES VIA COMPARING COMPOSITE FRAMEWORKS

in a framework will conclude / arrive at an overall picture on how much the reality conforms with that framework, and what requires modification and rectification. These conclusions are the prelude of reaching the research outcomes, namely rulings and/or formative theories and principles, and then applied decisions, whether in the form of rulings/ *fatwa* or judgements of benefits and harms in the realistic context.

FORMATIVE THEORIES AND PRINCIPLES

Formative theories and principles can then be developed based on the information that the composite frameworks generate. This is perhaps the most complex and commendable step and outcome of the Maqasid Methodology, and it will be required for every intellectual domain, research project and new edict/*fatwa*. This outcome will be the result of long and deep processes of repetitive reflection. Formative theories and principles will provide explanatory, exploratory, reference and standard tools for others in the same or different domains. The knowledge generated based on these pioneering statements will help us to understand and deal with complex realities. They will also enable others interested in Maqasid Studies but perhaps incapable, either due to lack of time or capacity, the opportunity to incorporate *maqasid* thinking in their field of expertise.

A Cycle of Reflection takes the researcher through a deep reading of the Quran and links with the relevant Sunnah. As the researcher develops familiarity with the text, he/she will be able to recognise those dimensions that relate most closely to his/her purpose statement. The statement will lead to key words and ideas that can be searched in the Revelation and that can potentially contribute to the theories and principles. After several complete cycles, the researcher can focus on particular passages or chapters that are directly related to their concern and start to read them in terms of how the proposed theories and principles could manifest in them.

There is a contemporary and growing trend of searching for Quranic wholistic themes, pictures, systems, patterns, structures, and/or maps. A number of recent theories has been proposed in this direction, which the researcher could learn from and build on from

the new perspective proposed in this book. The following are pointers to ten of the most prominent of these wholistic theories, where the scholars' intellectual journeys and research outcomes are found to be very useful for the Maqasid Methodology researcher:

(1) The theory of "Quranic themes" (*mauduat al-Quran*) as proposed, for example, by Muhammad Abduh, Rashid Rida, Muhammad Abu Zahra, Al-Taher Ibn Ashur, Sayyid Qutb, Baqir Al-Sader, Muhammad Al-Ghazali, Yusuf Al-Qaradawi, Wahbah Al-Zuhaili, Abdul-Hamid Kishk, Fazlur-Rahman, etc.,[81] (2) the "structural unity" (*al-wihdah al-bina'iyah*) as proposed by Taha Al-Alwani,[82] (3) the "Quranic theories" (*nazariyat al-Quran*) as proposed by Muhammad Baqir Al-Sader,[83] (4) the Quranic "chains/necklaces of meanings" (*aqd al-ma`ani*) as Mohammad Abdallah Draz expresses it,[84] (5) the "Quranic systematic coherence" (*nizam, nazm al-Quran*) as applied by Al-Farahi and Asad Subhani in their exegeses,[85] (6) the approach of "interpretive unification" (*tafsir tawhidi*) as proposed by Hassan Al-Turabi,[86] and a term also used by Al-Sader, (7) a "topical reading of the concepts" (*mauduat al-mafahim*) as expressed by Fathi Osman,[87] (8) the Quranic "maps of concepts" (*khara'it al-mafahim*) as Heba Raouf expressed it and applied it to revisit the Islamic socio-political theory via a new theory on *imran* (civilisation),[88] (9) the Quranic "pivotal concepts" (*mafahim mihwariyah*) as Taha Abdur-Rahman expressed it and used as bases of a new "modernist reading" (*qira'ah hadathiyah*),[89] (10) the Quranic patterns (*nasaq, ansaq*) as expressed by Jassim Sultan and a number of other recent studies.[90]

Utilising the Maqasid Methodology could help develop and integrate some of these approaches, in addition to adding new dimensions to the emerging Quranic theories/patterns based on the inter-relationships between the seven-element framework (concepts, objectives, values, commands, universal laws, groups and proofs). All of the proposed five methodological steps, from defining a purpose to concluding theories and principles, would benefit from the above methods of reading the Quran and integrating its meanings.

The conclusion of theories and principles from the webs of meaning and critical studies of the literature and lived reality, also differ

from the traditional - and typical - process of induction. Induction involves the search for instances in the texts where a certain meaning manifests. Philosophers debated the correctness of induction as a tool for concluding certain meanings based on its 'certainty'. If the search covers all instances of the meaning, then induction is certain but does not add anything new, Aristotle argued. Thus, if the inductive process does not cover all instances, then it is 'uncertain' and therefore useless, so believed many philosophers including Muslim theorists of jurisprudence who followed Aristotle's argument. Al-Shatibi (d. 790H/1388CE) famously defended the certainty of induction, in order to prove the certainty of the higher objectives of the Shariah that he proposed, namely: the preservation of faith, soul, mind, offspring and wealth.[91] Ibn Ashur (d. 1393H/1973CE) and Mohammad Bakir Al-Sader (d. 1400H/1980CE) took the same approach to induction but added that the outcome of the induction is "close to certainty". They based their argument on probability.[92]

In the Maqasid Methodology, the method of reasoning is not induction but rather the Quranic expression of emergence as the concepts of 'tawallud' or 'nushu' (2:333, 3:47, 11:72, 71:27, 112:3, and 6:98, 13:12, 23:14, 24:55, 6:73, etc., respectively). 'Emergence' is the closest word to these concepts in the English language, and it has been used in the *tawallud* sense earlier in Chapter 1. Emergence has been used as well in various ways in the science literature.[93] Keep in mind that the concept of emergence in the Quran is different, since the linguistic roots of these two Quranic words *tawallud* and *nushu* (*wa la da*, *na sha aa*) literally mean giving birth and growing, respectively. Allah ﷻ described Himself as: "He neither begets/gives birth nor was begotten/given birth to" (*lam yalid wa lam yulad*, 112:3). And He says about the '*insha*' of the human: "And certainly We created the human from a strain of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into something that clings, and We made it into a lump, and We made from the lump, bones, and We covered the bones with flesh. So, we donned the bones with flesh, and then We made another creation emerge (*ansha'nahu*) so glory to Allah, the best of creators" (23:14). Emergence in this sense

implies developing according to the natural processes of the original disposition (*fitrah*) and other universal laws.

It is important to note that the emergence that Allah ﷻ describes as a process of His creation is obviously fundamentally different from any 'emergence' that a human claims. In any case, the same root is used in the Quran to describe human-made constructions/*munsha'aat*: "And to Him belong the constructions [ships] sailing smoothly in the sea like landmarks" (55:24).

The integration of the composite framework's Seven Elements - concepts, objectives, values, commands, universal laws, groups and proofs - generates new meanings and eventually leads to universal theories and principles. The logical certainty of theories and principles, therefore, is tied to how central the meanings they integrate are in the Revelational web. Some principles are verses or parts of verses or hadith, which makes them truths in their own right. Some notable examples are: "No soul carries the burden of another" (6:164, 17:15, 35:18, 39:7, 53:38), "Allah does not ask of a soul more than what it can bear" (2:233, 2:286, 6:152, 7:42, 23:62), "no compulsion in matters of faith" (2:256), "actions are by their intentions" (Bukhari 1), "there shall be no harm to oneself or to others" (Ibn Majah 2341, Ahmad 2865), "do not sell what you do not own" (Tirmidhi 1232), etc. Other principles are to be inferred to represent the wholistic picture of the framework in universal guidelines.

A step in the right direction in contemporary juridical thought has involved giving central status to legal theories (*al-nazariyyat al-fiqhiyyah*) in the derivation and teaching of jurisprudence. Some scholars have also attempted to reconstruct the chapters (*tabweeb*) of Islamic jurisprudence via these theories such as: citizenship (*muwatanah*), rule of law (*siyadat al-qanun*), development (*tanmiah*), sustainability (*istidamah*), property (*milkiyyah*), contracts (*uqud*), sanctions (*mu'ayyidat*), customs (*urf*), crime (*jarimah*), responsibility (*masuliyyah*), etc. The five most notable examples in this approach are Sheikhs Mustafa Al-Zarqa, Abdul-Qader Auda, Muhammad Abu Zahra, Yusuf Al-Qaradawi and Taha Jabir Al-Alwani.[94] While these attempts make important contributions to Islamic scholarship, their

theories must still be assessed and developed based on the Revelational concepts, objectives, values, commands, universal laws, groups and proofs, and the influence of other philosophies of law on these juridical theories must be analysed.

This chapter presented the basic steps of the Maqasid Methodology, namely, purpose, Cycles of Reflection, critical studies of literature and reality, framework, and formative theories and principles. However, in order for the researcher to be able to define the Seven Elements of the Maqasid Framework, more details are required. The next chapter presents them.

The Composite Framework

CYCLES OF REFLECTION TO DISCOVER THE FRAMEWORK

Countless Cycles of Reflection, after setting the purpose of discovering the elements of the Islamic worldview, were key to discovering the elements of the composite framework. Based on the universal law (*sunnah*) that the Revelation is valid for every time and place, and the understanding that the Quran is a "living" document, there must be a framework embedded within the Revelation itself through which guidance could be continuously solicited on an infinite number of issues. Allah ﷻ states:

> *Muhammad is not the father of any one of your men, but rather the Messenger of Allah and the closure of the prophets; and Allah is of things knowing (33:40).*

> *We have not sent you [Muhammad] but as a mercy to the worlds (21:107).*

> *Today I have completed for you your religion and assured My blessing on you and approved for you Islam as religion (5:3).*

Prophet Muhammad ﷺ was the last of the messengers sent to humanity with the final message of mercy. Therefore, the Quran must carry all the fundamental elements to deal with all realms of life until the end of time. These truths point to the necessity of developing the capability to read the Revelation in a way that makes possible the extraction of relevant knowledge to properly understand the past as well as to address prevailing and future conditions.

Perceptualisation (*tasawwur*), or the conscious understanding and correct cognition of something, is an established step in the sciences of Islamic fundamentals (*usul*). The famous maxim states that, 'judging (*al-hukm*) something is an outcome of its perceptualisation (*tasawwurihi*)'. True scholarship is guided, before any other guidance, by the methods and instruction in the Revelation. In other words, it is the Revelation that should guide our journey of discovery of what *tasawwur* entails. The following is a brief account of the journey of that discovery, which started by opening the Book of Allah and reflecting in cycles with the purpose of discovering elements of perceptualisation.

The first and most important knowledge that a reader - believer or non-believer - should look for in the Quran is the knowledge of Allah, i.e. how the Quran describes God. All knowledge in the Revelation is tied to this knowledge, directly or indirectly. This is the most central of themes and the highest of purposes that a reader of the Quran and a learner about the life of the Prophet Muhammad ﷺ could ever think of. Thus, the purpose of discovering elements of perceptualisation developed into a purpose of studying Allah's attributes in the Revelation.

The very first word of the first chapter in the Quran, and the opening line of every chapter, is: "In the Name of Allah" (1:1). In the chronological order of revelation, the very first revealed verse is: "Read in the Name of your Lord" (96:1). In whatever order one follows, the rest of the Quran will start to explain Allah's "Most Beautiful Names" (7:180, 17:110, 20:8, 59:24), and teach so much knowledge about Him ﷺ through them: "the Merciful Sovereign (Al-Rahman), the Merciful Giver (Al-Rahim)" (1:1, 1:3), "King (*Malik*) of the Day of Judgement" (1:4), "Who created (*alladhi khalaq*)" (96:1), "the Most

Generous (*Al-Akram*)" (96:3), and so on. By the end of a reading cycle of the Quran, while linking the meanings with the Sunnah of the Prophet ﷺ, the reader will develop what we can call a concept of Allah ﷺ through His names and attributes. Therefore, **concepts (*mafahim*)** are the first element of the Islamic framework or worldview, and the Names of Allah proved to be the most central concepts in the whole revelational framework.[95]

Directly connected to the concept of Allah is a clear objective that the Quran mentioned, which is to worship Him (for example: 2:21, 5:72, 7:59, 7:65, 7:73, 7:85, 22:77, 53:62, 71:3). Worshipping Allah is a means to heedfulness (*taqwa*) (2:21), heedfulness is a means to thankfulness (*shukr*) (3:123), and so forth. In addition, as pointed out before, the verbs denoting to intents and objectives that are related to Allah ﷺ, such as "intends" (*yurid*) and "wills" (*yasha*), are another dimension of the objectives associated with the concept of Allah ﷺ. In addition to humans, there is nothing that Allah created without a purpose/objective that is mentioned/inferred as part of the logic of the creation itself. The Quran mentions, for example, the objectives of creating night and day (10:6, 17:12, 23:80, 28:73), mountains (16:15, 21:31), the wind (2:164, 7:57, 25:48, 30:46, 35:9, 45:5), and so many other creations. Therefore, **objectives (*maqasid*)** emerged as a second element in the web of meanings connected to the concept of Allah ﷺ.

The Names of Allah also point clearly to another dimension that has to do with values. His Names include: The Merciful, The Peaceful, The Strong, The Forgiver, The All-Knowing, The Generous, The Loving, The Patient, etc. The Prophet's sayings about Allah add other names that correspond to other values, "The Beautiful" (Muslim 91) and "The Just" (Ibn Majah 3860). These Names are taught to humans so that they would follow them as values in their own right. For example, Allah orders the believers to forgive because He is the Forgiver: "Let them forgive and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful" (24:22). In another example, the Prophet ﷺ told the man who told him that he likes to look beautiful: "Allah is The Beautiful and He

loves beauty" (Muslim 91). For a third and final example, Allah ﷻ told Muhammad ﷺ about His blessings upon him: "Did He not find you an orphan and give you shelter? And He found you wandering and guided you? And did He not find you in need and make you self-sustaining?" (93:6-8), then Allah asked him to reciprocate these blessing in the way he ﷺ deals with the same categories of people, i.e. orphans and those who ask (for material help or for knowledge). Thus, the next two *ayat* state: "Therefore, treat not the orphan with harshness, nor repulse the one who asks" (93:9-10). And so forth with all of the other Names, Actions and Attributes. Therefore, **values (*qiyam*)** emerged as a third element in the web of meanings connected to the concepts and objectives of Allah ﷻ.

Reflecting upon Allah's teaching us about Himself in the Revelation reveals another element associated with Him, which is command (*al-amr*) (2:27, 2:117, 3:47, 3:128, 3:154, 4:47, 4:83, 6:14, 7:54, 28:44, 30:4, 65:5, 98:5, to mention a few). It is a complex concept that includes the well-known hundreds of obligations and prohibitions issued in direct statements, as well as meanings related to dominion (82:19), destiny (32:5, 65:12), matter (47:21), etc. Therefore, **commands (*awamir*)** emerged as a fourth element in the web of meanings connected to the concepts, objectives and values.

Allah's objectives and commands are also associated in the Revelation with the concept of universal laws (*sunan*). Allah says: "But you will never find any exchange for Allah's universal law and you will never find alteration in Allah's universal law" (35:43). For example, it is a universal law of Allah that corruption on earth does not go without punishment and that once a punishment arrives, people's repentance does not benefit them in reversing it: "But never did their faith benefit them once they saw Our punishment. [It is] the established universal law of Allah which has preceded among His servants. And the disbelievers thereupon lost" (33:38). For another example, there is a universal law that people, including prophets, marry and form couples. Allah says: "There can be no blame on the Prophet in what Allah has indicated to him as lawful [to marry]. It was the universal law of Allah which applied to those who have passed before you" (33:38). These

laws of Allah ﷻ include many dimensions, which will be discussed later in this chapter, and are tied to all of the above elements, namely, concepts, objectives, values and commands. For example, the illustration of the universal laws is one of the aims of the Quran; "Allah aims to illustrate to you and guide you to the universal laws (*sunan*) of those before you" (4:26). He also explains that the universal laws of victory apply to the steadfast who give victory to Him. He says: "How many a small company has overcome a large company by permission of Allah. And Allah is with the steadfast" (2:249), "And if there are among you a thousand, they will overcome two thousand by permission of Allah. And Allah is with the steadfast" (8:66), and "Believers! If you give victory to Allah He will give victory to you and confirm your feet" (47:7). Therefore, the **universal laws (*sunan*)** emerged as a fifth element in the web of meanings connected to the concepts, objectives, values, and commands.

From the beginning of the Quran, categorisations of groups, categories or parties (*fi'at*) will be made in relation to Allah ﷻ. The very first page/chapter divides people into three parties/groups taking three paths, "The path of those upon whom You have bestowed Your blessings, not of those who have evoked Your anger nor of those who are astray" (1:7). Then, the second chapter starts by dividing people into believers (*mu'minun*) "Who believe in the unseen, establish prayer, and spend out of what We have provided for them", disbelievers (*kafirun*) whom "Allah has set a seal upon their hearts and upon their hearing", and hypocrites (*munafiqun*) "who say that they believe in Allah and the Hereafter but they do not believe" (2:3, 7, 8). There are many other parties defined in relation with Allah ﷻ in the Quran and Sunnah, including the messengers of Allah (6:124), friends of Allah (10:62), the party of Allah (58:22), enemies of Allah (41:19), tyrants whom people refer to for judgement (4:60), supporters of Allah (61:14), those who migrate to Allah (29:26), those who give victory to Allah (47:7), those who wage war on Allah and His Messenger (5:33, 9:107), those who promised Allah (33:15), scholars who fear Allah (35:28), the servants of Allah (25:63, 43:19, 37: 40, 74, 128, 160, 169), and so on. Therefore, **groups (*fi'at*)** emerged as a sixth element in

the web of meanings connected to the concept, objectives, values, commands and universal laws

Translated as "verses", the sentences of the Quran are called "*ayat-Ullah*" (2:252, 3:101, 7:175, 45:6, 45:8, 45:35, 65:11, etc.), which literally means the proofs or signs of Allah. Yet, the signs of Allah are not only the verses of His Book, but they are also 'signs' that He shows people in the universe in many ways. Examples are: "We will show them Our signs in the horizons and within themselves" (41:53), "O children of Adam, We have sent down to you clothing to cover your shame and as adornment. But the clothing of heedfulness - that is best. That is from the signs of Allah that perhaps they will remember" (7:26), "And they say: Why has a sign not been sent down to him from his Lord? Say: Indeed, Allah is Able to send down a sign, but most of them do not know. And there is no treading creature in the earth or a flying creature that flies with its wings except that form communities like yours; We have not overlooked anything in the Book" (6:37-38). Signs are logical proofs (*hujaj*) in the sense of requiring the minds and hearts to reach the truths via reflecting upon them.

Proofs also include logical arguments for the existence and power of Allah ﷻ that the Revelation presented. For example: "If there was in them [skies and earth] deities except Allah, they would be corrupted" (21:22), "If there was with Him other deities as they say, they would have sought a way to He who possess the Throne" (17:42), "Travel through the land and see how He began the creation, then Allah will bring forth the next life. Allah has power over all things" (29:20), and so forth. Therefore, **proofs (*hujaj*)** emerged as the seventh and final element in the search of the web of meanings related to the knowledge about Allah in the Revelation.

Out of the concepts, objectives, values, commands, universal laws, groups and proofs related to Allah ﷻ, a wholistic perceptualisation will emerge. Those Seven Elements represent a framework to know Allah ﷻ by identifying a number of elements that could categorise the features of this knowledge. The more Cycles of Reflection carried out upon the Quran and Sunnah, the more meanings directly associated with Allah ﷻ are discovered. These new meanings always

fell under one or more of the above Seven Elements and will expand the webs of meaning that represent this essential core of the Islamic worldview or conceptualisation/*tasawwur*.

In terms of terminology, it is to be noted that four of these elements, namely, universal laws (*sunan*), groups (*fi'at*), proofs (*hujaj*), and commands (*awaamir*) are explicitly expressed in the Quran (for example, 4:26, 3:13, 45:25, 2:27, respectively). The other three are mentioned in the Quran as variations of their Arabic roots and meanings and their usage is well documented in Islamic thought. They are the objectives (*maqasid*), concepts (*mafahim*) and values (*qiyam*) (for example, 16:9, 21:79, 30:30, respectively). These elements, it was concluded, are the building blocks of complex meanings in the Revelation.

Many other purposes and themes are explored in terms of what features could be used to perceptualise, according to the Quranic and Prophetic description. These Seven Elements or building blocks appear to be consistent and inclusive of so many other features. The researcher will find, when performing Cycles of Reflection, that the Quran utilises a number of heuristics that are most suitably adapted to effective conveyance of the composite character of all perceptual matters. These include stories (*qasas*), examples/metaphors/similes (*amthal*), dialogue (*hadith*), questioning (*tasa'ul*), factual news (*khabar*), portents (*naba*), signs (*ayat*), and so on, which are presented with rhythm, rhyme, repetition and regularity. Reflecting upon these heuristics reveals the consistent presence of the same seven interconnected and overlapping elements mentioned above. They were then concluded to be universal elements for perceptualisation in all fields of knowledge.

For illustrative purposes, consider one example of these heuristics: Quranic stories, which are a major theme for the Revelational purpose of accurate perceptualisation. Every story serves to expose and correct a number of concepts, such as belief, disbelief, governance, community, providence, heedfulness, etc., as presented in many of the details of the narratives. They also have a number of objectives to purify, educate, warn, uplift, calm, heal, guide, etc., the seekers of knowledge. Within these stories, important values are explained and embedded like divine power and human weakness, chastity and lewdness, humility

Al-Qayyum   Al-Salam   Al-Raqib   Al-Qadir   Al-Ghafar

Al-Mutakabbir   Al-Khaaliq   Al-Bari'   Al-Musawwir

Al-Qahhar   Al-Wahab   Al-Nafi   Al-Nur   Al-Qabid

Al-Qahhar   Al-Qawi   Al-Rauf   Al-Rashid

Al-Aziz   Al-Rahman   Al-Razzaq   Al-Sabur

Al-Jabbar   Al-Rahim   Al-Rafi

Al-Malik   Al-Quddus

Messengers of Allah

Believers   Friends of Allah

Disbelievers   Enemies of Allah

Hypocrites   Supporters of Allah

Migrants to Allah

Those who give victory

Those who wage war   Love   Patience

Justice   Beauty

The Universal laws of Allah   Mercy   Peace   Strength

Forgiveness   Knowledge   Generosity

CONCEPTS   **OBJECTIVES**   **GROUPS**   **COMMANDS**   **UNIVERSAL LAWS**   **PROOFS**   **VALUES**

Justice   Light

Providence   Trials   Truth

Good   Worship   Balance

Heedfulness

Thankfulness

Command (amr)

Prohibition (nahy)

Decree (kitabah)

Forbiddance (tahrim)

Advice (waseyah)

Purposefulness   Duty (fard)

Multi-dimensionality   Limit (had)

Rejectng falacias   Signs in the horizon and in their souls

Connectedness

Causality   Wholeness

CHART 6 HIGHLIGHTS FROM THE CYCLES OF REFLECTION UPON THE ATTRIBUTES OF ALLAH ﷻ IN THE QURAN AND SUNNAH, WHICH LEAD TO THE INITIAL CLASSIFICATION OF THE SEVEN ELEMENTS FRAMEWORK

and arrogance, honesty and dishonesty, equity and tyranny, generosity and greed, etc. Stories express universal laws that govern the universe (social and natural systems), the original dispositions of people (*fitrah*) as well as the laws of victory and defeat, change, providence, diversity, sanction, etc. Stories also expose divine commands, both negative and positive, and how they interact with people's lives and actions such as enjoining good and forbidding evil, calling to Allah, the prohibition of murder, theft, adultery, etc. Stories also present truthful classifications of groups such as the hypocrites, extravagant, martyrs, pious, prophets, common folk, etc., as well as non-human parties like animals, insects, birds, *jinn*, angels, devils, etc. These groups are defined by how they think, act and relate to each other in different circumstances. Finally, the proofs expressed explore paths to truth and delineate sound reasoning as based on a purposefulness that links events with their objectives, causality that links causes and effects, wholism that integrates the parts into the whole, multidimensionality that emphasises the connectivity of events and personalities, as well as teaching humanity about fallacies that tyrants and ill-intentioned people use. Although brief, this example provides an illustration of how we found that each heuristic combines the same Seven Elements of the composite framework to produce important meanings and draw wholistic pictures.

If we apply this seven-element perceptualisation to human beings, for another example, a more authentic and complex picture than any other theory will start to emerge. In fact, in describing the formation of human beings, Allah ﷻ states: "In whatever form He pleased, He composed you" (82:8). A human being is, therefore, a composite form (*sura murakabah*) and cannot be perceived (*tasawwur*) using a simple, unidimensional definition. Rather, proper perceptualisation requires the admission of a number of elements and dimensions, that is, a composite understanding. The Revelation actually propels the researcher to question what constitutes this composite human form, how can its elements be identified and understood, and why was it composed in this way, i.e., what are the implications of this composite form for everything connected to the human being, and indeed for the human being him or herself.

Understanding the human being in this composite way has an impact on the basic premises of a number of sciences such as psychology, anthropology, economics, sociology, history, medicine, biology, etc. Today, most disciplines utilise a partial understanding of what it is to be human, with each only drawing on those dimensions that suit its disciplinary biases and boundaries. A person, for example, may be characterised as an individualistic, self-interested consumer in economics, lustful and delusional in psychology, power-hungry and greedy in politics, physically diseased and fragmented in medicine, rational and argumentative in philosophy, etc. *These partialistic and unrealistic characterisations of the human, which might vary depending on the different schools of thought within disciplines, diminish human truth and original nature, and thereby neglect the guidance in Revelation.* They have served to fragment our humanity and distort the noble balance with which the human was created according to the Quran. This is one of many examples where the Revelation challenges our perception of reality and encourages us to find the building blocks that must inevitably shape our worldview.

While definitive in their presence and meaning, each of the Seven Elements is open to further refinement, exploration and additions. Each element presents webs of meanings with cores and clusters that intersect, overlap and integrate seamlessly into one another. This is due to the purposely designed and hence coherent nature of Revelation. Accordingly, these elements are not mutually exclusive categories. To demonstrate, a brief description of each and how they are related to each other is offered next. These do not aim to be "exhaustive and exclusive" (*jami mani*) definitions, but rather some basic features that help conceptualise these elements in their most general sense.

1. Concepts (*mafahim*) are the key Arabic words that are given authority and meaning in the Quran and the Sunnah. Concepts correct deviations in understanding and focus believers on core issues.

2. Objectives (*maqasid*) are the purposes and intents that can be

understood from the Quran and Sunnah. Objectives are meant to be illustrated and realised in the lived reality.

3. Values (*qiyam*), both positive and negative, are the standards and worth that the Quran and Sunnah attach to things of all kinds. Values denote the importance that humans must place on thoughts, actions and all created matter as well as the yardstick for prioritising action.

4. Commands (*awamir*), both positive and negative, are the positive and negative orders that govern human behaviour in the Quran and Sunnah. Commands clarify what is beneficial and likewise what is reprehensible.

5. Universal laws (*sunan*) are the consistent laws of creation, natural and social, as they appear in the Quran and Sunnah. Among other things, universal laws govern human actions and thereby promote vigilance in human thought and action.

6. Groups (*fi'at*), are the parties, human and otherwise, that are identified in the Quran and Sunnah. Their members and characteristics are detailed, with special reference to human categories, both positive and negative, in order to increase awareness.

7. Proofs (*hujaj*) are the signs (*ayat*) and guideposts (*alamat*) reinforcing the truth of arguments (*burhan*) or the soundness of logic (*mantiq*) in the Quran and Sunnah. Proofs aim to establish truths in the minds and hearts of the believer.

All Seven Elements are to be understood through their textual expressions (*nass*) and through inference (*istinbat*) from their linguistic and webbed manifestations in the Revelation. While inference is not necessarily the result of intellectual creativity, it is guided by the elements of the framework, the relationships among elements and their

sub-classifications, the webs of meanings to which the elements give rise as well as the connectivity among webs. Moreover, any inference (*istinbat*) must ultimately yield to the authority of the textual expression (*nass*), meaning that no understanding derived from the Revelation can contradict its clear and definitive expressions.

OVERLAPS AND CONNECTIONS

Elements within the composite framework are not only highly interrelated but essentially shape and define each other. For example, there are many evidences from the Revelation that every objective is a means to a higher objective with the highest objective being the worship of Allah (*ibadat-Ullah*). Objectives are essentially connected in a web of ever interacting meanings. The following table summarises these relationships between each of the Seven Elements and itself and all other elements.

Element	Concepts	Objectives	Values	Commands	Universal Laws	Groups	Proofs
Concepts	• Concept itself as a name with authority • Core concepts and concept clusters	• Conformity of concept with its objectives • Objectives as concepts	• Perceiving value as a concept • Exemplification of value in perception	• Perceiving the command as a concept • Defining concepts within the limits of commands	• Perceiving universal laws as concepts • Respecting universal laws in conceptual perceptions	• Perceiving groups as concepts • Identifying all concepts that shape the identities of specific groups	• Perceiving groups as concepts • Explaining and establishing proofs within the limits of such perceptions
Objectives		• Objectives as foundations of higher objectives • Core objectives and objectives clusters	• Objectives as the path to defining values • Prioritisation of values based on objectives	• Rationalisation of commands through objectives • Resolving disagreement • Objectives bases	• Divine laws have divine objectives • Perceptualisation of objectives must yield to universal laws	• Every group has objectives • Objectives conform to or defy divine objectives	• Objectives of the proofs • Purposefulness as logical proofs
Values			• Values as moral imperative • Core values and value clusters	• Contribution of commands to upholding values • Values as revealed through commands	• Universal laws shape values • Values conform to or defy universal laws	• Prevalence of specific values among certain individuals and groups • Prioritisation of values	• Proofs shape and correct values • Values uphold proofs
Commands				• Commands for dealing with commands • Core command clusters	• Universal laws govern commands • Commands conform to or defy universal laws	• Commands associated with specific groups • Commands with general applicability	• Proofs reveal important commands • Commands respect logic of proofs

Universal Laws					• Laws that govern universal laws • Core universal laws and universal law clusters	• Implications of universal laws for different groups • Groups conform to or defy universal laws	• Proofs as illustrations of universal laws and the ultimate power of Allah
Groups						• Groups as names, relations, behavioural traits, individuals, parties, nations • Human and non-human • Core groups and group clusters	• Proofs expose the truth of parties
Proofs							• Proofs as evidence of truth, logic and the Oneness of Allah • Core proofs and proof clusters

CHART 7 A CONCISE SUMMARY OF THE COMPLEX INTERRELATIONS BETWEEN THE ELEMENTS OF THE FRAMEWORK

Whether the researcher seeks to study the elements based on their textual expression or inference, one thing is clear: the framework represents a level of analysis that is not entirely reducible to its individual parts. To give some examples, the concept of 'human' is related to the objective of 'settlement' (*imar*), and the concept of 'heart' is related to the objective of 'purification' (*tazkiah*). The group of 'scholars' (*ulama*) embodies the objectives of inheriting knowledge, standing for the truth and teaching, while the group of 'rulers' (*hukkam*) embodies the objectives of governing with equity and justice, guaranteeing security and public service among others. Universal laws (*sunan*) are themselves subject to divine regulations such as consistency, permanence, generality, mercy, justice and balance.

Benefits, virtues and beauty can be perceptualised as core values with all other values forming related clusters. These are examples of some of the relationships expressed in the table. The key idea is that the framework, as constituted by these elements and relationships, which interact to produce harmonious webs of meanings across all spheres of human life, defines new and Islamically-guided possibilities in the researcher's specific area of interest. The relationships are purpose-dependent, so that the content of each framework will influence the exact meanings to which it gives rise. The approach, therefore, opens the doors to new heights of understanding, but it also

increases complexity. The level of complexity will obviously depend on the researcher's/scholar's purpose, capacity and scope of study.

Envisioned in its entirety, a feat that would be impossible given the expanse of Revelation, these elements constitute the entire galaxy of the Islamic worldview. The recent revival of the central positioning of the Quran and Sunnah reflects a belief that these texts contain invaluable guidance for contemporary life, both in terms of theory and practice. Exploring the Quran and Sunnah through the proposed framework will support this revival. However, the success of any methodology/framework, and the likelihood of its successful adoption, depends on its ability to make effective contributions to the challenges on the ground.

DISCOVERY OF CONCEPTS IN THE REVELATION

The textual expressions of concepts are the Arabic words of the Quran and what was authentically narrated after Prophet Muhammad ﷺ. Arabic words have their own logic, sounds and internal order that are intended to imply certain meanings. At the most fundamental linguistic level, Arabic is a language where every letter represents a sound, and sounds are consistently tied to meanings that are deemed natural to the human feelings. For example, the sound "hh" in the beginning of a word is an expression of relaxation, "nn" is for inwards motion, "rr" is for repetition, "qq" is for impact, "ff" is for dispersion, "ss" is for leniency, "ghgh" is for concealment, etc.[96]

ﷺ Then, the order of the Arabic letters/sounds in a word also has implications on the meaning. For example, the Quran uses many Arabic words/roots to imply certain meanings and reverses their order to imply the opposite meanings. For examples, "*ka ta ba*" to tie (2:216) and "*ba ta ka*" to sever (4:119), "*a la qa*" to cling (23:14) and "*qa la a*" to separate (11:44), "*da ra sa*" to analyse (34:44) and "*sa ra da*" to combine (34:11), and so on.[97] The key idea is that the Arabic language has its own logic, sound-meaning system, and systematic internal coherence. Arabic Quranic concepts must, therefore, be preserved verbatim even if one uses another vernacular.

Quranic and Prophetic concepts that are textually expressed can be classified under the following seven categories.

1. **A concept** that the text does not define explicitly such as *shura* (consultation), *uqud* (contracts) and *Shariah* (divine way) among numerous others. Reflection upon the Quran and Sunnah provides guidance on the detailed meanings of these concepts including allusions to signs in the universe as sources of more knowledge and understanding.

2. **A concept** that is explained by certain characteristics that are revealed in the same verse or group of verses or by integrating various contexts. For example, righteousness (*birr*) is defined in Surah al-Baqarah according to a number of characteristics as well as a number of other verses and *hadiths*, including the characteristics of the righteous (*abrar*). Characteristics that define a concept actually present exemplary cases or certain historical contexts that explain the various dimensions of a concept. For example, the concept of belief (*iman*) and the characteristics of believers (*mu'minun*) are explained in numerous Quranic narratives.

3. **A concept** that is inferred from the different readings (*qira'at*) of the Quran, which indicate parallel meanings, as explained earlier, and sometimes offer additional conceptual dimensions. For example, the word *tabayunu* (probe) implies the concept *tabayun* (probing). Another reading of the same word that the Prophet ﷺ used changes the position of the dots of the Arabic letters. This is a natural variation in the Arabic language, given that its letters were originally un-dotted and therefore similar letters could legitimately replace each other, unless the meanings will change in a way that is not intended. Thus, *taybayanu* (probe/clarify the news) becomes *tathabutu* (seek an evidence) (49:6), which offers a slightly different emphasis. However, either reading contributes to the same meaning, namely, that any news received must be investigated well to avoid spreading lies leading to regret (49:6).

4. **A concept** may be defined through mention of an alternative

concept in the same context. For example, *ba'sa* (misery) and *darra* (harm) are mentioned concomitantly to define and reinforce each other. Similarly, *dhanb* (sin) and *khata* (error), *khair* (good) and *husn* (beauty), *kufr* (disbelief) and *fusuq* (parting from the truth/rebellion).[98]

5. **The concept** may also be defined through negation. For example, *la ya'qilun* (absence of reasoning), *la yastakbirun* (absence of haughtiness), *la yahtadun* (absence of guidance), *la yushrikun* (absence of associating anything with Allah), and *la yafqahun* (absence of understanding). In all of these examples, the *la* indicates the negation and therefore defines the concept that follows it by its opposite meaning. A concept could also be defined by its parallel meaning. For examples, *al-kafirun* (the disbelievers), *al-dhalimun* (the perpetrators of injustice) and *al-fasiqun* (those who part from the truth). These parallel mentions are repeated in several contexts in the Quran.

6. **Concepts** may be compounded, which means that they are composed of more than one concept. For example, *ard-Ullah* (Allah's land or earth), *hudud-Ullah* (Allah's limits or boundaries), *ayat-Ullah* (Allah's signs or proofs), *kalimat-Ullah* (Allah's word's or expression in nature), *ayam-Ullah* (Allah's days, moments or events). Other compounded concepts include *amw-al-al-nas* (people's/public wealth), *umahat-al-mu'minin* (Mothers of the Believers), *aal-bayt al-nabi* (Prophets household or family), *al-mu'alafah qulubuhum* (those whose hearts are reconciled) and *fi sabil Allah* (in the way of Allah). All of the above, though expressed as a compounded expression, are actually singular concepts with associated truthful authority (sultan).

7. **A number of concepts** are explicitly mentioned to form a conceptual field. There is usually one concept within that field that is central to its meaning. For example, *huzn* (sorrow) is a core concept in a field that includes *ham* (worry), *gham*

(upset), *karb* (wretchedness), *ghaydh* (resentment), *bu's* (misery), *asaf* (apologetic), *assa* (severity), *hasrah* (grief), *ta'awoh* (lamenting), *diq* (constriction), *bakh* (exhausting), *nadam* (regret), *kadhm* (suppression), *jaza'* (anxiety), *adhl* (restriction) and *ya's* (despairing).[98]

Another example includes the conceptual field around the core concept of *jamal* (beauty). These include *husn* (intrinsic beauty), *zinah* (decoration), *zukhruf* (adornments), *nuddrah* (illuminated), *taswiyah* (levelled), *ta`dil* (proportioned) and *tawazun* (balance). All related concepts express important dimensions of the study of core concepts. In other words, conceptual fields such as these express a range of concepts with their associated meanings, which furthers and augments the understanding of core concepts.

On the other hand, inferred concepts are those that are not formally expressed in the Quran and Sunnah but that represent a meaning that is derived from them. *All scholarly inferred concepts must yield to the authority of the concepts that are textually expressed where truthful authority is clearly established.* For example, the concept of *waqf* (endowment) is historically related to the meanings of charity in the Quran and Sunnah. There is no textual expression (*nass*), however, for the word *waqf*. It was devised by the companions of Prophet Muhammad ﷺ based on a hadith in which he expressed the idea of the concept. In that hadith, he ﷺ instructed Umar ibn Al-Khattab ؓ to dedicate (*habbs*) a piece of land he owned in the way of Allah (*fi sabil-lillah*) (Muslim 3619). The way of Allah is a fundamental Quranic and Prophetic concept that is tied to a large web of meanings. As such, this instruction would have meant that Umar's dedication of the land - and all later Muslim endowments until today - would be related to this web. It is essential to differentiate between the meanings associated with the 'way of Allah' in the Quran and Sunnah and the multitude of rules and systems that Muslims developed under the concept of *awqaf* (endowments) throughout history. The legitimacy of today's systems of endowment must be assessed or considered within the general

framework of the web of meanings that the Revelation originally presents. In other words, the historical opinions can by no means limit the objectives, concepts, values and universal laws in the Quran and Sunnah that express the fundamental concept of *sabil-lillah* and how that knowledge can be used to develop contemporary endowment systems and models in ways that serve the original objectives in a better way in our time.

Another example of an inferred concept is that of *khul* (woman-initiated divorce). In the Quran, the root of the word is used only for other purposes such as: *fakhla na`layk* (take-off your sandals) in reference to Allah's command to Moses ﷺ (20:12). As for divorce, the only related concept is that of *fidya* (substitution), which is mentioned in the Quran in the context of woman-initiated divorce when there is a fear of transgression on the part of either party. In this case, the woman may make a peace offering or substitution (*fidya*) in the form of any acceptable compensation (2:229). In the Sunnah, this compensation was often the marital gift (*mahr*) that the woman received upon marriage (Bukhari 5273). It is notable that the Prophet ﷺ did not use the word *khul* in any known narration. The only exception is the *hadith* in which he ﷺ said: "*al-mukhtaliat* are hypocrites" (Nasai 3461). This *hadith* has been interpreted to mean those women who ask for divorce with no wrong doing on the husband's part, but Ibn Hazm and others rejected the *hadith* altogether. Irrespective of the debate over the authenticity of the *hadith*, the term *khul* was adopted in all schools of Islamic jurisprudence to denote woman-initiated divorce, and a number of rulings were associated with it.

Therefore, it is legitimate to rethink a number of opinions related to *khul* in accordance with the framework developed based on the Quran and Sunnah. Again, the differentiation between the meanings in the Revelation and historical developments is foundational. The concepts of divorce (*talaq*), permanent separation (*firaq*), releasing (*tasrih*) as well as substitution (*fidya*) are fixed. These are all Quranic concepts that apply to divorce for both men and women. Thus, Revelational concepts must reign over inferred concepts.

It is necessary to reiterate that inferred concepts must conform to

divinely articulated textual expressions and their definitive meanings in the Quran and Sunnah. It is also essential not to confuse these concepts with those that are temporally devised to address an issue of passing significance, and therefore must be used within the framework of the script-based concepts. Temporally devised concepts such as democracy, nation-state, constitution, academia, minorities, genetics, social media, conventional media, civil society, artificial intelligence and intellectual property to name a few, must be subject to the Islamic framework developed through the Maqasid Methodology so that their conformance to formal or inferred textual expressions can be assessed. All temporally devised concepts are contestable and their claim to legitimacy from the Islamic perspective can only be attained through this process.

DISCOVERY OF OBJECTIVES IN THE REVELATION

Objectives in the Quran and Sunnah are expressed at different levels and reveal different dimensions. The level of any objective is a function of its relationship to the highest objective for humanity, which is to worship Allah as explained earlier. Beyond this ultimate objective, levels are determined in accordance with the researcher's inquiry; this means that the core or highest objectives extracted from the Revelation will not be the same for someone seeking knowledge related to, for example, public health versus, someone inquiring about marriage counselling. Whereas some of the core objectives for public health may be sound hearts, minds and bodies, resilient communities, care for the disabled and the disadvantaged, etc. Those for marriage may be chastity, friendship, family, community, etc. There may be overlap in objectives between different fields of inquiry and the webbed character of the Maqasid Methodology means that the elements will inevitably interact at some point, but core emphases will be different from one inquiry to the next.

Levels of objectives are also determined by the scope of textual examination. The following are seven possibilities.

1. **The most general and universal objectives can be in-**

ferred from the entirety of the Quran and Sunnah.[99] Objectives such as justice, equity, mercy, balance, kindness, strength, etc., will be constructed in the researcher's mind as a result of multiple Cycles of Reflection. These objectives are unchanging no matter what the inquiry. What differs is how balance, for example, is understood. The meaning of this objective in public health will be different from the objective of balance in marriage counselling and both will differ further depending on how the Revelation instructs us to address inevitable differences in contexts. Thus, the objective of balance in public health in the context of widespread poverty is different from that in wealth. Similarly, balance in marriage counselling when men and women have different issues and contexts will also differ.

2. **Objectives can be inferred from verses, sections, and chapters of the Revelation.** These inferences, however, must not contradict the general meanings mentioned above, as well as the expansive webs of meaning to which they necessarily contribute. For example, to determine that a verse leads to the objective of the preservation of wealth cannot contradict or override other verses whose objective is to be charitable or fulfil financial responsibilities. Allah ﷻ states: "Wealth and children are the beauty of this world" (18:46), however, He ﷻ also warned: "O believers, indeed, among your wives and your children are enemies to you, so beware of them" (64:1). In some instances, therefore, the researcher must qualify choice of objectives with adequate Quranic supports and in balance with other objectives and other elements of the framework.

3. **Objectives can be inferred from certain themes in the Revelation.** In this instance, the researcher reflects upon the articles of faith, Quranic stories, similes, narratives, as well as Prophetic messages among others as they relate to his or her area of inquiry. Not all themes and Quranic units (letters, verses, sections, chapters, and other heuristics) will present equal contributions.

The researcher is expected to focus on those parts that express the most relevant objectives given their focus.

4. **Objectives may be inferred from the rituals of Islam.** There is no inquiry that will not, to a greater or lesser extent, be shaped by the objectives of the Oneness of Allah (*tawhid*), prayer, fasting, *zakat* and pilgrimage (*hajj*). The objectives of the acts of worship are often overlooked in methodologies that distinguish between religion (*din*) and world (*dunya*) or ritual worship (*ibadat*) and worldly dealings (*muamalat*). This separation is not only contrary to the Islamic worldview, it is impossible to maintain if one is to remain faithful to the Revelation. The universal applicability of acts of worship to all able bodied and minded believers in every place and time means to establish a social, economic, political and cultural order that prioritises certain objectives within the depths of every individual. To act in the world without understanding these objectives betrays the composite character of creation and the demand placed on the Muslim *ummah* and its membership.

5. **Objectives can be inferred from the wealth of social dealings and relationships expressed in the Quran and Sunnah.** These may include objectives related to marriage, divorce, family, neighbourliness, friendship, kinship, hierarchy, mobility, etc. Alternatively, the researcher may focus on a specific field like economics or financing and therefore consider objectives related to inheritance, ownership, public property and resources, commons, trade, debt, compensation, liabilities, weights and measures, etc. All of these matters have inferred objectives - both explicit and deduced - associated with them, which the researcher could explore through the Cycles of Reflection and critical study of the literature. Those objectives open understandings to yet other objectives that could be expressed in suitable clusters and fields of objectives.

6. **Objectives can be inferred from the various readings (*qira'at*) and even the various rules of recitation (*ahkam al-tilawah*).** For instance, one of the objectives of the allowance of reading the Quran with different Arabic accents as approved by Prophet Muhammad ﷺ is facilitation (Muslim 821). The objective of parallel readings of certain words when the Arabic dots are changed or vowels added, as mentioned previously, is the addition of layers of meaning. These layers support a richer understanding of Quranic expressions and help uncover more objectives. As for the rules of recitation, among the objectives is to stress certain aspects of the meaning via certain sounds, for instance when the reader extends a vowel (*madd*). Another example is the choice of where to stop within a verse, which may offer different meanings for different points and imply different objectives. The allowance of all of these variations also has the objective of dispelling conflict and promoting unity of the *ummah*. Allah commands: "And do not be like the ones who became divided and differed after the clear signs had come to them. And those will have a great punishment" (3:105), and the Prophet ﷺ said: "Read the Quran together as long as you are united around it, but if you start to dispute over it, then do not read together" (Bukhari 7365).

7. **Objectives can also be inferred from the Sunnah.** Throughout a researcher's journey with the Quran, the inferred objectives must simultaneously be linked to the Sunnah. These are not in contradiction - if they are authentic - from the Quranic message and the Islamic framework. All prophetic saying and actions, whether sourced from the Quran or the Sunnah, should be understood in light of their objectives. Whether Prophet Muhammad ﷺ was acting in the capacity of the Messenger of Allah, as a father, husband, nephew, friend, legislator, judge, political leader, military commander, advisor or any other role, his objectives must be understood and applied. There is nothing that he said or did that is void of lessons to learn and

objectives to follow. These objectives will remain relevant until the end of time despite the inapplicability of the exact letter of some of his actions or sayings due to the changing context. In other words, the objectives of his acts and roles are timeless. All of these dimensions are important in revealing the webs of objectives in the Quran and Sunnah and in building the objectives part of the researcher's composite framework.

DISCOVERY OF VALUES IN THE REVELATION

Values are pervasive throughout the Revelation. Every letter has a value in the Quran. Prophet Muhammad ﷺ stated that, "whoever reads a letter from the Book of Allah has earned a good deed (*hasanah*) and each good deed is rewarded ten-fold, I am not saying that '*alif lam mim*' is one letter but rather *alif* is a letter, *lam* is a letter and *mim* is a letter" (Tirmidhi 2910). The purpose of this hadith is for the reader to realise that every letter has intrinsic value and is a building block in a composite understanding. Letters form word, words form verses, verses form chapters and chapters form the Book. The journey of reflection starts with a letter.

As with this example, the Revelation is replete with the importance or worth that Allah ﷻ and His Messenger ﷺ attach to certain things, matters, thoughts, relationships, words, promises, pacts, covenants, beliefs, and so on. Allah ﷻ also states: "And not equal are the blind and the seeing and those who believe and work righteousness and the wrongdoer. Little do you remember" (40:58). Again, positive value is attached to sensing, vision and doing good while negative values are attached to evil actions.

The subjectivity of a believer's values is mitigated and corrected by the guidance in the Quran and Sunnah. The idea is to increase everything that has positive value or good (*khair*), to eliminate or diminish all that has negative value or evil (*sharr*), and to avoid wasting time and energy on anything that has no value. Most values can be classified as positive or negative, but some are neutral or non-values. Values are positive when their dimensions, or what causes them to be positive, are related first and foremost to belief in the oneness of

Allah (*tawhid*) and then to benefit (*nafa*), virtue (*khuluq*), beauty (*jamal*) and all that is good in their conceptual fields. Their opposites: harm (*darar*), lewdness (*fahishah*) and ugliness (*qubh*) are negative when their dimensions are disbelief, loss, damnation, dislike, reprehension, lies, hurt and so on. Allah ﷻ states: "By time, verily, the human being is in loss, except those who believe and do good and counsel each other with truth and counsel each other with patience" (103:1-3). The Prophet ﷺ stated: "The best of you is he who lived a long life and worked righteousness" (Tirmidhi 2330).

The Revelation makes it clear that worldly life (*dunya*) generally has a negative value (loss) for people "with the exception of those who believe and do good and enjoin others to truth and patience" (103:3), in which case the value of time is positive. A perception of value in this world does not necessarily mean value in the real life, which is the Hereafter. Allah says: "This worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the real life, if only they knew" (29:64). In this context, we understand why the Prophet ﷺ said that, "this world is worth - in Allah's sight - less than a wing of a fly" (Tirmidhi 2320).

Direct textual expressions are the researcher's key to inferring values from the Revelation. Words such as good (*khair*), benefits (*nafa*), rectified (*salih*), good deed (*hasanah*), reward (*thawaab*), expression of divine love (*hubb-Ullah*), beauty (*husn*), customarily good (*maruf*), ease (*yusr*) indicate positive values. While words such as evil (*sharr*), harms (*darar*), wrong (*sayyi'ah*), expressions of divine dislike (*makruh*), ugliness (*qubh*), reprehensibility (*munkar*), hardship (*usr*), sin (*thanb*), blameworthiness (*ithm*) indicate negative values. Non-values can be detected in words or phrases such as 'it-is-the same' (*sawa*) or it-is-like (*mithl*).

Reflection on the Sunnah will also guide the researcher to a wealth of values. Consider the *hadith* that states: "Whosoever of you sees an evil action, let them change it with their hand; and if they are not able to do so, then with their tongue, and if they are not able to do so then with their heart – and that is the weakest of faith" (Muslim 49). Thus, the value of direct action is higher than the value of verbal protest, which is higher than the value of simply wishing something

better. Learning and understanding what the Prophet ﷺ valued and hence how he prioritised his words and actions is critical in building this element of the composite framework.

The values that the researcher will focus on will depend on their field of inquiry. For most, the positive dimensions of a value will be associated with the central fields of benefit (*manfa`ah*), virtues (*khuluq*) and beauty (*jamal*) as noted above. These dimensions tend to be integrated in the theory and practice of all types of Maqasid Studies and therefore further details will be presented. Similar to other concepts, benefit (*manfa`ah*) is the core of a web of meanings. These include good (*khair*), blessing (*ni`mah*), clemency (*afw*), etc. This field also includes material expressions of benefit, such as riding of cattle and horses, sea fishing, trade, dwellings and all kinds of wholesome foods including oils, meat, poultry, fruits, vegetable and herbs, and so on. In contrast, there are expressions of harm (*darar*) mentioned in the Revelation like hunger, fear, evictions, imprisonment, usury, and so on.

As mentioned earlier, the primary reference is in the Names of Allah, which bear common meanings with human virtues, albeit with recognition of perfection when related to Allah's attributes. These include mercy, forgiveness, generosity, knowledge, justice, etc. They also include the virtues from the example of Prophet Muhammad ﷺ, such as praiseworthiness, honesty, patience, strength, trust, chastity, bravery, etc. There are also negative virtues that are contrary to these values that manifest in the behaviour of hypocrites, tyrants and the deniers of the truth. The Quran is a differentiator (*furqan*) between positive and negative, good and evil, truth and falsehood, guidance and misguidance, beauty and ugliness, and so forth (2:53, 2:185, 3:4, 8:29, 8:41, 21:48, 25:1).

Finally, beauty also has its own conceptual field as well as a field of opposing meanings. Beauty does not belong to the *maqasid* of "luxuries" (*tahsiniyat*) as some scholars suggested, assessing beauty through a purely legalistic lens. Beauty, defined correctly and connected to other values of faith and morality, is also a central meaning in the field of values and is one of Allah's Most Beautiful Names (Muslim 91). The Revelation is replete with examples of material or physical beauty, including gold, silver, men, women, children, dwellings,

horses, cattle, land, rivers, and many more.

Correctly understood, beauty is not primarily related to material descriptions in the Quran and Sunnah but rather it is foundationally expressed as virtue in the human world and as universal laws (sunan) in nature. Thus, beauty in the human world is related to enjoining what is good and prohibiting what is reprehensible, as well as mercy, patience, heedfulness, honesty, generosity, forgiveness, restraint, and other beautiful traits.

In nature, beauty is associated with universal laws, whose objectives are amenability of all dimensions of nature such as the blessing to use wood and oil for fuel, iron for ships and armour, earth and mountains to build structures and dwellings, seas and winds for sailing, fishing and trade, for cattle for transport and nutrition, and many others. It is to be noted, however, that beauty in the creation of Allah ﷻ is an end in itself, and human awareness is not the sole purpose for its existence. People live and die without having known very much about the intense beauty that Allah has created in the universe not just for human pleasure but for all other creatures for whom beauty is also an important value. "The creation of heaven and earth is more magnificent than the creation of people, but most people do not know" (40:57).

It is to be noted that researching values from the revealed webs of meaning should not contradict with other dimensions of that web, such as the concepts, objectives, universal laws, groups and proofs. An understanding of beauty for example should not contradict with the commands related to chastity and decency, or the higher objectives related to worship and honesty. An understanding of wealth, as another example, should not contradict with the commands related to generosity and help, or the higher objectives related to communal cooperation and giving victory to the oppressed. Deduced values through reasoning cannot subscribe to moral relativism, nihilism, utilitarianism, or any other non-Revelational philosophical approach. In other words, research in values must not apologetically incorporate moral theories that are alien to the Islamic worldview in the name of the *Maqasid*, even if the Islamic approach intersects with other ap-

proaches on some practical ethical judgements. There is literature on values and morality, old and new, that could be useful in this regard.

DISCOVERY OF COMMANDS IN THE REVELATION

The new Maqasid Methodology demonstrates that everything in the Quran and Sunnah may be related to either a positive or negative command or injunction in theory and practice. This is true whether stated as direct imperatives (*awamir*) or prohibits (*nawahi*) in the Quran and Sunnah, as customarily recognised, or inferred based on the webs of meaning through a thorough process of *ijtihad*. Whether directly stated or inferred commands can either be specific or universal, i.e., maxims. The researcher will be seeking to explore both the specific and the universal in their area of inquiry.

In fact, the whole *Shariah*, which defines the Islamic way of life, is often over-simplified in the positive and negative commands in the explicit textual expressions of the Revelation. Many jurists labelled these as the 'verses of the rules' (*ayat al-ahkam*) or the legislative verses of the Quran, totalling 200 to 500 verses (estimates differ) and a few hundreds of *ahadith al-ahkam* or Prophetic narrations with legislative content. Clearly this is only a small portion of the possibilities for inferring commands. The Maqasid Methodology emphasises other fundamental elements of the *Shariah* that have to be considered in relation to every command, namely: the concepts, objectives, values, universal laws, groups and proofs. The integration of these elements in webs of meaning as they apply to the researcher's inquiry does not confine the commands to the limited domain mentioned above and allows for appropriate dealing with changing circumstances. This expansion is necessary for an understanding and application of the commands that are comprehensive, authentic and guided.

In the Quran and Sunnah, specific commands are expressed in a number of ways and forms. These include command (*amr*), prohibition (*nahy*), decree (*kitabah*), forbiddance (*tahrim*), advice (*waseyah*), duty (*fard*) and limit (*hadd*). Examples of each follow: the command (*amr*) to fulfil trusts toward those who are owed (4:58, Muslim 143); the prohibition (*nahy*), to desist from lewdness (*fahishah*), wrong-

doing (*munkar*) and aggression (*baghy*) (24:19, 49:9, Bukhari 2812, Haithami 5320); decree (*kitabah*) to fast (*siyam*), prepare wills (*wasiyah*) and practice fair retribution (*qisas*) (2:178, 2:180, 2:183, Ahmad 2642); forbiddance (*tahrim*) in marital relations of certain partners that are of specific relations, committing murder or theft, associating others with Allah, disrespecting your parents (6:151-152, 17:23, 17:32, Bukhari 2766); advice (*wasiyah*) with regard to the laws of inheritance (4:12, Bukhari 6746); obligation (*fard*) of zakat on the believers and restitution (*kaffarah*) (9:103, Bukhari 4347); and, limits (*hudud*) with regard to the rights of women in marriage and divorce (2:29-30, 65:1, Bukhari 2493).

In contrast to these specific forms, some commands are expressed as maxims or universal truths. These represent broad meanings that guide command application under diverse contexts. Examples of such maxims include the following Quranic injunctions: there is no compulsion in matters of faith (2:256), no soul shall bear the burden of the responsibilities and accountability of another (6:164, 17:15, 35:18, 39:7, 53:38), Allah does not obligate a person beyond their capacity (2:286, 65:7), so he who is forced without intending transgression or enmity there is not blame on them (2:173, 5:3, 6:145, 16:115), there is no shame on the blind, handicap or sick (9:91, 24:61, 48:17), and so on.

The Prophetic tradition also presents a number of these maxims, said beautifully, including, for example, that: "actions are by their intention and to each individual is what they intended" (Bukhari 1), "there shall be no harm to oneself or to others" (Ibn Majah 2341, Ahmad 2865), "ease matters and do not make them difficult and give good tidings and not discouragements" (Bukhari 69), "do not sell what you do not own" (Tirmidhi 1232), "everything that intoxicates is forbidden" (Bukhari 4343). These maxim-commands, like their counterparts in the fields of the concepts, objectives and values are central in the web of Revelational meanings, and ought to reign over specific commands, meaning that the specifics cannot contradict the universals if the integrity and spirit of the Revelation is to be safeguarded.

The researcher will find commands, whether specific or general, expressed in *hadith*, verses, stories, similes, narrations of life and the

Hereafter, praise or shame, reward or punishment, good or evil, benefit or harm, among many others. To illustrate further, let us take the example of commands potentially derived from stories and similes. Commands inferred from stories or narratives may relate to the mission of the Prophets like the command to call people to Allah and speak the truth. From the stories of Mary ☝ and Joseph ☝ the command for chastity is emphasised. From those of Yaqub ☝, Ayub ☝ and the wife of Pharaoh there are commands regarding patience and perseverance.

Commands can be inferred from similes through the comparisons that they make between different things to drive a specific point. For examples: the prohibition of backbiting for its likeness to eating the flesh of your brother (49:12); the command to speak kindness and beauty for its likeness to a beautiful tree (14:24); and, the command to guard what benefits people for its likeness to that which finds its roots in the earth (13:17). The Sunnah is also a rich source of commands through similes. The Prophet ☝ said: "Tie your camel, and place your trust in Allah (*tawakal*)" (Ibn Hibban 731), pointing to the rules of causality while placing full trust in Allah. The Prophet also said: "The believer is his brothers mirror" (Abu Dawud 4918), pointing to commands of honest advice.

It is important to understand that commands are not necessarily associated with material duties, some are associated with the work of the heart while others must entail both heart and action as above. A command does not preclude the injunction to look, consider, see, believe, heed, think, show gratitude, enjoy, humility, etc. There is no separation in the Revelation between a believer's actions and the state of his/her heart. The two must complement each other. The state of the heart, however, is given primacy even when action is not possible or contrary to the Revelation. Allah ☝ states: "Whoever disbelieves in Allah after his belief, except for one who is coerced while his heart is secure with faith" (16:106) meaning that the heart takes precedence over verbal and physical expressions when there is no other choice.

When referring to this scholarship, the researcher must have the capacity to differentiate between the commands that are part of the Revelation's textual expressions and those which were the result of *ij-*

tihad. This does not mean to imply that the outcomes of *ijtihad* are not binding, but rather that they are not sacred and therefore, subject to error and liable to change with changing conditions and contexts. All inferences, whether inherited or contemporary must ultimately yield to the textual expressions in the Revelation. The textual expressions in the Revelation are absolute but *ijtihad* is not.

DISCOVERY OF UNIVERSAL LAWS IN THE REVELATION

In its literal expression, universal laws (*sunan*) are mentioned 11 times in the Quran in one variation or another of its Arabic root. That said, much of the Quran could be understood in terms of universal laws when the discernment of the dynamics and divine patterns in history, nature, humans and all other dimensions of existence is possible. These mentions imply one of two classifications of universal laws. The first is related to all matters of divine intervention, which we must acknowledge and understand but cannot predict or emulate. Examples are the prophetic miracles and natural destruction of sinful cities. The second is related to the laws, systems and patterns related to the movement of the universe and its events based on fundamental and unchanging truths which Allah ﷻ has granted as a measure of mercy and facilitation so that all life can find meaning, consistency and stability. Examples are the universal laws of change, victory, diversity, prosperity, etc.

The best understanding and expression of these universal laws can be found in the life of Prophet Muhammad ﷺ as the exemplary embodiment of the message and mercy for the Muslim community, indeed mercy for the worlds, whose entire life was aligned with these truths. This alignment manifested itself in his ﷺ dealings with people, animals, nature and the spiritual world at all levels. His life is therefore full of lessons about how to successfully navigate and align ourselves, individually and collectively, to the divine universal laws.

Every researcher will have a different focus regarding which universal laws apply most directly to their area of inquiry. The key method is to reflect upon the general laws that relate certain premises with certain outcomes. The Revelation uses a number of methods that en-

able the discovery of universal laws, including conditional statements (*shurut*), divine concluding statements (*tadhyil*), or linking certain actions with certain outcomes (*aqibah*) in a verse, simile or a story. It is also possible to go beyond direct expressions and to infer universal laws from understandings of the dynamics of causes and effects in the Revelational expressions and the webs of meaning that emerge from constructing robust composite frameworks.

Careful analysis of the laws as textually expressed and inferred from the Revelation shows that universal laws are unified and comprehensive even if they take different forms, i.e., whether natural and social. For example, the law of balance (*sunnatu-tawazun*) takes a number of forms in the natural manifestations of plants, seas, animals, planets, as well as in its application to humans in the realms of justice, equity, force and peace, among others. Allah ﷻ states: "And the sky He has raised and set the Balance; that you not transgress the Balance; and establish measure with equity and do not negatively alter the Balance" (55:7-9). Thus, it is the same balance that gages all created matter underscoring the connectivity and wholism of creation. The life story of the Prophet ﷺ is a true example of seeking balance in all matters, and this is a key in understanding his speeches and action.

The Quran and Sunnah are critical references for understanding the universe. While the Quran is certainly not a book of social or natural 'sciences' as the fields are defined today or in any other era, it does contain knowledge that is foundational for all human knowledge. On a general level, knowledge related to universal laws conveys the perfection and balance of all creation, while on a more detailed level it presents the laws that apply to specific parties and how those laws interact to form a unified and harmonious whole. For example, the *law of communities'* states that all creatures in land and sea form communities like ours (6:38). This law is focal for those dealing with plants, animals and nature, and even more broadly considering the pervasiveness of human interactions with these communities. Another example is the *law of destruction of corrupters* on earth, for which the Revelation occasionally provides specific names and geographic locations (25:38). Such destruction

can result due to exceptional, divine interventions or on account of the natural defiance of creation through the universal laws that act against certain parties who violate objectives, values, commands and proofs. This is linked to the universal law that states that, "no amount of wealth, strength or worldly influence avails people against Allah" (40:82), and the universal law of sanction, "whoever comes [on the Day of Judgement] with a good deed will have ten times to his credit, and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged." (6:160). Understanding universal laws is a complex and extensive undertaking but one that can make major contributions to our understanding of the world today and to Strategic Studies on all levels.

The Quran and Sunnah are also critical references for our understanding of what it is to be human – the very core of most sciences and social sciences. The universal laws related to the original disposition of humans (*fitrah*) provide complex and comprehensive ideas about what it means to be human. There are many dimensions to human original disposition that Allah ﷻ made intrinsic to human beings in every place and time. The Quran refers to human beings in a number of different ways, each with its unique but interrelated conceptual field including *bashar* (3:79) which is associated with good news, skin, an-invitation-to, people, direct contact, sound structure, hearing, vision, heart; *insan* (4:28) which is related to forgetfulness, weakness, turns to Allah in crisis, loses hope, unjust, created from clay, prays for evil out of ignorance, argumentative and impatient; and, *Ibn-Adam* (7:26, literally: child of Adam), which is associated with lineage, dignity, piety, in need of physical, material and moral support, vulnerable to temptation/capable of receiving guidance and has enemies. These are just some of the related concepts and their associated meanings. The key idea is that all of these references are associated in one way or another with a universal law and represent different dimensions in defining this composite (*murakkab*) creation of Allah. It is incumbent on any serious researcher to identify and discover the composition of these conceptual fields and the webs of meaning to which they give rise so that scholarly productions are

representations of truth in theory and practice.

Continuous reference to the Revelation regarding the nature, characteristics, traits, behaviours and relations of human beings is a necessary project for all social and natural sciences where the definition of what it is to be human is at the centre of academic inquiry. Important research and practical outcomes are based on an understanding that represent the Islamic worldview. Therefore, the redefinition of human nature to encompass important guidance in the Quran and Sunnah is foundational for the critique and reconstruction of contemporary disciplines, discussed in the next chapter, and their implications for our lives. This does not diminish the many achievements of modern science; it serves to point to the importance of universal laws that ought not only to be integrated into these sciences but that actually integrate the sciences themselves into a unified whole and guide them when they attempt to theorise at the higher level of thought.

It is also important to distinguish between human devised theories with their temporal designations and the definitive universal laws revealed in the Revelation. Contemporary methodologies impose certain steps to demonstrate the probability of a particular proposition or thesis until it establishes itself in the mainstream as fact. This means that all scientific theories are amenable to evolution and displacement whereas universal laws are fixed, i.e., impossible to evolve or replace. Allah ﷻ states: "The universal law of Allah regarding those who previously passed; and you will never find exchange in the universal law of Allah" (33:62). Allah ﷻ also states: "But you will never find any exchange for Allah's universal law and you will never find alteration in Allah's universal law" (35:43). In light of this, human devised theories cannot claim to be universal without divine authority. Simply because a theory represents the greatest extent of human knowledge - or hegemony - at any historical moment does not mean it is universal. Universalism must respect the laws of unchangeability, consistency, stability and complete harmony with all other laws of creation. This is what the universal laws of Allah are.

DISCOVERY OF GROUPS IN THE REVELATION

Groups (*fi'at*) in composite framework are the actors – both human and non-human and seen and unseen – that are mentioned as distinct categories and have certain roles in the Revelation. Any inquiry into the Quran and Sunnah will necessarily entail the exploration of relevant actors, their nature, traits, behaviours, roles and interactions. The main challenge when it comes to the human realm is to understand the diverse and complex ways that groups, whether individuals or collectives, are depicted and even more, how such depictions are eternally and universally relevant. In other words, what are the objectives of revealing certain truths about different groups? The concept of *human*, as explained in the previous section, demonstrates the complexity and multidimensionality of even the most basic understanding of the group/category of the "children of Adam" (*bani-Adam*). Whatever the descriptor of a group or its designation, the Revelation speaks truth to that groups's form, impact and objectives. As with all other elements, groups may be discovered through their direct textual expression or through inference based on the webs of meaning that emerge from a well-constructed composite framework. Textually expressed groups can be classified in three broad categories including human, non-human and unseen.

In the human category, there are many important sub-classifications. The discussion below will present some of the more salient of these classifications as guidelines for the researcher/*mujtahid* to expand on. This list is far from exhaustive and the researcher exploring a specific area may well uncover many more. Nevertheless, major groups in the Quran tend to be identified under the following designations: Human groups and non-human groups.

HUMAN GROUPS

1. **Proper name** – this is a group of very unique individuals that are mentioned in the Quran by their proper names. Mention by name, in the Words of Allah, denotes singularly in good or evil. The group mentioned by their names on the good side have a distinction of honour and unique qualities. The corrupt, wrong-doing or evil group ad-

dressed by their name in the Quran are singular in their evil, namely, Haman and Qarun (29:39, 40:24). Usually, however, those are called in reference to their sayings or actions, such as "the disbelievers" (2:6), or "those who said that Allah is greedy" (3:181), or by a nickname that has a particular connotation, such as "Abu-Lahab" (the one with fire, 111:1) or pharaoh (29:39, 40:24).

Good names include all those described as messengers and prophets, as well as Mary ☙, Zaid (as) and Luqman (as) and the angels Gibril (as) and Michael (as). The significance and divine preference of some prophets is explicitly mentioned. For example, Allah ☙ states: "Those messengers - some of them We preferred over others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the Son of Mary, clear proofs, and We supported him with the Pure Spirit" (2:253), "Verily, Ibrahim was an Ummah, devout to Allah, truthful, and he was not of those who associate anything with Allah" (16:120), and "Verily, We have revealed to you [Muhammad] as we revealed to Noah and the prophets after him. And we revealed to Ibrahim, Ismael, Ishaq, Yacoub and al-Asbat, Isa, Ayoub, Yunus, and Harun and Sulaiman and We gave Dawud the Psalms" (4:163).

2. **Relations** – Some groups are identified through their relations to others. In such cases, the expressed relation is emphasised for a particular purpose. On some occasions, this occurs to emphasise affinity to a group or individual, in others to demonstrate distance. Sometimes the designation is general as in kin (*ahl*) or family (*aal*), and sometimes it is specific as in son, daughter, wife, brother, sister, mothers, fathers, etc. Allah ☙ states: "When the wife of Imran said, 'My Lord, verily, I have dedicated to You what is in my belly, consecrated, so accept from me. Verily, You are the Hearer, the Knower" (3:35). He ☙ also states: "And We revealed to the Mother of Moses to suckle him but when you fear from him, cast him in the stream and do not fear and do not grieve. Verily, We will return him to you and will make him one of the messengers" (28:7).

3. **Lineage** – A group can be identified by its lineage. This group is relatively easy to identify because their designation is always preceded by *bani* denoting children-of so and so, and the singular: *ibn* (son of) or *bint* (daughter of). It includes designations like bani-Adam, bani-Israel, bani-Yacoub, etc. Likewise, in the Sunnah, all tribes and their related branches are identified in this way. For example, Quraish, Hashem, Kinanah among numerous others.

4. **Archetype** – The Quran refers to some groups by designations that are archetypical. These individuals and groups represent examples that have key qualities that can be found throughout the ages. They include Pharaoh, Queen of Saba, Zul Qarnain, Aziz (minister), Malik (king), among others. When such designations are employed, the emphasis tends to be on understanding the qualities that are associated with these archetypes from the narratives of the Quran and Sunnah. In some cases, these archetypes are the epitome of corruption as in the examples of Pharaoh, Haman, Qarun and in others they are the ideal of benevolence as in the examples of the Queen of Saba, the Aziz who took in Prophet Yusuf ﷺ, Zul Qarnain and others.

5. **Religious affiliation** – These are groups identified by a general designation of system of belief. They include Muslims, Jews, Nazarites and Sabians. Allah ﷻ states: "Verily, those who believe and those who are Jews, and the Nazarites and the Sabians, who believe in Allah and the last day and works righteousness, will have their reward with their Lord and there is no fear on them nor shall they grieve" (2:62). These are also distinguished as the People of the Book (*ahl al-kitab*) which amalgamates the sub-categories of Jewish and Nazarite. Allah ﷻ states: "Say, 'Oh People of the Book, come to a word that is equal [shared] between us and you, that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' So, if they turn away, then say, 'witness that we are Muslim'" (3:64). When parties are referred to by a religious affiliation, it draws attention to lessons learnt from their stories, as well as their beliefs, ways of life, behav-

iours, dominant actions, historical role and all other matters that are (or ought to be) determined by this affiliation.

6. **Social function** – This category identifies groups by their main role or contribution in life. It could be a vocation or a granted or acquired role. It includes such designations as rulers (*hukkam*), scholars (*ulama*), those-who-struggle (*mujahidin*), soldiers (*junud*), kings (*muluk*). For example, Allah ﷻ states: "And do not consume your wealth unjustly between each other and lure with it the rulers that you may consume a part of people's wealth with iniquity and you well know" (2:188). The designation of a certain class of people as rulers, like any other group identified by their social function, is associated with certain objectives, concepts, commands, values, and so on. Any form of rulership has to be assessed positively or negatively based on the framework set in the Revelation.

7. **Social circumstance** – Groups are defined by their social circumstances when the Revelation refers to them as the poor (*fuqara*), orphaned (*yatama*), captives (*asra*), wayfarers (*abiri sabil*), inclined hearts (*mu'alafah qulubuhum*), rich (*aghinya*) and numerous others. For example, Allah ﷻ states: "Give to the orphans their wealth and do not exchange the inferior for the good [of theirs], and do not consume their wealth into your wealth. Verily, that is a great sin" (4:2).

8. **Dominant quality** – There are many groups in the Quran and Sunnah that are identified by a dominant trait or behaviour. This includes the believers (*mu'minun*), disbelievers (*kuffar*), those who follow the prophets with excellence, those who sever what Allah has commanded to be joined, those who conceal a portion of the Book, those who spend their wealth in the way of Allah, those who migrate for the sake of Allah, and so on.

9. **Ethnicity, tribe or tongue** – These groups are encompassing of entire populations whether by ethnicity, tribal affiliation or language. It includes such examples as the Romans (*rum*), Bedouin Arabs (*al-*

a'rab), Arabic speaker (*arab*), non-Arabic speaker (*a'jami*), among others. Allah ﷻ states: "O you people, verily, We created you from male and female and made you into ethnicities and tribes that you may know one another. Verily, the most dignified among you with Allah is the most heedful. Verily, Allah is knowing, acquainted" (49:13).

It is important to recognise that these classifications are not mutually exclusive. In fact, they will and must overlap, not only as one goes from the general to the specific but as each classification is associated with core concepts, objectives, values, universal laws, proof and indeed, other groups. For example, the party of scholars (*ulama*), which can be male or female, of any ethnicity, with multiple relations and perhaps roles, is associated with the concepts of belief (*iman*), knowledge (*ilm*), truth (*haqq*), teaching (*talim*) among others. These concepts are linked to yet other concepts and elements of the composite framework, which collectively give rise to robust understandings of the party under investigation. In turn, these understandings are useful for comparison with contemporary forms even when designations change to suit the times or respond to hegemonic narratives.

NON-HUMAN GROUPS

Groups in the Quran and Sunnah are not limited to human categories. The Revelation is replete with references to a wide variety of plants, animals, sea creatures, earthly bodies like mountains, rivers, seas, valleys, gardens, and celestial bodies like the sky, sun, moon, stars, orbits, meteoroids and planets. The Revelation makes clear that all created matter glorifies the Creator, including thunder (13:13) and shadows (13:15). Animals, including insects, are presented as creatures that receive revelation (16:68; 27:18-19). In their social dimension, we are told that living creatures form communities like ours (*ummam amthalukum, 6:38*). Therefore, all created matter must be a part of the researcher's perceptualisation of parties/groups and the interactions among them. Allah ﷻ states:

And there is no treading creature in the earth or a flying creature that flies with its wings except that form communities like yours; We have not overlooked anything in the Book, then to their Lord shall they be gathered (6:38).

And there is no treading creature on the earth except that its sustenance is with Allah, and He knows its place of settlement and farewell. All is in a clear Book (11:6).

Until, when they came upon the valley of ants, an ant said, 'O ants, go into your dwellings so that you are not crushed by Sulaiman and his soldiers, while they are unaware (26:18).

Do you not see that Allah is glorified by whoever is in the skies and the earth, and the birds in procession, each knows its mode of glorification and Allah is knowing of what they do (24:41).

The stories of the Prophets, including that of Prophet Muhammad ﷺ, include many interactions with nature and all of its diversity. For example, Prophet Muhammad ﷺ defended the character of his she-camel when his companions accused her of being stubborn, to which he responded that stubbornness was not part of her character. In fact, he trusted her sense on notable occasions (Bukhari 2731). He defended the character of a horse, who was similarly accused and said that he found the horse was as stable as a sea when he rode him (Bukhari 2862). He told his companions that Uhud - a mountain outside Medina - loves him and he ﷺ loves the mountain back (Bukhari 1481).

All of Allah's creation has intrinsic value. This does not betray the facilitations (*taskhir*) and ease (*tashil*) with which Allah created all things to support human life, but rather it insists on correct perceptions and attendant stewardship and responsibility toward all of Allah's creations and the majestic balance that is critical for all life.

UNSEEN GROUPS

All the groups referred to thus far are part of the seen world. The Revelation, however, makes numerous references to the unseen (*ghaib*). In fact, believing in the unseen is an indispensable requirement of faith. Allah ﷻ states: "This Book, no doubt, contains guidance for the heedful, who believe in the unseen [*ghaib*], and establish prayer and of what we have granted them they spend" (2:2-3). This realm of the unseen is vast, Revelation confirms, and has very important and real implications for life and our perceptualisation of it. The groups of the unseen include angels (*malaikah*), devils (*shayatin*), unseen beings (*jinn*) and soldiers of Allah (*junud-Ullah*), among others.

The group of angels have a major role in the Revelation. Allah ﷻ states: "All praises to Allah, cleaver of the skies and the earth, [who] made the angels messengers having wings, two, three and four, increasing in creation as He wills. Verily, Allah is over all things able" (35:1). He ﷻ also states: "And He is the subjugator over His servants, and He sends over you preservers [guardian angels], until when death comes to one of you, Our messengers take him, and they do not fail" (6:61). Not only are the angels with us in life and death, they actually have an active role in human well-being. Consider the verse: "Verily, those who said, 'Allah is our Lord,' then remained upright, the angels descend on them [saying] do not fear and do not grieve and joyfully receive the tidings of Paradise, which were promised. We are your guardians in the life of this world and in the Hereafter. And you will have therein what your souls desire and you have in it what you request, a grant from a [Lord who is] forgiving, merciful" (41:30-32). Allah ﷻ also informs us about the two angels, Harut and Marut, who descended to carry some high knowledge to the People of Babylon. "Magic was not part of the knowledge that was revealed to the two angels at Babylon, Harut and Marut. They do not teach anyone unless they say, 'We are a trial, so do not disbelieve'" (2:101). Angels also play an important role in battles on the side of the righteous. He ﷻ states: "When you said to the believers, 'Is it not satisfying for you that your Lord should extend you by three-thousand angels sent down?" (3:124). There is another special party, The Highest Council, who glorify Allah, ask for forgive-

ness for those who repent, and 'debate' matters related to creation and worship (37:8, 38:69, 40:7, Tirmidhi 3235).

Similarly, the reader is introduced to the devil or *shaytan* early in the Revelation. One of the earliest events in human history involves interaction with the devil. Allah ﷻ states: "So the Shaytan caused them to falter, so he brought them out from that within which they were, and We said, 'descend, each an enemy to the other, and you have in the earth a settlement and pleasurable means for a time'" (2:36). Thus, like the angels, the devils have a strong albeit non-physical influence on human life and humans are repeatedly warned to be cautious. Allah ﷻ states: "O Children of Adam, do not let the *Shaytan* seduce you as he evicted your parents from Paradise, robbing them of their coverings to show them their shame. Verily, he sees you, he and his tribe, from where you do not see them. Verily, We made the devils guardians of those who do not believe" (7:27).

Another group that we learn of are the *jinn* or unseen beings. They were created before humans and lived on earth and in the heavens. These can be good- or evil-natured. Some are believers and some are not. Allah ﷻ states: "And the jinn We created earlier from scorching fire" (15:27). He ﷻ states: "And there were people from among the humans who sought succour from people from among the jinn so they [only] increased them in exhaustion" (72:6). The power of the jinn is not boundless, even though the Quran teaches that they have the ability to touch the highest levels of the "lower heaven" (67:5). A delegation from them heard the Quran from Prophet Muhammad ﷺ. Allah ﷻ states: "And [mention, O Muhammad], when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, 'Listen quietly.' And when it was concluded, they went back to their people as warners" (46:29), and they were also challenged to produce something like the Quran; "If humans and jinn were to gather to bring the like of this Quran, they could not bring its likeness even if they were to each other assistants" (17:88).

As a final example, unseen groups include Allah's soldiers or *junud-Ullah*. These soldiers serve Allah in a number of ways that influence human life and outcomes. Allah ﷻ states: "Then Allah sent

down tranquillity on His messenger and the believers and sent down soldiers that you did not see and punished those who disbelieved. And that is the desert of the disbelievers" (9:26). He ﷻ also states: "O believers, remember Allah's blessings on you when soldiers came to you, so We sent on them a wind and soldiers that you did not see and Allah is ever seeing of what you do" (33:9). This party of the unseen has played a major role in Muslim battles in the past. Although there is no way to verify their interventions in reality, it is important that we recognise their existence and the fact that they can play an important role by the will of Allah. This does not mean to ignore the material means and depend on external forces, but rather to know that the causal logic that humans follow is a special case of a complex logic in the universe that include non-material elements. These non-material elements would be the best way to interpret events that our causal and probabilistic logic cannot explain.

A final note with regard to unseen groups, is that all of these beings can transmute (*tamathul*) into seen forms, including humans. Allah ﷻ informs us in the narrative of Mary: "And she took, in seclusion from them, a screen. So, We sent to her Our spirit [angel], so he transmuted for her as a sound human" (19:17). There are similar examples in the Sunnah. In a well-known Prophetic narration, the angel Gabriel approached the Prophet ﷺ to ask about belief (*iman*), submission (*islam*) and excellence (*ihsan*). At the end of the exchange, when the questioner left, the Prophet ﷺ asked his companions to call the man back, but they could not find him. The Prophet then informed them that it "was Gabriel who came to teach you the divine way (*din*)" (Muslim 7).

DISCOVERY OF PROOFS IN THE REVELATION

A proof (*hujjah*) is a truthful and well-structured argument. Proofs are an important dimension of Quranic teachings that serve to establish belief, integrate related elements, guide correct logic and structure, warn against fallacious arguments and draw attention to matters that require further observation and study. Any purpose with which the researcher approaches the Revelation will necessarily have associated proofs. This element of the composite framework demonstrates how

arguments around any specific inquiry are supported, structured and articulated. When the Maqasid Methodology is applied correctly and comprehensively to address a specific issue, the resulting conclusions may be considered proofs. This is because the arguments of the researcher draw on an integrated understanding of the key elements that necessarily lead to the ultimate proof of the Oneness of Allah.

Proofs are mostly detailed in narratives or alluded to by reference to one or more of their constitutive parts, leading the researcher on a journey of discovery and observation. It is easiest to identify proofs and their constituent parts when there are direct textual expressions like proof (*hujjah*), warrant (*borhan*), knowledge (*ilm*) and most abundantly sign (*ayah*). Allah ﷻ states: "We will show them Our signs/proofs in the horizons and in themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is over everything witness?" (41:53). A proof is comprised of suitably ordered premises and a solid conclusion. All proofs concerning any matter must inevitably conform to the ultimate proof of One Creator – Allah. This is similar to the ultimate objective for humans and *jinn*, which is to worship Allah. All proofs not only demonstrate the existence of Allah, but His Oneness (*tawhid*). Allah ﷻ states: "If there was in them [skies and earth] deities except Allah, they would be corrupted. So, glory to Allah, Lord of the Throne, regarding what they ascribe" (21:22). He ﷻ also said: "Say: If there was with Him other deities as they say, they would have sought a way to He who possess the Throne" (17:42). Although the premises of these two verses are different, the conclusion is the same. The multiplicity of premises and modes of argument are important features of Quranic proofs.

In constructing the composite framework, the researcher is not only seeking the proofs related to their inquiry but learning from and respecting the method of proofs in the Revelation. Proofs that are detailed in narratives involve clever argument with those who reject belief. In these examples, the content, ordering and etiquette of argument will be most useful to the researcher. For example, consider the argument that was exchanged between Prophet Ibrahim ﷺ and his people. The Quran states:

And his people argued with him. He said, 'Do you argue with me about Allah and He has guided me. And I do not fear what you associate with Him except as my Lord should will something. My Lord has all-encompassing knowledge, will you not then recall?

And how should I fear what you associate and you do not fear that you have associated with Allah that for which He has not sent down to you any authority? So, which of the two parties has more right to be secure, if you [really] know?

Those who believe and do not cover their belief with injustice. It is they for whom there is security and they are guided.

And that is our **proof** *that We gave to Ibrahim for his people. We raise by degrees who We will. Verily, your Lord is wise knowing (6:80-83).*

The core proof in this narrative concerns the question of who has the right to be most secure in their faith and life. We learn that good argument is based first on guidance, second on the authority of its source and third on knowledge. The argument links justice with security from fear. In other words, those who are just have nothing to fear. Such security is not limited to the worldly realm but more significantly in a wholistic manner that involves one's relationship with Allah. In fact, Prophet Muhammad ﷺ had linked this narrative with another verse in the Quran, which states: "And [mentioned Muhammad], when Luqman said to his son while he was advising him, 'O my son, do not associate anything with Allah. Verily, association [with Him] is a great injustice" (31:13). Thus, the greatest injustice is to associate anything with Allah and in doing so to compromise genuine security, i.e., the freedom from fear.

   All manner of proofs has been provided in the Quran and elaborated further in the Sunnah. Allah ﷺ states: "And those who have no knowledge say, 'Were it not for Allah to speak to us or there comes

to us a sign.' As such spoke their predecessors, their hearts resemble each other. We have shown the signs to a people who are certain" (2:118), "And to whomsoever We give long life, We reverse in creation; what, do they not have any understanding?" (36:68), "Do they not walk on earth and reason about they see" (12:109, 40:82, 47:10), "Do they not walk on earth and have hearts by which they could reason or ears by which they could hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts" (22:46). The signs (*ayat*) of Allah are prolific and pervasive. Those with certainty start with the premise of belief and therefore exercise a unique logic when they approach any inquiry into the Quran or its references to reality. Either they accept the proof for what it is in the Revelation, or they set out to demonstrate its details in reality so that its mention can more fully contribute to the rectification of lived experience. All proofs, whether detailed in the texts or detailed by further study confirm the truth of belief and Revelation. For example, Allah ﷺ states:

Verily, in the creation of the skies and the earth, and the alternation of night and day, and the ships that run in the seas with what benefits people, and what Allah has sent down from the sky of water so He revived with it the earth after its death and spread within it from every treading creature, and the dispensation of winds and the enabling clouds between the sky and the earth, are signs for a people that reason (2:164).

And of His signs that He created you from earth, then [behold] you are human beings proliferating (30:21).

And of His signs is that He created for you mates of your beings [essence] that you may find tranquility with them and placed between you friendship and mercy. Verily, in this are signs for a people who think (30:22).

And of His signs is the creation of the skies and the earth and

the difference of your tongues [languages] and your colours.
Verily, in this are signs for the knowers (30:23).

Abu Dhar ﷺ narrates: "The Prophet ﷺ taught us knowledge related to everything, including birds" (Ahmad 21361).

The researcher can take these signs as given or if they are directly relevant to their field of inquiry, they can set out first to examine their expanse in the texts and then to study their pristine qualities, those that respect *tawhid*, in reality. The detailing of any of these signs in the form of robust arguments will necessarily integrate all elements of the framework and will express dense internal linkages and infinite possibilities for cross-referencing.

In doing so, proofs must balance general wholistic truths (*kuliyyat*) with the details (*tafsil*) of those truths. When the Revelation presents a proof, it is accompanied by constitutive parts as mentioned above. These parts may be found grouped together or they may be spread throughout the text and its references to reality. For example, a general truth is the condition of collective decision making or *shura* for "those who have believed and upon their Lord they rely" (42:38). *Shura* may certainly be studied from within the Quran and Sunnah, but Allah ﷺ makes a profound reference to nature in His choice of a word that alludes to honeybees. The literal definition of *shura* is the '*extraction of honey from its source',* meaning that collective decisions have to be consensus-seeking, beneficial and illuminating. Not only that, it points to the world of honeybees, which contemporary scientific studies have found to express the best decision-making processes in the biological world.

Proofs must also seamlessly integrate cause-and-effect with objectives. Continuing with our example of the honeybee, albeit a different argument, we can see how proofs integrate and balance arguments within them causality and teleology. Quranic arguments do not have a 'rather than' logic. Explanations of things and events are not based only on causes by which they arise but also by the purposes they serve. Allah ﷺ states: "Then eat [inspiration to the honeybee] from all the produce, so follow the ways of your Lord with humility. Out of its belly comes a drink of different colours, in it is a healing for people. Verily, in this is a sign for a people that think" (16:69). Thus, there are causes for the existence of honey and its varieties as well as purposes for that existence. The webs of meaning to which composite frameworks give rise will necessarily reveal both causality and teleology and the large webs of meanings connected to these two proofs.

Proofs also serve to demonstrate fallacious arguments. Such arguments are associated with parties that do not start from the premise of belief and therefore the Oneness of Allah (*tawhid*) and the truth of His word. Recall that the greatest injustice is recognised as the association of anything with Allah ﷺ because that is the very act that leads to denying the truth, fragmenting creation and corrupting the earth for short term or exclusively worldly gains. Revelational proofs reveal a number of fallacious arguments that occur as a result, including the following:

1. **Irrelevance fallacy –** claiming that something is happening because of something that is completely unrelated as when it was argued that the family of Lot were driven out of town because they purify themselves (7:82, 27:56).

2. **False causality –** attributing a cause that has nothing to do with the result as when the bad luck of Pharaoh and his people was attributed to the presence of Moses ﷺ (7:131).

3. **Personal attack –** referring to personal characteristics in a negative way to detract from the challenger as when Pharaoh attacked Moses for his speech impediment (43:52).

4. **Popularity argument –** referring to the popular positions as if they are truths as with those who claimed they had never heard about Allah before so He must not exist (23:24, 28:36, 38,7).

5. **False pride –** giving something or someone importance that is undeserved as when Pharaoh was furious when magicians

prostrated to Allah without his permission (7:123, 20:71, 26:49).

6. **Intangible consequence –** believing that something will happen or can be avoided through a specific action as when those who refused to fight thought it would spare their lives (3:154).

7. **Emotional appeal –** using argument to sway emotions rather than presentation of fact and truth as did the man who appealed to Moses because he was of his people despite being in the wrong (28:18).

8. **Lack of evidence –** claiming that a position is untenable because of lack of evidence when such evidence is available but obscured for some reason or another as occurred when some people from among the People of the Book conceal or write parts of the book themselves (3:78).

9. **Selective evidence –** using only evidence that supports one's biases as opposed to the truth as the one who argued with Ibrahim ﷺ bringing forward only evidence that would vindicate his claim (2:258).

10. **Personal projections –** occurs when an argument reflects one's own qualities and biases as opposed to the truthful qualities of the subject of inquiry as when some of the Jews said the hand of God is tied, exalted He be, since the truth is that they are the ones whose hands are tied and are stingy (5:64).

11. **Generalisation –** making broad statements without the evidence to support them as indicated in the warning that eloquent speech does not translate into truth or amicability (2:204).

12. **False dilemma –** the presentation of a position as an all-or-nothing proposition as when the Jews accuse the Christians that they on to nothing, and the Christians accused the Jew

that they are on to nothing, presenting a false dichotomy between all truth or no truth (2:113).

13. **Circular argument –** occurs when an argument begins with a *false* proposition that it is seeking to end with, as when the Shaytan said to Allah ﷻ that "because You have put me in error, I will entice them on earth and I will mislead them all" (15:39) or when those who commit immoralities claim that Allah has commanded them to behave as such (7:28). Both cases start with the false proposition that they are trying to end up with. Circular arguments are not considered a logical fallacy when their starting proposition is truthful.

These are several of the more important fallacies that the Revelation conveys through its presentation of proofs. The researcher can utilise these lessons in two major ways. The first, is to avoid these fallacies in the construction of his or her own arguments, and the second, is to recognise these fallacies in the positions of other researchers and practitioners.

In contrast to all other elements of the composite framework that can be studied piecemeal, proofs demand comprehensive attention to the Revelation and careful construction of each of the elements so that their integration results in accurate and multi-dimensional webs of meaning. The realisations that emerge from these webs are considered proofs on a spectrum of validity due to human limitations. The more detailed and expansive the research, the greater the validity and confidence. Allah ﷻ states: "The truth is from your Lord, so do not be of the doubters. So, whoever argues with you about it after what you have received of knowledge then say, 'Let us invite our sons and your sons, and our women and your women, and ourselves and yourselves, then we entreat [Allah] so that we place Allah's damnation on the liars'" (3:60-61). The conclusions of research based on the Maqasid Methodology ought to engender such confidence while remaining open to criticism, additions and correction. There cannot be any doubt, however, in the truth of its primary sources or its objectives.

In light of the Maqasid Methodology which aspires to provide an authentic Islamic framework, the next chapter discusses the bigger picture of a re-classification of disciplines, toward an Islamic Studies that is most suitable for building *fiqh*, in the comprehensive sense of the word *fiqh*.

Re-envisioning Islamic Studies via the Maqasid Methodology

THE NEED FOR A NEW CLASSIFICATION OF DISCIPLINES IN ISLAMIC STUDIES

The purpose of this chapter is to demonstrate how the new Maqasid Methodology can contribute to a re-envisioning/re-structuring/re-constructing of the Islamic scholarship in all fields of knowledge. The outcome of this reconstruction involves much needed changes in: (1) research, (2) education and (3) action. Under each of these three areas, dozens of projects must be undertaken to shift our thought and application toward greater conformity with divine objectives and the Islamic worldview. All three areas overlap and interact in the form of webs of meaning, research projects and organisations in their joint drive to explore, evaluate and employ relevant dimensions of Revelational guidance.

To build on all of the conclusions we reached in this book so far, it is imperative to embrace the wholistic and connective nature of the Islamic worldview, especially with the higher objectives at the core of its emerging logic. Realising *maqasid* scholarship via the new Maqasid Methodology is intended to develop new theories of knowledge, logic and conceptualisations. Accordingly, the concept of scholar (*mujtahid*) must be expanded to include every individual or party that

seeks to apply this methodology to their respective area of expertise in order to achieve the divine objectives in all realms of life. The outcome of this *ijtihad* could be legal/ethical rulings or edicts (*fatwa*), if required. However, the bulk of the required outcomes are beyond the legal/ethical realm and shall provide strategies and projects for research, education and action in all areas of human endeavour.

Therefore, Strategic Studies must take a prominent place within disciplines in order to envision this future. Moreover, the door of Islamic Studies must remain open to anyone in any field of knowledge/discipline who seeks in earnest to pursue an integrative and re-constructing approach to their disciplines. In parallel, studying phenomena in a multi- or trans-disciplinary approach must be available within disciplines. And in addition to these fields, the study of fundamentals (*usul*) has to develop in order to cover the needs for basic research and to renew and integrate the disciplines, classical and new.

Achieving the purposes described above requires a contemporary re-classification of disciplines. Both Islamic and secular classifications, classical and contemporary, are not compatible with the needs of our times. For the sake of explaining this incompatibility, some of the most influential classical and contemporary classifications of knowledge/disciplines, from both the Islamic and secular perspectives, are outlined below.

CLASSICAL CLASSIFICATIONS OF DISCIPLINES - GREEK AND ISLAMIC

The Aristotelian classification of knowledge is considered the most prominent classical influence. Muslim scholars who classified disciplines were impacted by Aristotle, albeit in different forms. Two streams could be identified, namely, classifications based on a modified Aristotelian approach, such as Al-Farabi's (d. 339H/950CE) and Ibn Sina's (d. 428H/1037CE), and classifications based on new non-Aristotelian approaches, such as Ibn Hazm's (d. 456h/1064CE) and Ibn Khaldun's (d. 808H/1406CE).[100] Today, western academic disciplinisation is most prominent, and it has impacted the definition of disciplines within disciplines as well, as explained below when a

typical division of colleges/disciplines in today's major Islamic universities is considered. A critical or detailed discussion of the above classifications is beyond the scope of this book.[101] The point is that none of the above categories of classifications is compatible with the disciplinisation needs for a contemporary Islamic scholarship, as re-envisioned according to the Maqasid Methodology, hence the need to propose an alternative classification.

Aristotle's classification of knowledge had a strong influence over many classical and contemporary classifications of disciplines/sciences, Islamic and non-Islamic, until today. His main categories were theoretical, productive and practical sciences.[102] Theoretical sciences are "knowledge for its own sake", in his words, which included metaphysics, mathematical sciences and natural sciences. This is the category that some Muslim philosophers, such as Al-Farabi and Ibn Sina, adopted while interpreting 'metaphysics' to mean theological or Godly sciences (*ilm ilahi*). Productive sciences aim at the creation of a product through craftsmanship. This is also a category that Muslim philosophers such as Al-Farabi adopted, who included in it the Islamic philosophy of religion (*kalam*), and Al-Ghazali, who included in it logic as a 'tool' science (*ilm aalah*).[103] Aristotle's practical sciences covered the knowledge of action, which included ethics, judgement, politics and arts. This category impacted classical Islamic classifications as well, including Al-Farabi's.

Al-Farabi categorised sciences into: (1) science of language (*ilm al-lisan*), (2) logic (*ilm al-mantiq*), which was divided similar to Aristotle's books on logic, (3) mathematical or propaedeutic sciences (*ulum al-ta`alim*), including arithmetic, theory of numbers, practical science of numbers, geometry, optics, stars, music, weights, ingenious devices, (4) natural science (*al-ilm al-tabi`i*), (5) metaphysics or theology (*al-ilm al-ilahi*), (6) practical sciences, including civil science (*al-ilm al-madani*), jurisprudence (*ilm al-fiqh*), and Islamic philosophy of religion (*ilm al-kalam*).[104] The impact of Aristotle's classification is obvious, and a few 'Islamic' categories were added such as *fiqh* and *kalam.* Ibn Sina's classification of sciences is even closer to Aristotle's and he did not even include *fiqh* or *kalam* in his classification of knowledge*.* He

strictly followed the theoretical-practical classification, and included under them: nature, arithmetic and theology; and ethics, governance of the household, and civil politics - respectively. "Knowledge for its own sake", however, is not Islamic. There is a web of objectives that is tied to knowledge (*ilm*) in the Islamic worldview - as explained earlier. In all cases, it is obvious that the above two Islamic classifications, and many others similar to them,[105] are not relevant to the desired renewal of classification of disciplines today.

Ibn Hazm and Ibn Khaldun, amongst others, introduced classifications of disciplines that were significantly different from Aristotle's and the rest of the peripatetics (*masha'un*) and those who were influenced by them from the Asharites and Mutalizites. However, Ibn Hazm and Ibn Khaldun were influenced by the dichotomous logic of the Greeks in general, including the theoretical-practical and physical-metaphysical categories. They also did not consider *fiqh* nor *Shariah* to be related to the sciences that they considered "common amongst nations", in the words of Ibn Hazm, or "not specific to any faith", in the words of Ibn Khaldun. However, Ibn Hazm included in this latter category philosophical sciences, whereas Ibn Khaldun included metaphysics. They both included in this 'neutral' category: medicine and engineering (mathematical shapes). As mentioned earlier, the Islamic worldview based on the revelation does not consider any science to be neutral, valueless or unrelated to faith - philosophy, metaphysics, medicine, and engineering included.

Ibn Hazm also divided sciences into useful (*nafi*), in which he included *Shariah*, language, *fiqh* and history, and detested (*madhmum*), in which he included chemistry, magic and astrology. Ibn Khaldun divided knowledge into rational (*aqli*), in which he included chemistry, magic, geometry, and music, and transferred (*naqli*), in which he included exegesis, hadith, *fiqh, kalam,* sufism, and the Arabic language. It is interesting how 'chemistry' and 'magic' were considered one and the same at that time.

Chemistry is now a standard science, but the concept of magic (*sihr*) (2:102, 7:116, 10:81, 15:14-15, 20:66, 28:48) does require critique and re-definition, since some scholars simply included in it any

unexplained phenomenon or invention, such as chemical reactions according to Ibn Hazm, and even telephones and bicycles according to the jurists of Arabia a century ago.[106]

The impact of Ibn Hazm and Ibn Khaldun's categorisations, especially the categories of useful (*nafi*) versus detested (*madhmum*), and rational (*aqli*) versus transferred (*naqli*), has been everlasting. However, it is also obvious, given the comprehensive scope of the Maqasid Methodology, that both of these classifications of disciplines, and similar classical classifications cannot meet the needs of the desired contemporary *ijtihad.*

CONTEMPORARY CLASSIFICATIONS OF DISCIPLINES - SECULAR AND ISLAMIC

Currently, the western academic classification of disciplines is prevalent worldwide. The dominant classification is: (1) Humanities, which typically includes: arts, history, languages, literature, law, philosophy, and theology; (2) Social Sciences, which typically includes: anthropology, economics, geography, politics, psychology, and sociology; (3) Natural Sciences, which typically includes: biology, chemistry, earth science, astronomy, physics, and (4) Applied Sciences, which typically includes: business, engineering, health, computer science, and perhaps mathematics.

From the perspective of Islamic Studies that the Maqasid Methodology aims to support, the above classification does not put 'theology' - in this case Islam - in the right place as the fundamental basis of all sciences. Moreover, the integrated nature of knowledge in Islam requires systematic ways of combining disciplines and not treating them as silos, especially across the four categories, i.e. humanities, social, natural and applied sciences, which is typically inadmissible and would discredit scholars and scholarship. Finally, and most significantly, many of the basic premises of the above sciences require critique from the Islamic point of view and therefore have to be part of a bigger picture of the classification of disciplines.

Islamic Studies today, on the other hand, is divided into three broad classifications, which we can term: (1) historical Islamic

studies, (2) contemporary Islamic thought and (3) Islamic Studies in secular academia.

Under (1) historical disciplines, students specialise primarily in the history of one of the inherited Islamic branches of knowledge, such as exegesis (*tafsir*), narrations (*hadith*), jurisprudence (*fiqh*), philosophy (*falsafah/kalam*), history (*tarikh*), *Shariah*-based governance (*siyasah shariyah*), etc. Students study the fundamentals (*usul*) associated with each of these disciplines as the methodology or approach to it.

Under (2) contemporary Islamic thought, students learn about an Islamic approach to a modern academic discipline, such as finance, psychology, art, law, education, or architecture. The approach is usually historical, while attempting to answer current questions in these disciplines based on the current literature in Islamic thought. There is a growing reference to *Maqasid Al-Shariah* in these programmes, albeit generally manifesting the limitations mentioned earlier.

(3) Islamic Studies in secular academia is a spectrum of programmes that range from theology, religious studies and philosophy to political science, history and social studies. A few of these studies are still following the old orientalist approach, i.e. studying Islam's original texts with a pre-assumption of their 'biblical origins' and within the colonialist purposes of the old orientalist school.[107] Some of these studies moved from orientalism to what we can call a 'neo-orientalism' approach, in which Islam is defined via its social, political or historical manifestations and studied through one of the typical secular social science approaches. The general purpose also moved from a colonialist agenda to a neo- or post-colonialist agenda.[108] However, over the past decade, we have observed a growing number of "confessional" projects for Islamic Studies within secular academia, east and west, in which professors and students are searching for an 'Islamic approach' that is both genuine and commensurate with the complexity and demands of today's questions and challenges. Islamic 'law' is offered as an alternative in this search for an Islamic approach, although there is a general awareness of the insufficiency of the Islamic classical schools of jurisprudence to answer today's questions in all disciplines. Thus, it is our hope that the Maqasid

Methodology proposed in this book would offer an alternative approach to academic Disciplinary Studies from an Islamic perspective.

Generally speaking, contemporary Islamic Studies experience a number of methodological drawbacks. The most significant are the following three:

(1) There is a general lack in studying the original sources of Islam, i.e. the Quran and Sunnah themselves, in all of these contemporary trends. The majority of attention is given to what scholars have said – past and present – while attention to the Quran and Sunnah is virtually subordinated except when these scholars make occasional references. A cursory look at what a student of jurisprudence studies today in a '*Shariah* College', for example, reveals the limited portion that Revelation forms in their studies. To study the Revelation means to study the Quran and Sunnah directly, not what scholars have said about it. Even when students are required to memorise parts of the Quran and Sunnah, they are rarely taught to use what they memorise as criteria for evaluation of what they study. A similar problem manifests in all other branches and projects of Islamic studies.

(2) Contemporary Islamic thought is largely apologetic for methodologies, outcomes, and organisations of modern academia. As such, it lacks critique of the boundaries of modern disciplines that are adopted as they manifest in western institutions. Yet, the ideological and philosophical foundations of these disciplines and the organisations that house them, stem from a reality and worldview that contradicts with Islam in some aspects. For example, Islamic economics emerges from the same philosophies, theories, and organisations of western economics, and does not seriously challenge neoliberal capitalism, which is the current trend, but rather on the whole, attempts to accommodate it. Likewise, Islamic political theory is by and large a product of the philosophy, theory and institutions of modern western academia. The original contribution of

Islamic political thought is still nascent and Islamic methodologies have been incapable of participating in critical discussions and offering real alternatives.

(3) The pedagogic division of disciplines into Islamic and non-Islamic reinforces the secular ideology in the Muslim mind and society more broadly. It is a division that diminishes the domain and function of Islam - as a *din* - from its all-encompassing concept in the Revelation as applicable to more than theology, spirituality and ethics. The average person will then live their entire life based on the philosophies, definitions and organisations that define the world by materialistic measures. Some Muslims even apologise for this serious methodological flaw by arguing that Islam is a rational religion that encourages 'pure' and 'factual' sciences and that the worldly sciences are value neutral, which is obviously a view that lacks sufficient analysis.

A PROPOSED PRELIMINARY CLASSIFICATION

Based on all of the above, the following classification of disciplines under disciplines is proposed:

Usuli **Studies** – include studies of the foundational and fundamentals theories (*usul*) of the disciplines related the Revelation, with less emphasis on the history of those who wrote in these disciplines and more focus on the Revelation itself and the knowledge it directly offers. The primary objective of this field is the reconstruction of the traditional Islamic methodologies in a way that builds on their legacies yet is able to provide a foundational (*usuli*) basis for the contemporary proposed studies.

Disciplinary Studies – involve the rectification of contemporary disciplines and sciences as they are classified in today's academic and educational systems. This does not mean rejecting this knowledge or denying the major contributions that they offered humanity since modernity. Nor does it mean to apologise for any of these disciplines'

theoretical premises or practical applications that contradict any element of the Islamic framework. The primary objective is to allow the development of trans-disciplinary approaches that integrate knowledge in education, research and action.

Phenomena Studies – involve the creation of an independent Islamic research and educational system that benefits from prior contributions that conform to the Islamic framework/worldview. The general method here is to direct students to specialise in a major phenomenon and thereby to study all of its dimensions based on the Islamic framework. Collaboration with other researchers in webs that focus on the study of phenomena is encouraged to realise changes on the ground, which is the primary objective of these studies.

Strategic Studies – involve thought and action aimed at improving the future, despite a full acknowledgment that the future is in the Knowledge of Allah. Understanding the past and present using the Maqasid Methodology is the key to envisioning a better future. The primary objective of these studies is to propose collective, complex and multi-faceted interventions in order to affect the universal laws of change on various organisational, *ummah* and humanity levels.
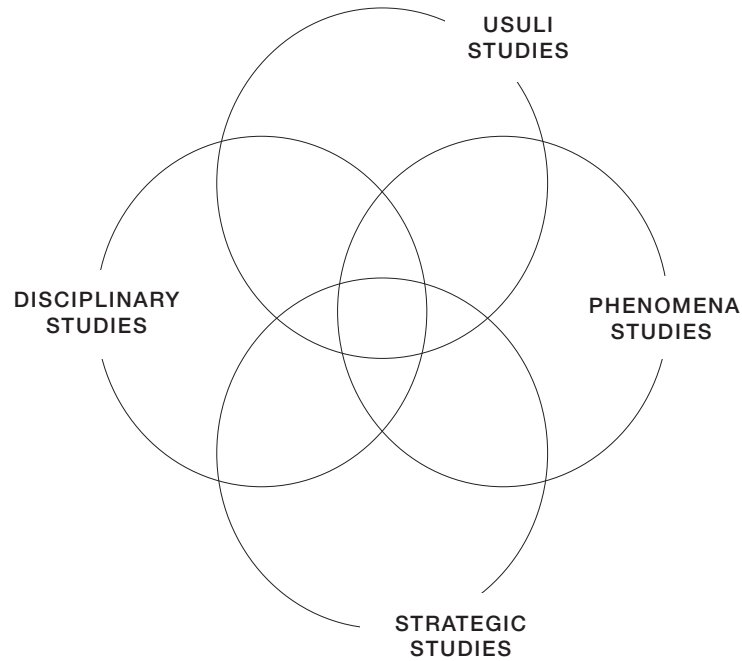
CHART 8 PROPOSED CLASSIFICATION FOR CONTEMPORARY ISLAMIC STUDIES

USULI STUDIES

Usuli (Foundational/Fundamental) Studies are the methodological and theoretical backbone of the other three branch (*furu*) domains, namely: disciplinary, phenomena and strategic studies. These four domains are overlapping by definition, and the scholar of the fundamentals could engage with the other branch (*furu*) fields given sufficient knowledge. In doing so, this division aims at resolving the problematic secular approach, which was uncritically accepted by Islamic scholarship, thereby limiting Islamic jurisprudence (*fiqh*) to the area of rituals and a few other areas of dealings such as family law, finance, and some ethical contributions in medicine, food, etc. The following four areas are suggested as primary sub-areas under *Usuli* Studies, namely, Fundamentals of Exegesis (*usul al-tafsir*), Fundamentals of Hadith (*usul al-hadith*), Islamic Philosophy of Religion (*ilm al-kalam*), and Fundamentals of Jurisprudence (*usul al-fiqh*).
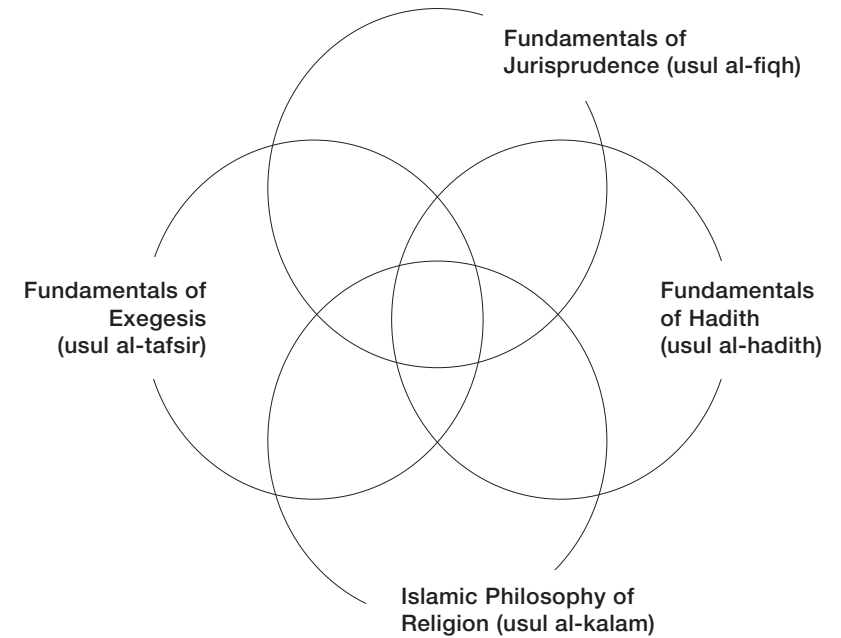
CHART 9 AN EXAMPLE OF THE INTERSECTION AND INTERACTION AMONGST CONTEMPORARY USULI STUDIES.

Fundamentals of Exegesis (*usul al-tafsir*)

A restructuring of the fundamentals of exegesis (*usul al-tafsir*) aims at building the wider web of Revelational meanings through continuous Cycles of Reflection in the Quran and Sunnah. Moreover, the fundamentals of exegesis (*tafsir*) must be intricately intertwined with those of the fundamentals of *hadith* (*usul ul-hadith*) based on the methodological relationship between the Quran and Sunnah. The proposed Maqasid Methodology unifies and integrates the rich and long heritage of exegesis (*tafsir*) including the *tafsir* of the Prophetic narrations and those related by the Companions in relation to them. It also extends to linguistic (*lughawi*), juridical (*fiqhi*), mystical (*sufi*), philosophical (*kalami*), thematic (*mawdu'i*), pattern (*nazmi*), rhetorical (*bayani*), scientific (*ilmi*) exegeses. The *maqasidi* exegesis looks for the correspondence of meanings and web patterns in the Revela-

tion that shape a vision for epistemological, ontological and logical foundations of contemporary disciplines, as well as an awareness of past, present and future realities. The fundamentals of this *maqasid* exegesis and research is aimed at enriching the methodological foundations of all other studies.

Fundamentals of Hadith (*usul al-hadith*)

The fundamentals of *hadith* (*usul ul-hadith*) build on and widen the lengthy and deep heritage with its inherited methodologies. One of the most pressing challenges related to these fundamentals is the classification of *hadith* into the old chapters (*abwab*) of the Islamic jurisprudence or under the names of the narrators sorted in alphabetical order. Both types are not conducive to linking *hadith* with the Quranic themes or the utilisation of *hadith* in Disciplinary, Phenomena or Strategic Studies - especially with researchers who do not have experience with the classical collections of *hadith*. Some of those researchers end up dropping the Sunnah from their primary sources, which is a methodological error. Therefore, contemporary researchers in the theories of *hadith* should attempt to restructure the classical classification into new classifications that links the narrations to their fundamental expressions and meanings as expressed in the Quran and to the other applied areas of disciplines. The connected nature of the webs of meanings of the Quran and Sunnah will then give rise to new chapter classifications (*abwab*). These chapters will facilitate research and teaching in the different studies that the new Maqasid Methodology gives rise to.

On the other hand, fundamentals of *hadith* studies should revive and renew critical *hadith* studies. Critique of *hadith* has been stagnant - methodologically speaking - over the past several centuries and has not witnessed renewed ideas (*tajdid*), especially from the side of the narrators and their historical backgrounds, given the topic of the *hadith* they narrate. Special attention should be given to the possibility of political and social biases within their respective generation. Despite the companions' precedents, there has been a dearth of critique of *hadith* content (*matn*) in accordance with Quranic content,

whether in affirmation or rejection.[109] Challenges must be levelled in three thematic areas in particular: (1) the relationship between Islam and political authority, (2) the relationship between Islam and women, and (3) the relationship between Islam and the Israelite scriptures.

Acknowledging that *hadith* science is a 'specialisation' that requires specific training, should not be confused with creating a '*hadith* silo', in which *hadith* is isolated from both the Quran and *fiqh* in the wider sense, in the name of specialisation. Narrow silos are not Quranic and ultimately serve a secular worldview. And if *hadith*, as a source of knowledge, is going to be integrated with the Quran and applied to all *fiqh*, then some revisions have to take place. The concern that these revisions might be influenced by modern culture or modernist values is a legitimate concern. However, the solution is not to stagnate the judgements about *hadith* and end up with narrations, especially in the three areas mentioned above, that flatly contradict with the Quranic ideals, or clearly paint a negative image about the Prophet ﷺ. The reference here, again, is the Islamic framework that the Revelation clearly confirms, not any other reference or culture, social or legal, old or new.

It is a historical fact that political circumstances were an important and determining factor regarding the acceptability of narrators and narrations. Narrations were rendered weak, and sometimes the narrators themselves rendered weak, purely on the basis of content or implication vis-à-vis the political struggles of the time. The classification of narrators in different generations (*tabaqat*) did include, in addition to their qualities, a consideration of the historical contexts in which they lived and narrated but was far from being politically neutral.

For one example, mentioned briefly without its many related details,[110] consider when Al-Hasan Al-Basri omitted Imam Ali Ibn Abi Talib ؑ as the source of some of his narrations and related them instead directly to the Prophet ﷺ. He did that because of the tyranny of Al-Hajjaj, the Ummayyad governor of Iraq at the time. It is authentically narrated that Al-Hasan Al-Basri told his student Yunus Ibn Ubaid: "Everything I say directly that the Prophet ﷺ said is at the authority of Ali Ibn Abi Talib, but I am in an era where I cannot mention Ali's name,

may Allah be pleased with him".[111]

However, narrations by Al-Hasan Al-Basri with this kind of omission were considered "*mursal*" (i.e. missing the companion-narrator) and therefore "weak" (*daif),* since their chain of narrators was disconnected between Al-Hasan Al-Basri and the Prophet ﷺ. Scholars of *hadith* debated this issue in the past, and some of them, such as Muhammad Ibn Sirin, Ahmad, Al-Tirmidhi, Al-Darqutni, Al-Bayhaqi, Al-Ishbili, Al-Dhahabi, Al-Iraqi and Ibn Saad, did not accept these *mursal* narrations from Al-Hasan Al-Basri, while other scholars did, such as Hammad Ibn Salamah, Al-Qattan, Ibn Al-Madini, Abu Zurah, Ibn Rajab, and Ibn Abdul-Barr. Yet, other scholars looked for extra supporting evidences.[112] Despite the extensive debates over these details from dozens of Scholars of *Hadith*, past and present, I have not come across any approach that considered both the political context and the content of the narration as a factor in the analysis.[113]

Some contemporary scholars accuse this approach of being "too obsessed with politics" and prefer to protect the traditional methodology over the Quranic truths, which they render 'general' (*amah*) or 'subject to interpretations' (*hammalat wujuh*). However, if we are to link historical studies with hadith studies, in light of the Quranic framework on governance (*hukm*) and the web of related meanings, we will realise how much the power struggles of the time have impacted *hadith*. Thousands, especially companions of the Prophet ﷺ and two generations of their students, have been killed in the internal Muslim conflicts between 36 and 136 Hijri, i.e. between the Battle of the Camel and the Abbasid full control. The seminal collections of *hadith* appeared over the century following that century, and have been certainly impacted by all the events that the narrators went through and the stances they took. Today, scholars who are involved in public affairs attest to the complex relationship between political authority and what they have to say or write. Giving detailed examples and analysis is beyond the scope of this book, but the above aims to open up these methodological issues for discussion and perhaps make some long-overdue corrections in some narrations, especially related to the three thematic

areas mentioned above: Islam and politics, the status of women in Islam,[114] and the Israelite narrations.[115]

Islamic Philosophy of Religion (*ilm al-kalam*)

There is a dire need as well for a contemporary discourse in the Islamic philosophy of religion/dialectic theology (*ilm al-kalam*) that is built on a wholistic methodology to deal with contemporary questions. The questions of today are very different from the questions that the scholars of *kalam* over the centuries have addressed and were divided over. Today, the debates should revolve around modernity, atheism, secularism, liberalism, moral relativism, deconstructionism, nihilism, evolutionism and other ideologies, especially in the pervasive forms that they have taken in educational curricula, legal systems, culture, customs, international institutions, sports and games and other fields that shape people's perspectives. Islamic philosophy of religion (*kalam*) today must move beyond the old divisions, stop classifying Muslims based on questions and personalities, who lived more than a thousand years ago, and work collectively in research webs to have new responses to these questions. These divisions do not contribute constructively to today's concerns and have been used by all conflicting political forces today in order to classify rivals as 'sects' that are outside the circle of "*al-Jama'ah*" (the truthful party). Moreover, divisions in the old schools prevent the full use of the historical knowledge, which is important in the sense of being the history of *kalam* rather than *kalam* itself. Similarly, the history of the fundamentals of jurisprudence (*usul al-fiqh*) is different from *usul ul-fiqh* itself, which are theories that are subject to renewal with the renewal of *fiqh*.

Fundamentals of Jurisprudence (*usul al-fiqh*)

The fundamental theories of *fiqh* that are proposed by the Maqasid Methodology do not contradict with the fundamentals of jurisprudence (*usul al-fiqh*) as historically defined. However, the traditional fundamentals of jurisprudence constitute one part of the conceptual framework, proofs, and inductive tools for judging juridical rulings, especially in the area of the Islamic fixed ritual (*sha›a›ir*) rulings. Oth-

er parts involve the rest of the composite framework and formative theories from which a much wider set of rulings could be concluded. In addition, the *fiqhi* outcome of the Maqasid Methodology is not only rulings but various judgements of benefits and harms in various forms, as explained in Chapter 4. In other words, the Maqasid Methodology has a wider scope, and the traditional fundamentals of jurisprudence represent a special case. Although a detailed discussion of the classical schools of *usul al-fiqh* is beyond the scope of this book, the following are some basic differences between their fundamental theories and the Maqasid Methodology.

First, no Islamic fundamental theory can differ over the Book of Allah and the Sunnah of His Messenger ﷺ as the basic reference (*marji*) and fundamental source (*masdar asli*) for jurisprudence (*tashri*). This applies to all classical and new schools of *usul al-fiqh* as well as to the Maqasid Methodology. Moreover, it is important to distinguish between the Quran and Sunnah as sources (*masadir*) and the fundamental juridical proofs (*adillah fiqhiyah*). Juridical proofs are not primary sources and are not definite (*qati*) in their own right. They are rather theories that were and are still subject to diverse opinions on their very definitions and validity, unlike the Quran and Sunnah.

Across various classical schools of jurisprudence, traditional fundamental evidences (*adillah*) for inferring new rulings included: consensus (*ijma*), analogy (*qiyas*), interests (*istilah*), juridical preference (*istihsan*), blocking the means (*sadd al-thara'i*), a companion's opinion (*rai al-sahabi*), customs of Medinans *(amal ahl al-madinah*), customs (*urf, adat),* way of predecessors (*shar man qablana*), and presumption of continuity (*istishab al-asl*).

A number of other theories are included in traditional fundamental theories, such as: degrees of accountability rulings (*darajaat al-hukm al-taklifi*), declaratory rulings (*hukm wadi*), capacity (*ahliyah*), and abrogation (*naskh*).[116] According to the Maqasid Methodology, all of the above theories have their places in the larger web of Revelational meanings as they intersect with the concepts, objectives, values, commands, universal laws, groups and proofs. They also intersect with the formative theories and principles that emerge from

studying various phenomena from a legislative/juridical perspective. Two examples are discussed briefly for the sake of illustration: consensus and analogy.

In the Maqasid Methodology, consensus (ijma) is a tool for collective jtihad rather than an authority in its own right, let alone a "source of absolute knowledge".[117] The authority of the concept in the Revelation is from the general evidences of unity of the *ummah* and the calls for collective study and reflection upon the Quran (2:176, 3:79, 3:103-105, 6:105, 34:44). There is additional support for the concept of *ijma* in the hadith, "my community (*ummati*) will never have consensus (*tajtamiu*) over falsehood (*dhalalah*)" (Ahmad 27267, Tabarani 2171, Haithami 7/224).[118] This is similar to the "consensus of the *ummah*" theory of *ijma*,[119] rather than the other dozens of theories that did not have Revelational proof.[120] The popular evidence for consensus citing 4:115 (to follow the road/way of the believers), is obviously not a conclusive evidence for any of these theories. In addition, *ijma* should be developed today as a form of collective *ijtihad* through the networks of research that are suggested at the end of this chapter.

Analogy (*qiyas*), for a second example, is a proof that has evidence that could be inferred from the Revelation. Typical evidences from the classical schools of jurisprudence such as, "People of vision, learn from this a lesson" (59:2), the *hadith* of the *ijtihad* of Moadh Ibn Jabal mentioned earlier (Abu Daud 3592), and when the Prophet ﷺ told the woman who asked him about performing *Hajj* on behalf of her deceased mother that it is similar/analogous to paying a debt on behalf of her mother (Bukhari 1953).

However, based on the Maqasid Methodology, the Greek logic at the heart of formal *qiyas* is only a special case and does not count for all possible forms of analogy that the Revelation teaches within its "proofs". Typical classical analogy has four components: (1) primary situation (*asl*), (2) secondary situation (*fara*), (3) cause/reason (*illah*), and (4) the ruling (*hukm*). Analogy is carried out between two situations/cases; the ruling of the primary situation has been previously decided, while the ruling of the secondary situation is unknown. *Qiyas* entails that if there is a common cause (*illah*) between the two

situations, then, by analogy, the ruling in the first situation applies to the second. Jurists who agreed to *qiyas* also agreed upon four conditions for a valid cause/*illah,* namely, (1) *al-zuhur* (visibility; the ability to conceive the cause), (2) *al-ta`addi* (extension; the ability to extend the cause to other situations), (3) *al-i`tibar* (validity; lack of an invalidating statement in the scripts), and (4) *al-indibat* (exactness, not to change significantly with changing circumstances).[121] The two basic critiques of the above criteria based on the Maqasid Methodolgy, are (1) their lack of flexibility with changing circumstances and (2) their linear logic within the process of analogy itself.

(1) As for inflexibility, exactness (*indibat*) of the *illah* means that a "*ratio legis*" behind a ruling should be almost the same across various circumstances, which is not realistic and not "exact". In the typical example of breaking the fast for the *illah* of "sickness" (*marad,* 2:184-185), the *illah* is not "exact" and not compatible with the nature of the concept (*marad*) in the Quran and Sunnah, which is a web of various forms of hardships, symptoms and conditions rather than an exact definition (2:61, 2:196, 48:17, Bukhari 1616, 5354, 5656, 5687, 7055, etc. Also refer to Chart 11).

(2) As for the linearity of the logic behind the four components (primary situation, secondary situation, cause, ruling), reality is often more complex to analyse than these abstractions. There could very well be multiple primary and secondary situations, multiple causes and multiple rulings involved in the logic of an analogy process. Thus, the linear classical analogy is correct and valid, but it is a special case of the web-based logic within the wider definition of analogy under the Maqasid Methodology. The above two brief examples, consensus and analogy, are given for explaining the basic idea of the inclusion of all the classical proofs of *usul al-fiqh* (juridical fundamental theories) within the Maqasid Methodology proofs.

Finally, according to the Maqasid Methodology, it is methodologically incorrect to issue particular rules (*ahkam*) of lawfulness and unlawfulness before establishing universal formative theories and guiding principles (*kulliyat, nazariyat, mabadi hakimah*), upon which the detailed rulings and decisions are based.

Establishing formative theories, before concluding detailed rulings, provides an indispensable understanding of Revelation in its totality and reality in its complexity, and hence avoids partialism, apologism, and contradiction. This method allows for the development of more accurate and comprehensive juridical rulings (*ahkam*) concerning obligation (*wajib*), lawfulness (*halal*) and unlawfulness (*haram*), and the levels in between. The multi-dimensionality of the Quranic proofs, as explained earlier, deals with such categories as a range. For the levels of juridical ruling, the most negative of the range is the major sins (*kabair*) (2:219, 4:2, 8:73, 17:31, 18:49, 53:32) and the most positive are the pillars (*arkan*) or foundations (*usul*) (14:24, Bukhari 8, Muslim 16).

However, the way to arrive to the rulings according to the Maqasid Methodology is not to "deduce practical rulings from detailed evidences" (*istinbat al-ahkam al-amaliyah min adillatiha al-tafsiliyah*). All classical schools of jurisprudence proceed from a detailed evidence, one verse or *hadith* usually, directly to the juridical ruling (*hukm*). Rather, the jurist in the Maqasid Methodology should proceed from (1) the purpose, to (2) the Cycles of Reflection upon the Quran and Sunnah related to the purpose, to (3) building the Seven Elements framework (concepts, objectives, values, commands, universal laws, groups and proofs), to (4) critical studies of classical and current literature and the reality/phenomena on the ground, until they finally arrive at the (5) formative theories and principles.

It is the formative theories and principles that will govern and guide the issuance of a comprehensive, composite and balanced juridical rulings or *fatwa* in order to address the issues at hand. It is to be noted, however, that arriving at formative theories and guiding principles is not a novel idea,[122] even though it is far from mainstream in current *fiqhi* studies and far from the systemisation that the Maqasid Methodology proposes.

Finally, the classification of the *Usuli* Studies as presented in this section (*tafsir, hadith, kalam, fiqh*) does not exclude the inclusion of other classical Islamic *Usuli* Studies in the same field of studies. They are all overlapping circles, of equal fundamental/theoretical importance, and each of the *Usuli* Studies must benefit from the outcomes

of the others. These sciences play a foundational role for the other branch studies that are considered branch studies (*furu*), whether Disciplinary, Phenomena or Strategic Studies.

DISCIPLINARY STUDIES

The ultimate goal of disciplinary *ijtihad* as a branch of disciplines is to re-orient modern academia and professional specialisations according to the Islamic worldview. These fields of knowledge shape professional careers in scholarship, education and the labour market more generally, and a reorientation of disciplines involves filtering out un-Islamic elements from their fundamental theories, practical implications and institutional manifestations. 'Un-Islamic' here is judged by being in contradiction with the concepts, objectives, values, commands, universal laws, groups and proofs. Part of this effort entails reconsideration of disciplinary boundaries that tend to unjustifiably limit the educational curricula, research agendas and hence the intellectual reach of different disciplines. This, in turn, is reflected in a reality that does not account for the truly connected and wholistic nature of earthly life.

In addition to potentially unsuitable boundaries, contemporary disciplines are mostly based on and influenced by their materialist and economic foundations. The objectives of knowledge, education, research and action in the Islamic worldview are higher than the mere materialist and economic needs. While some disciplines have recently opened up to more human- or nature-centred possibilities, the dominance of materialistic and economic thinking remains the main shaper of contemporary human knowledge production. Disciplines are not normally concerned with the human welfare as an ultimate objective, let alone the higher objectives of worshiping Allah, establishing justice/balance and rectifying earth. There continues to be little appetite for the serious incorporation of revealed knowledge, dubbed 'religious' or 'metaphysical', throughout academia. In the name of avoiding normativity, today's natural and social sciences abide by the (normative) boundaries of materialistic thinking and sometime grand narratives that do not have definite proof. This new branch of disciplines aims to change that approach, rather than apologise for it.

Disciplinary critique starts by assessing the theoretical foundations of a discipline in relation to the objectives of the Revelation both as textually expressed and inferred. The objectives of the discipline must not contradict those of the Revelation to start with. The researcher might therefore ask what is the objective of medicine? Or economics? Or history? Or education? Or anthropology? Or art? A review of the mission, purpose and basic questions of every discipline is intended to introduce the *maqasid* of the Revelation for that discipline or field of study into its fundamental theory. Thereafter, the details of the discipline can be assessed in relation to these objectives and potentially brought in conformance with them.

All disciplines express foundational concepts and concerns even when there are differences of opinion regarding exact definitions. These concepts must be compared to those of the Revelation. *The idea is to develop a language and conceptual framework that does not contradict Islamic concepts. The rethinking of the foundational conceptual frameworks is itself an exercise in reconstruction, since concepts are the building blocks of describing reality on all levels.* The concept of human (*insan*), for example, has major implications in the sciences of medicine, psychology, policy, economics, anthropology, sociology, history, etc. And also concepts of earth, religion, wealth, rule, knowledge, material, mind, family, state and so on. All of these have specific conceptual meanings in the Revelation and have important implications for the different disciplines once they are redefined and reoriented toward the Islamic worldview.

This same critical assessment journey is undertaken regarding the parties/actors in the theories of the discipline. It is not possible to separate the concepts from the groups that represent them, as previously discussed. There is a significant methodological difference between understanding parties in society by their truthful qualities and designations, such as corrupters, rectifiers, scholars, fools, traders, poor, rich, rulers, leaders, hypocrites, etc., versus human-defined descriptors such as interest parties, labour, businessmen, consumers, elite, civil servants, celebrities, media, academia, NGOs, terrorists, etc., without assessing the true and complex nature of the latter par-

ties and what they represent in terms of the former parties.

Any discipline will also have certain meta-theories and higher-level processes associated with it. From the Islamic point of view, however, disciplinary productions must account for and yield to applicable universal laws. Universal laws offer a framework through which the disciplines' general rules and grand theories can be assessed. These form the basis of disciplines and offer explanatory power of relevant phenomena.

Likewise, the values resulting from the application of the methodology offer a moral yardstick against which the values that are internal to each discipline must be measured. The Revelation offers complete perspectives on utility, virtue and beauty, as discussed earlier. Accordingly, the utility/benefit related to any discipline cannot defy any definitive command in the Revelation nor cause harm, all in accordance with the *maqasid* criteria. On the other hand, human original disposition (*fitrah*) could guide humans to virtue. However, the definition of virtue must be divinely guided in order to avoid falling into moral relativism.[123] Similarly, beauty - the aesthetic dimension - cannot be correctly defined outside of a sound framework as well. Islam has its own set of values that define beauty and ugliness, as described earlier.

Finally, the positive and negative commands in the Revelation must reign over the normative rules of any discipline. That is how the composite framework that the researcher develops interacts with the disciplinary framework that they are dealing with.

For the purposes of the Maqasid Methodology, all disciplines form parts of the complementary webs of knowledge. The Maqasid Methodology connects the disciplines on a number of levels and in relation to important dimensions as is evident in the elements of the composite framework, and the formative theories and principles to which they give rise. These elements connect disciplinary ideas and aid in their integration, helping to overcome the narrow disciplinary biases at the basic and applied levels, which have been transformed into ideologies that hinder attempts to critique and re-postulate the basic premises of these disciplines. The Maqasid Methodology aims to empower Disciplinary Studies to be more critical of the economic,

cultural and political biases that shape their funding, curriculum development, education standards, accreditation, and faculty and student recruitment policies in all fields and at all levels.

As the Islamic Disciplinary Studies aim to enter a multi-disciplinary phase, the methodological shortcomings of current multi-disciplinary studies must be avoided. These include the combination of only two or a maximum of three disciplines, even though a wholistic approach to any current complex question or phenomenon should remain open to all disciplinary backgrounds that are relevant to the purpose. That is why the Maqasid Methodology deals with disciplines as an interconnected web (Chart 10), and also connects it to the web of Revelational elements. Also, from a non-secular Islamic view, religion is not a discipline; it is a way of life and a worldview that shapes research and education in all disciplines.

The main qualifications of the disciplinary scholar as it is with all kinds of *ijtihad* (scholarship) demands skills and knowledge that conform to the nature and purpose of the inquiry. If the goal of research is to reconstruct the disciplinary foundations and boundaries, then the scholar must necessarily have the intellectual mastery of the subject both methodologically and philosophically. An extensive experience with the Quran and related Sunnah is another requirement for this level of disciplinary discourse. It is also necessary at this level to have studied and understood the streams and schools within their respective discipline and to accept and recognise the contribution that other disciplines necessarily make to its primary inquiries. The highest level of *ijtihad* in the disciplinary sciences is in close alignment with the *ijtihad* in the *Usuli* Studies, and while depending on them, also contributes to their development.

If the research purpose is more limited, i.e. partial re-structuring or re-orientation, the qualifications of the researcher change accordingly. The research in these cases may relate to a specific question or concept within a discipline in order to write a research paper or thesis, institutional plan, critical piece on a specific professional practice, or an attempt to guide a specific application. At this level, the researcher may rely on available scholarship, especially the Quran and Sunnah survey related to their inquiries, and fellow members of
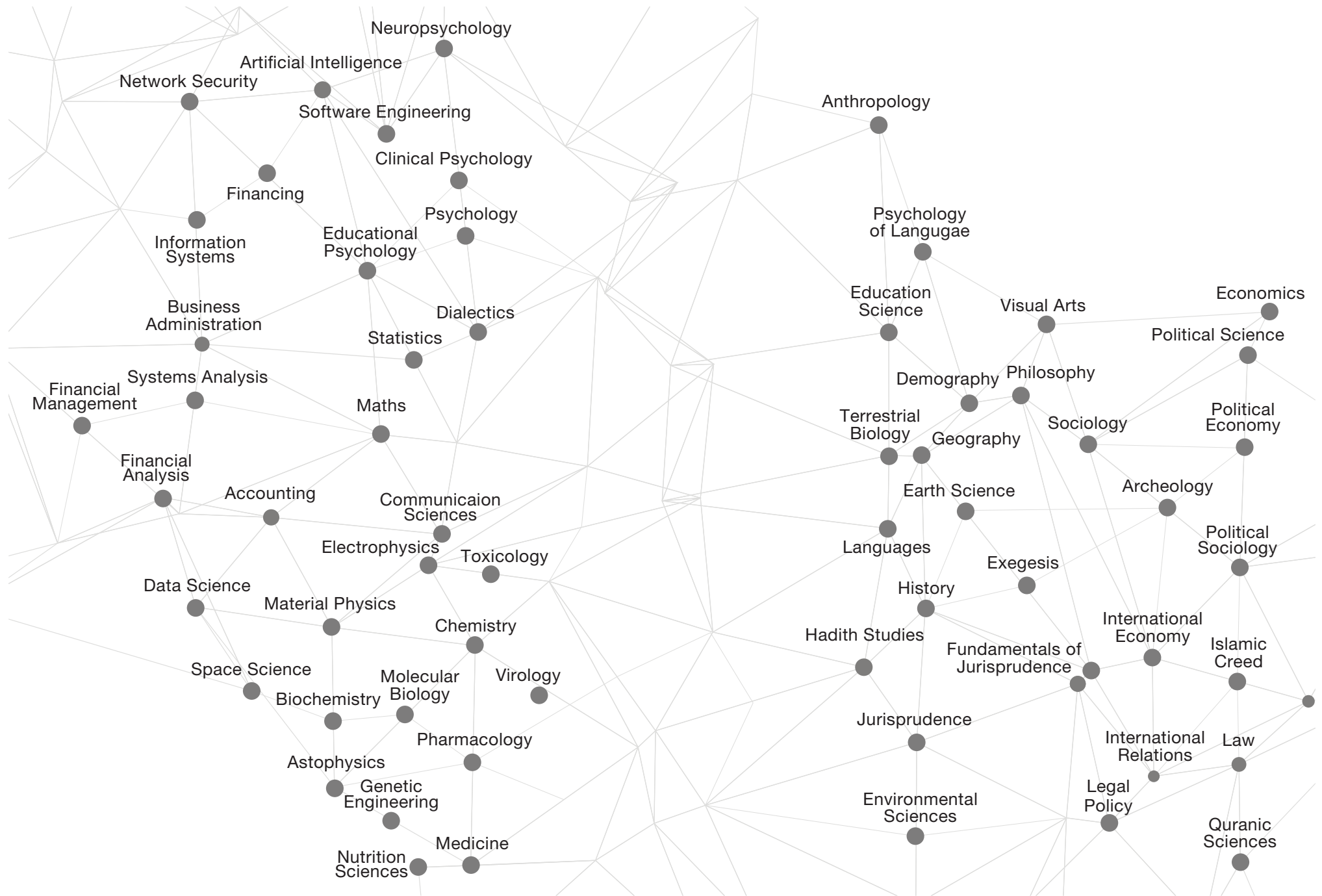
CHART 10 WEB OF CONTEMPORARY DISCIPLINES

Neuropsychology

Artificial Intelligence

Network Security

Software Engineering

Clinical Psychology

Financing

Psychology

Information
Systems

Educational
Psychology

Business
Administration

Dialectics

Statistics

Systems Analysis

Financial
Management

Maths

Financial
Analysis

Accounting

Communicaion
Sciences

Electrophysics

Toxicology

Data Science

Material Physics

Chemistry

Space Science

Molecular
Biology

Virology

Biochemistry

Astophysics

Pharmacology

Genetic
Engineering

Medicine

Nutrition
Sciences

Anthropology

Psychology
of Langugae

Education
Science

Visual Arts

Economics

Political Science

Demography

Philosophy

Political
Economy

Terrestrial
Biology

Geography

Sociology

Earth Science

Archeology

Languages

Political
Sociology

Exegesis

History

International
Economy

Hadith Studies

Fundamentals of
Jurisprudence

Islamic
Creed

Jurisprudence

International
Relations

Law

Environmental
Sciences

Legal
Policy

Quranic
Sciences

the wider Maqasid Research Web. If the researcher is well-versed in the Arabic language, they may approach the Revelation directly as part of their research. However, their research will need to be reviewed by those who are working at more advanced levels, as part of a collective *ijtihad* process. For those who are not proficient in Arabic, they can still approach the texts directly through translations/interpretations in their mother tongue, however, they will require added scrutiny with regards to the accuracy of their understanding of the Arabic concepts in the Revelation that they will use in their research. While studies into the application side of the methodology do not demand the same level of expertise and intellectual rigour as those seeking to address fundamentals, they still require a reasonable level of expertise in the discipline as well as in the Maqasid Methodology, and an ability to think critically and outside the box.

The branches of traditional Islamic disciplines are also included in the reconstruction of Disciplinary Studies. The objective is to expand their respective boundaries so that they may interact with the webs of other disciplines as suggested in this methodology. It is important to challenge the rigid boundaries between Islamic disciplines, including the current boundaries between 'Islamic' and 'non-Islamic' sciences, so that their knowledge bases can be more comprehensive. This is also necessary to overcome the monopoly of their fundamental theories and their outcomes by the Islamic academic industry and the power that some governments and those offering grants have over it. Independent endowments are ideal to support the required academic integrity.

It is not acceptable that a contemporary jurist knows only the fundamentals and branches of one classical school or the other but then addresses issues for which he has limited experience. Moreover, as mentioned earlier, it is not satisfactory that specialists who do not come from an Islamic methodology occasionally introject bits of knowledge into this approach to support the jurists' efforts.

Similarly, a contemporary expert of *hadith* (*muhadith*) must be capable of linking their *hadith* research with the Quran, history, jurisprudence, philosophy, linguistics, as well as studies related to lived real-

ities relevant to his/her research purpose. The ability to critique must be considered an integral part of academic integrity. The sciences of *hadith* as a specialisation cannot withstand separation from other disciplinary sciences or the webs of other studies, and Islamic scholarship in its most comprehensive sense. This argument extends to all other traditional Islamic disciplines.

It is worth mentioning that seeking the truth should be the guiding principle in all of these disciplinary and multi-disciplinary studies. It is not acceptable for a scholar of any discipline to be biased toward a specific ideology and thereby to view all other intellectual contributions of limited use or to consider the Islamic and other sciences only to justify their ideological biases. Truthful research cannot adopt a narrow disciplinary lens for the sake of disciplinarity and its foundations that are set by national and international interest parties. To adopt the Maqasid Methodology necessarily means to accept the truthful and legitimate contributions of other scholarship that bears on one's inquiry and to widen one's lens, irrespective of the academic boundaries that have been superficially erected as a result of historical, political and economic processes.

PHENOMENA STUDIES

Phenomena-based research and education is not new. It has been adopted by a number of universities and schools around the world today, albeit few.[124] The Quran and the Sunnah dealt with reality in terms of its interrelated, complex and multi-dimensional phenomena rather than the silos of specialisations. Based on the educational methodology of the Revelation and lessons learned from other phenomena-based research and educational experiences, the Maqasid Methodology proposes this new branch of Islamic Studies. The proposal is to develop new research agendas and curricula that integrate the Seven Elements Islamic framework with Phenomena Studies. In light of this, the researcher of disciplines may choose to examine part of a wide web of interrelated phenomena that forms a targeted field of study. This process starts with a general survey of major global phenomena and then

CONCEPTS

Body
Human
Medicine
Rights
Mind
Ailment
Scholars of bodies
The knowledgeable
Endowed hospital
Maturity
Creation
Knowledge
Sickness
Moral ailments
Heart
Soul

OBJECTIVES

Happiness
Equity
Cure
Healing
Rectifying earth
Saving lives
Strength
Quran as a cure
Social cohesion
Health
Do not kill
Preserving inner nature

COMMANDS

Seek medicine
No forbidden substances
Do no harm
Body is a trust

GROUPS

Community
Balance
Communities like you
There is a medicine for every ailment
Destiny is written
Communities get sick
Balance

UNIVERSAL LAWS

Medicines are discovered
Moral ailments

VALUES

Cure is from Allah
Worship
Patience
Mercy
Life forms are sanctuaries

PROOFS

Help
Make an endowment
Multi-dimensionality
Purposefulness
Seeking means
Openness
Causality
Hindrances
Conditions
Medicine as a human right
No burden on sick or disabled

CHART 11 A PRELIMINARY SURVEY THROUGH THE CYCLES OF REFLECTION UPON THE QURAN AND SUNNAH WHILE RESEARCHING THE BASIC ELEMENTS LINKED TO MEDICINE, PROJECTED ONTO A MIND MAP THAT REPRESENTS THE SEVEN ELEMENT FRAMEWORK

focuses on one or more of those of interests like poverty, environmental degradation, technology, language, among others.

Through the study of the Quran and *hadith* related to these phenomena, the researcher will be grounded in various levels of sciences, language, history, physics, mathematics, etc. He or she will build their worldview through the elements of study that the Maqasid Methodology suggests as they apply it to phenomena, both natural and social. Then, they would be able to build a composite framework. The methodological steps will lead to formative theories and principles that guide thought and action by integrating a number of theoretical and applied studies designed with sensitivity to the level of education in question.

There is no denying that this phenomena-based approach to education demands certain qualifications on the part of the teacher and the design of curricula, schools, universities, textbooks, labs and expeditionary trips at all levels. This will require preliminary research, planning and implementation on the side of educational institutes. Ideally, this project will only work in contexts where businesses and the broader economic system is cooperative, and there is sufficient political will and resources to support such change, especially through *awqaf* (endowments) that guarantee its integrity and independence. If this happens, the study of phenomena may offer an ideal way to overcome many of the intellectual and methodological challenges that currently characterise Islamic education. It requires visionary advocates and courageous Islamic leadership.

The Revelation does not deal with reality as disciplines or via specialisations. It deals with reality as phenomena both as it is and as it ought to be. It therefore aims to continuously improve virtue through faith, truthfulness, sound vision, and good works. It also guides us to consider issues in their wholistic form, and not in fragments that may upset the general balance of divine design. The following are suggested examples of new specialisations that can be identified based on contemporary phenomena:

(1) poverty and social justice; (2) earth and environment; (3) peace and governance; (4) *halal* industries; (5) civilisation and culture; (6)

innovation and technology; (7) studies in global regions; and (8) languages, especially Arabic. These are specialisations that can be embedded at all levels in the Islamic education system. At the level of graduate studies, prerequisites must be added in two other fields: the foundational studies of the Revelation and critical studies of modern disciplines. Students could then enter a phase of carrying out research in the web of Phenomena Studies that is by nature trans-disciplinary. Strategic Studies should help guide the development of this field in order to contribute to the noble strategic objectives of the *ummah* and humanity at large.

The phenomena-based approach will also have a particularly direct impact on the renewal of *fatwa* institutions. Most *fatwas* are simple questions that require simple and direct answers based on one or a few of the Islamic commands. Issuing a *fatwa* in this sense is a form of education and advice. However, when it comes to complex issues and questions that address contemporary phenomena like poverty, environmental degradation, wars, genetic engineering, social media, artificial intelligence, intellectual property, cybersecurity, among other complex issues — answers cannot be simple, fragmented or partial. These issues need to be dealt with comprehensively even if people do not solicit advice about them or perceive them not to be related to the realm of lawful (*halal*) and forbidden (*haram*). Experts, especially coming from a secular educational system, cannot frame or explain these issues in brief sessions that preclude scrutiny as to their methodology and the worldview they emerged from. The only solution is for Islamic scholars themselves to develop the capacity to address these complex issues in a multi- or trans-disciplinary way. This is the legacy of the major scholars of Islam of the past.[125]

The reconstruction of the *fatwa* councils accordingly is necessary for their continued relevance in the world today and to develop their positive contribution to the understanding and resolution of important issues. The core issues manifested in new phenomena are associated with *Shariah* rulings that are known and stable, with no disagreement like the prohibition of murder, usury, harming people, usurping their rights and properties, or as associated with obligations like helping
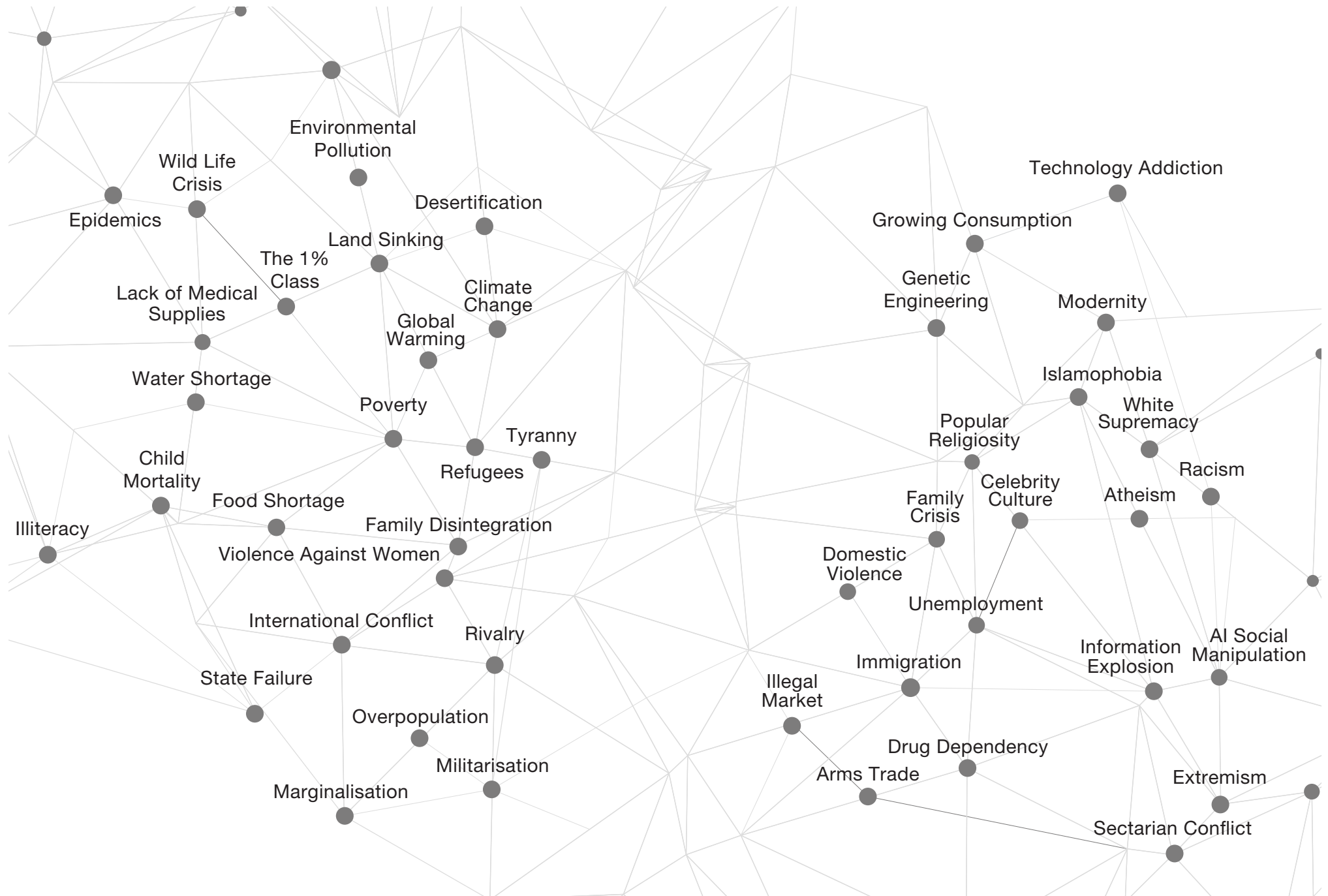
CHART 12 WEB OF CONTEMPORARY (NEGATIVE) PHENOMENA

Environmental Pollution

Technology Addiction

Wild Life Crisis

Growing Consumption

Desertification

Epidemics

Land Sinking

Genetic Engineering

Modernity

The 1% Class

Climate Change

Islamophobia

Lack of Medical Supplies

Global Warming

Popular Religiosity

White Supremacy

Water Shortage

Poverty

Racism

Tyranny

Celebrity Culture

Atheism

Child Mortality

Refugees

Family Crisis

Food Shortage

Illiteracy

Family Disintegration

Domestic Violence

Violence Against Women

Unemployment

International Conflict

Rivalry

AI Social Manipulation

State Failure

Immigration

Information Explosion

Illegal Market

Overpopulation

Militarisation

Drug Dependency

Extremism

Marginalisation

Arms Trade

Sectarian Conflict

the oppressed, collective decision making, feeding the hungry, helping the refugee, etc. The Maqasid Methodology necessarily brings these aspects of *Shariah* to the fore, enhancing the comprehensiveness of *fatwa* councils and guiding wholistic approaches in studying complex phenomena.

As for the priorities of studying contemporary phenomena, they will be set in different contexts based on the impact of the phenomena on the achievement of the divine objectives in the lived reality. As a general prioritisation of the phenomena that require more attention on the level of humanity at large and the level of the *ummah*, reference should be to the most central objectives in the Islamic framework. Then, phenomena that are directly related, positively or negatively, to these objectives should have priority in research, educational and organisational plans everywhere.

The five most central objectives related to humanity are: worshiping Allah (*ibadat Allah*), saving lives (*ihya al-nufus*), dignifying the human (*takrim al-insan*), establishing equity (*iqamat al-qist*), and rectifying earth (*islah al-ard*). On the other hand, the five most central objectives related to the *ummah* are: witnessing over humankind (*al-shahadah ala-nas*), reflecting upon the signs (*tadabbur al-ayat*), unity of the *ummah* (*wihdat al-ummah*), aiding the oppressed (*nusrat al-mazlum*), and enjoining good and forbidding evil (*al-amr bil-maruf wal-nahi an al-munkar*).

The above mentioned ten priority objectives have many overlaps and connections and are tied to all other objectives in the wider Islamic framework. It is essential to assess contemporary reality on the grand level according to the achievement of these objectives or the lack thereof, and to strategise on all levels to come closer to realising them on all levels.

STRATEGIC STUDIES

Strategic Studies are proposed as another addition to the disciplines of Islamic Studies that are long overdue. It is perhaps the most complex application of the Maqasid Methodology, because the output of such studies must simultaneously consider and play

out on a vertical spectrum of levels, while presenting understandings of horizontal collaborations on each of those levels to achieve the long-term changes. These changes are necessary to shift organisations, associations and communities toward better futures, i.e., those that are in greater conformance with Revelational meanings/higher objectives of the Islamic worldview.

Despite its complexity, we can deduce two important levels for reconstructing future visions and plans. The first is related to research and studies that detail grand visions and plans. These studies will necessarily draw on outputs of *Usuli* Studies, Disciplinary Studies and Phenomena Studies detailed above, and also serve to guide them. By focusing on the Muslim *ummah* and the directions in which it must move to envision a better future for itself and humanity more broadly, Strategic Studies are tasked with a complex visioning exercise.

The second area of Strategic Studies operates on the micro and mezzo levels by focusing on the strategies of individuals, organisations, groups and governments either in one or multiple fields. It is these actors who can ultimately realise the future vision and plans enumerated by the first set of studies.

One of the primary skills that the strategic scholar should develop is how to deal with complexity. The reality is not 'chaotic' in any random sense, but rather in a sense that is webbed and interconnected according to divine universal laws, as discussed at the beginning of this book. Thus, a strategic scholar requires a web logic in order to develop a complex approach in analysing lived reality. The outcome of the initial analysis should be a complex web of meanings that he/she reaches based on the Cycles of Reflection. Cycles of Reflection are different under strategic studies because the Quran and Sunnah are read with a strategic lens and hence a unique framework should emerge.

Maqasid in this strategic framework would be the dimension related to organisational objectives on all levels, and evaluating success based on achieving them is a critical, forward-looking, wholistic, and pragmatic process. Thus, a re-orientation of organisational vision, mission, objectives and structures, or an alternative conceptualisation of organisational strategy, would follow, in order to come closer

to achieving the wider objectives on the level of the *ummah*.

Concepts in the strategic framework represent the language by which reality is described on all levels. Today, there are so many new concepts that have become an integral part in describing reality and strategy, such as: soft power, butterfly effect, chaos theory, systems, governance, civil activism, social media, information overflow, parallel history, scenarios, partnerships, and so on. A strategic scholar has to comprehend and re-define such terms from the Islamic perspective. In addition, exploring and explaining familiar terms and narratives from the Revelation are necessary in order to understand deeper truths about current realities. In doing so, the researcher will have to go beyond historical and cultural biases and deviations to examine the full spectrum of knowledge that Revelational concepts offer while adopting realistic and objective-oriented cognitions of them.

When devising strategies or performing visioning exercises, the definition of parties must be tied to the definition of concepts. As is the case with concepts, there are many party names that emerged in our current reality and have become integral parts of describing it, such as: the one percent, interest parties, stakeholders, partners, sponsors, terrorists, Islamophobes, diplomats, activists, philanthropists, etc. *Strategic scholars must go beyond all biased definitions of these terms and have the courage to re-define parties based on the revealed meanings, whether in the same names or coining new names if necessary.*

Understanding history is an integral part of understanding reality, as mentioned earlier. Studying the history of Islam - in the wider sense of a history of humanity - as well as the history of phenomena, community, organisation or government under study is important. These studies will enable the strategy scholar to project the past to the present and apply that knowledge along with knowledge of the universal laws to cyclical change. It is important throughout this process to be on the right side of history, but also to avoid over-generalisations from the past to the present or in predictions of the future. The further back we go in history, the higher the uncertainty and error in projection becomes. The Quran teaches us how people "forget" from one century (*qarn*) to the next.

History teaches us that the victorious parties could very well be on the side of injustice and corruption, rather than the side of rectification and piety. Truth eventually prevails, according to the universal law of cyclical change, but most people will not believe, thank or reason, the Quran teaches. Corruptors, who greatly influence the writing of human history, always aim to distort people's perceptions of current and past events. This is part of the dynamics of the eternal struggle of truth against falsehood, and the Quranic stories upon reflection attest to this fact. The only exception to these distortions is the content of the Quran, which Allah ﷻ Himself guaranteed its preservation (*hifz,* 15:9) and to keep it reigning (*muhaymin*) over any other sources (5:48). It is necessary to have a complex understanding of the universal laws and lessons of history from Cycles of Reflection upon the Revelation.

In addition, the Revelation reveals that special attention must be given to: creative inventions (11:37, 18:96, 27:44), communal resilience (2:249, 3:147, 61:4), strong education (12:22, 21:79, 27:15), internal change (3:179, 8:53, 13:11), guided leadership (21:73, 28:5, 32:24), good governance (19:12, 45:16, 18:84), wars (2:251, 8:67, 22:40) and "natural disasters" or rather divine sanction (7:133, 30:41, 89:14) — in order to understand the dynamics of historical changes. The composite framework is the tool by which the strategy scholar can describe reality and imagine the future. Strategy needs to be wholistic rather than partialistic, probabilistic rather than deterministic, and adaptable rather than rigid. The Prophetic example is full of lessons in this regard, especially lessons from his migration and the building of a new society in Medina. This will result in strategic management that builds toward a better future, rather than putting out fires in a crisis management style, as is the case with many Islamic organisations and movements.

It is useful, on the application level within organisations, to develop standard organisational plans, which could be called strategic plans. These usually include a vision, mission, goals, structures, budgets, bylaws, values, a study of the organisational strengths, weaknesses, opportunities and threats, etc. It is important not to fall into superfici-

ality in these plans, and to avoid the impact of non-Islamic ideologies that could impact their objectives, concepts, values and application. To have an impact, strategic plans have to manifest in the organisational structure, culture and more importantly leadership.

Re-envisioning Islamic scholarship according to the new fields outlined above would help overcome the shortcomings and methodological limitations of the current classifications of Islamic disciplines and Islamic knowledge in general. The new structure would hopefully empower Islamic scholarship and enable it to challenge the status quo and contribute toward a better future for Muslims and humanity.

THE WAY FORWARD

For the Maqasid Methodology to achieve its objectives in re-orienting the Islamic scholarship towards the achievement of the higher objectives of the Revelation for humanity and the *ummah*, the methodology has to be realised. As mentioned earlier, three overlapping circles are necessary for this realisation: research, education and action. Research is necessary for generating the knowledge and ideas required for education and action; education is necessary for qualifying researchers and people of action; and action is necessary for keeping both research and education oriented towards changing the reality. These are three highly connected and overlapping circles.
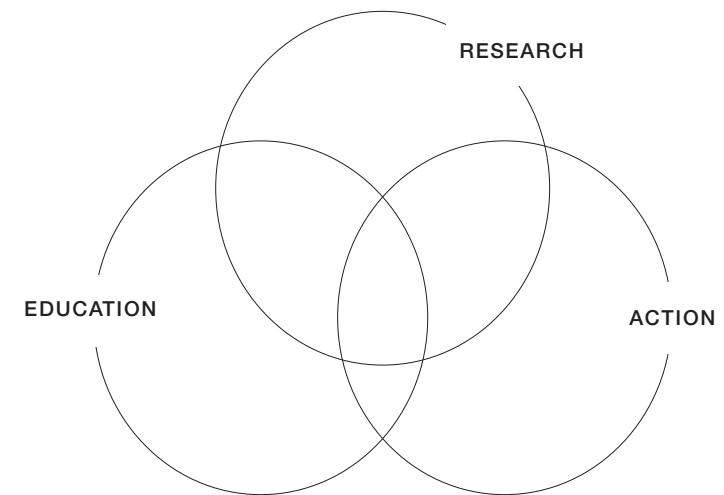
CHART 13 THE THREE AREAS OF REALISATION OF THE MAQASID METHODOLOGY

First, the structure required for the realisation of the research project of the Maqasid Methodology is made out of four research networks, each to specialise in one of the four new fields of disciplines: *Usuli* Studies, Disciplinary Studies, Phenomena Studies and Strategic Studies. Networks are designed for group research or collective *ijtihad* within each network, and collaboration across the networks aims at integrating their knowledge and enriching the original web of meanings of the Revelation, which should take the shape of an electronic graph database or what we call in the Maqasid Institute, the Maqasid Research Engine. What could emerge out of such a group of networks is an eco-system, with a critical mass of research based on the Maqasid Methodology. This would hopefully give birth to the new disciplines and re-orient existing disciplines towards the original Islamic worldview that the Maqasid Methodology emerged from and aims to realise.
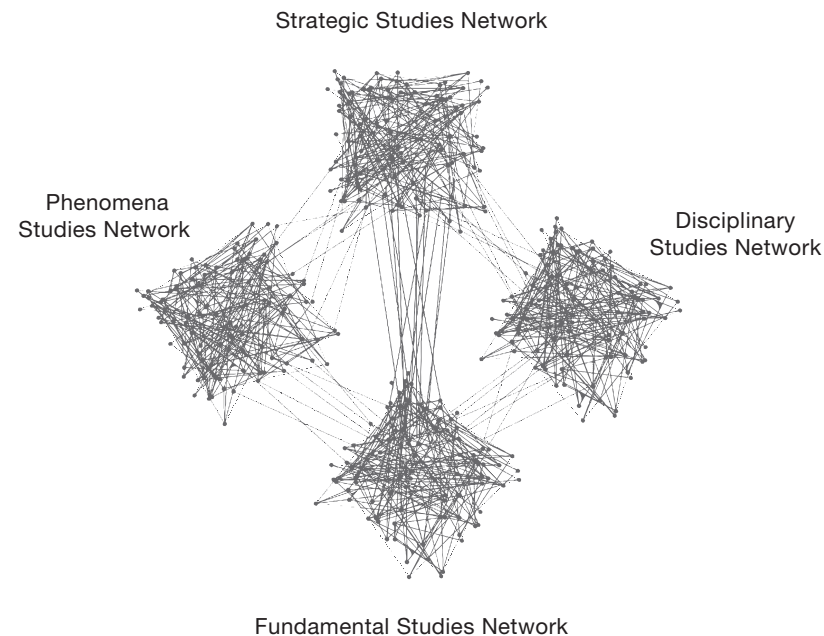
CHART 14 MAQASID RESEARCH NETWORK

Usuli Studies would bring the Revelation back to its central position in the theoretical sciences of Islam, Disciplinary Studies would allow professionals to reconstruct their disciplines in a way that gives birth to a general Islamic approach to Disciplinary Studies in all fields and hence a smooth transfer towards multi- and trans-disciplinarity. Phenomena studies would emerge as a new paradigm for research and education and returns the focus of knowledge towards the achieving of the higher objectives in lived realities. Strategic Studies would guide the whole network towards its higher objectives of humanity (worshiping Allah, saving lives, dignifying the human, establishing equity, and rectifying earth) and the *ummah* (witnessing over humankind, reflecting upon the signs, unity of the *ummah*, giving victory to the oppressed, and enjoining good and forbidding evil).

Simultaneously, a number of educational initiatives have to emerge to utilise the ideas that the research networks generate across all levels of education: schools, undergraduate, graduate and post-graduate. The objective is to generate a critical mass of '*fuqaha'* or leaders of thought and action, in the wider and original sense of the word. This critical mass will hopefully re-orient the Islamic education on all levels towards the original Islamic framework/worldview that the Maqasid Methodology emerged from.

Additionally, an action network is suggested to connect like-minded individuals and organisations that work towards the same objectives in various government, commercial and civil circles. The action networks must benefit from the output of the research and educational networks, in order for people of action in all walks of life to make changes on the ground and allow new modes of action and organisations to emerge.

Based on the universal laws of connectivity and the emergence of wholistic patterns when connections that Allah commands are made, the dream is for all of these networks to contribute to an emergence of a new awareness, a new vision and a new movement towards achieving the divine higher objectives for the *ummah* and humanity.

NOTES

1 *Radia-Allahu Anhu* - may Allah be pleased with him

2 Al-Haythami 2/192 with a chain of authentic narrators, but Al-Bayhaqi 441 judged his chain as weak, because of Al-Harith Al-Awar, one of Imam Ali's ﷺ closest students who was rendered weak - Al-Qurtubi concluded in the introduction of his *tafsir* - only because of Al-Awar's political stance in preferring Imam Ali over other companions. Ibn Main and Al-Nasai authenticated him, and a few other Imams of hadith. In any case, both narrations strengthen each other, and the meaning of *fuqaha* as leaders appears in other contexts in the Quran and Sunnah.

3 Merriam-Webster - Religion: History and Etymology for religion: Middle English religioun, from Anglo-French religiun, Latin religion-, religio supernatural constraint, sanction, religious practice, perhaps from religare to restrain, tie back.

4 *Ulama* in the original Quranic and Prophetic concepts are people of knowledge but not necessarily Muslims and not necessarily *fuqaha* in the sense of connecting their knowledge to the *din.* For example, 26:197 and a number of narrations mention the *Ulama* of the Children of Israel; some acknowledged the truth and some did not. And Nasai 3137 mentions a "*alim*" who ends in hellfire because he was not sincere. However, when the term *ulama* is mentioned to imply a high status in Islam, it denotes them being "*fuqaha*" as well (35:28 and Bukhari 100, for two examples).

5 For hundreds of references on the legacy of the Islamic civilisation, refer to: 1001 Inventions: The Enduring Legacy of Muslim Civilisation, 4th Edition, www.1001inventions.com

6 Khidr Ahmed Attallah, Baytul-Hikmah Fi Asr al-Abbasieen, Cairo: Dar Al-Fikr Al-Arabi, 1989.

7   Abu Othman Al-Jahiz, Al-Hayawan (Animals), 2nd ed., Ed. Abdus-Salam Haroun, Cairo: Dar Al-Maarif, 1965, p. 37

8   Attallah, Baytul-Hikmah. Ibid. pp. 271-273

9   Ibid. pp. 271

10   Ibid. Ch.4.

11   Abdur-Rahman Al-Dabbagh, Ma'alim al-Iman fi Marifat Ahl al-Qayrawan, Beirut: Dar Al-Kutub Al-Ilmiyah, 1426H.

12   George Qanawati, Mu'alafat Ibn Rushd, Windsor: Hindawi Foundation, 2020. Qanawati cited a couple hundred titles of Ibn Rushd's writings that included all of these branches of knowledge.

13   Muhammad Abu Zahra, Abu Hanifa: Hayatuh wa Asruh wa Arauh al-Fiqhiyah, Cairo: Dar al-Fikr al-Arabi, w.d., p. 24-25

14   Refer to a number of all of their books that Ibn Al-Nadim (d. 384H/994CE) cited in his *Al-Fihrist* (the Catalog): Muhammad Ibn Al-Nadim, *Al-Fihrist*, Ed. Ibrahim Ramadan, Beirut: Dar Al-Marifah, 1978.

15   Omar Al-Ashqar, *Tarikh al-Fiqh al-Islami*, 1 ed., Kuwait: Maktabat al-Falah, 1982, p.119-.

16   Muhammad Abu Zahra, *Tarikh al-Mathahib al-Islamiyah,* Cairo: Dar al-Fikr al-Arabi, w.d., p. 48-.

17   Ahmad Al-Raisouni, *Al-Waqf Fil-Islam: Majalatuh wa Abaduh,* Cairo: Dar al-Kalimah, 2014; Ibrahim Al-Bayouni Ghanem, Al-Awqaf wal-Mujtama wal-Siyasah fi Misr, Cairo: Madarat, 2015.

18   Ibid.

19   Jasser Auda, "On Imam Mohamed Abdu's Worldview." Centennial of Sheikh Mohamed Abdu, Bibliotheca Alexandrina, Alexandria, Egypt, 2005; Jasser Auda, Fiqh al-Maqasid: *Inatat al-Ahkam al-Shariah BI Maqasidiha* (Teleological Jurisprudence: Basing Islamic Rulings on their Purposes), Jordan: IIIT, 2006; Jasser Auda, *Khulasat Bidayat al-Mujtahid li Ibn-Rushd* (Averröes's Premier of the Jurist: Synopsis and Commentary), Delhi: Noor Foundation, 2006, Cairo: Al-Shuruq Al-Dawliyyah, 2010, and Riyadh: Al-Ubaykan, 2017; Jasser Auda, Journey to God: Reflections on the Hikam of Ibn Ataillah, Wales: Claritas, 2018.

20   Jasser Auda, Cooperative Modular Classification Systems, Systems Analysis and Design, University of Waterloo, Canada, PhD Thesis, 1996; Jasser Auda et al., Learning Decision Fusion, IEEE Xplore, IJCNN, Feb. 1999; Jasser Auda and M. Kamel, Modular Neural Network Vague Classification, Lecture notes in Artificial Intelligence, Springer, 1999.

21   Jasser Auda, University of Wales, UK, PhD Thesis, 2008 - published as: Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach, London: IIIT, 2008; Jasser Auda, A Framework for Applying Systems Theory in Islamic Judicial Reasoning, Journal of the International Institute of Advanced Systems Research, Special Edition: Systems Theory in Theology, Baden-Baden, Germany, July 2004; Jasser Auda, *Naqd Nazariyyat al-Naskh (A Critique of the Abrogation Theory).* Beirut: Al-Shabakah Al-Arabiyyah, 2014 (translated to English and published by the Islamic Foundation, UK: Kube Publishing, 2018).

22   Jasser Auda, *Al-Dawlah al-Madaniyya: Nahwa Tajawuz al-Istibdad wa Tahqeeq Maqasid al-Shariah* (Civil State: Towards Overcoming Tyranny and Realizing Maqasid Al-Shariah), Beirut: Al-Shabakah Al-Arabiyah, 2015 (abbreviated and published in English and Italian by Tawasul in Rome, under the title: Lessons on Civil Society: Post-Islamism and Post-Secularism), 2021; Jasser Auda, *Bayn al-Ahariah wal-Siyasah: Asilah li-Marhalat Ma Ba`d al-Thawrat (Between Shariah and Politics: Questions in the Post-Revolution Era).* Beirut: Al-Shabakah Al-Arabiyyah, 2012.

23   It is to be noted that the difference between *silah* in the Quranic sense and "connecting" and "networking" in the common sense, is that the *silah* between everything is divinely created and humans are merely discoverers and preservers of it.

24   "Wholism" is used instead of the usual "holism», despite the linguistic correctness of both, in order to emphasize the meaning in the root word "whole". Although wholistic/holistic is a recent word in the English language, it is used in this book as a translation of the Arabic term "*kulli*". *Kulli* is derived from the Arabic word "*kull",* which is used hundreds of times throughout the Quran and the narrated Sunnah to denote many forms of universality. *Kulli* has been used over the centuries within the Islamic scholarship terminology to denote the meaning of "wholism".

25   The difference between Al-Rahman and Al-Rahim here is understood by referring to all other mentions in the Quran and Sunnah. The meanings of mercy that are connected to the Name Al-Rahman are all about sovereignty and power, and the meanings of mercy that are connected to the Name Al-Rahim are all about giving.

26   Thousands of references in various languages are compiled within the Maqasid Library Project at Maqasid Institute. Refer to: www.maqasid.

org. All the conclusions about current and classical Maqasid Studies that are mentioned throughout this book is based on these references. The references mentioned within these endnotes are for the sake of examples and not meant to be exhaustive surveys.

27   For examples, refer to the languages menu at: www.jasserauda.net.

28   Refer for many examples to the extensive study on strategy by: Lawrence Freedman, Strategy: A History, USA: Oxford University Press, 2013.

29   The translation of *qasd* as: purposeful/straight/right/good/balanced/core is accurate, both in terms of the linguistic root (*qa sa da*) and the webs of meaning that define the purposes (*maqasid*) in the Revelation. For an extensive linguistic analysis, refer to: Muhammad Jabal, *Al-Mu`jam al-Ishtiqaqi al-Muassal li-Alfadh al-Quran al-Karim*, Cairo: Maktabat Al-Aadaab, 2010, under: *qa sa da*.

30   The hadith stating these virtues of the month of Ramadan was narrated by a few narrators, including Al-Eani, Al-Haythami, Al-Mundhiri and critiqued by them all - and Al-Albani - because of Ali ibn Zaid ibn Judan (d. 130H/748CE); another major scholar/narrator who was rejected by later scholars of hadith because of his "Shia inclination", based on his political opinions and being a student of Imam Al-Hasan Al-Basri (d. 110H/728CE) and other anti-Umayyads scholars. In fact, Ali ibn Zaid ibn Judan was offered to take over Al-Hasan Al-Basri's place in the Basra mosque after Al-Hasan passed. He was also accused of 'confusion' as he grew older. It is a fair accusation but does not apply to the meanings of this hadith, which are all supported by other verses and narrations.

31   Through a trustworthy chain of narrators.

32   Jasser Auda, *Al-Dawlah al-Madaniyya: Nahwa Tajawuz al-Istibdad wa Tahqiq Maqasid al-Shariah* (The Civil State: Towards Overcoming Tyranny and Realising Maqasid al-Shariah), Beirut: Al-Shabakah Al-Arabiyah, 2015 (abbreviated and published in English and Italian by Tawasul in Rome, under the title: Lessons on Civil Society: Post-Islamism and Post-Secularism), 2020.

33   Refer to the detailed discussion on the verses and hadiths related to domestic violence under the Section titled "Apologism" in Chapter 2.

34   For a Maqasid-based approach, refer to: Basma Abdelgafar, Public Policy Beyond Traditional Jurisprudence: A Maqasid Approach, London: IIIT, 2018. However, this study was a pre-cursor to a much

more foundational study (under publication) on a new theory of "Public Policy in Islam" that is based on the Maqasid Methodology as proposed in this book.

35   Secular hereby is not defined as simply separating state and religious institutions, which could be a positive policy from an Islamic perspective within how "states" and "religious institutions" are defined in their modern manifestations. Secularism hereby is rather defined as a materialist philosophy/ideology that aims to separate faith/religion from all aspects of life. Abdel Wahab El-Messiri, Epistemological Bias in the Social and Physical Sciences, London - Washington: IIIT, 2006; Abdel Wahab El-Messiri, *Al-Almaniyah Al-Juziyah wal-Almaniyah Al-Shamilah* (Partial Secularism and Total Secularism), Cairo: Dar Al-Shurouq, 2002.

36   An authentic and connected narration from Al-Bayhaqi all the way to the Prophet ﷺ, which was rendered weak only because of Abu Bakr Al-Ghalabi, one of Imam Ali's students, and his non-mainstream political views and related narrations. It is otherwise authentic. The discrediting of narrators purely based on their political views, especially in support of Imam Ali ﷺ, is in need of rectification.

37   For an extensive discussion on classical and contemporary "schools», refer to: Jasser Auda, Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach, London: IIIT, 2008, Chapters 3 and 5, respectively.

38   Tirmidhi 2007 narrated at the authority of Hudhaifa, and labelled the narration as strange (*gharib*), but Al-Mundhiri in Al-Targhib authenticated it, and Ibn Al-Qayyim in his I'lam authenticated it as a saying by Ibn Masud, which supports the authenticity of Hudhaifa's narration.

39   One example is the recurring and fierce battles during the era of declination between the followers of the Shafi and Hanafi schools in Khurasan (390H/1000CE), Nisapur (554H/1159CE), Esfahan (581H/1186CE), and Jerusalem (874H/1470CE). Refer to: Ismail Ibn Kathir, *Al-Bidayah wal-Nihayah*, vols. 11, 12; Ibn Al-Athir Al-Jazari, *Al-Kamil* fit-Tarikh, Beirut: Dar Al-Kutub Al-Ilmiyyah, 1987, vols. 8, 10.

40   Many examples cited and discussed in: Jasser Auda, *Al-Dawlah al-Madaniyya: Nahwa Tajawuz al-Istibdad wa Tahqiq Maqasid al-Shariah* (Civil State: Towards overcoming Tyranny and Realizing Maqasid al-Shariah), Beirut: Al-Shabakah Al-Arabiyah, 2015.

41   Refer for example to Aisha's ﷺ approach in assessing narration of

hadith in: Badruddin al-Zarkashi, *Al-Ijabah Li›irad Ma Istadrakathu Aisha Ala Al-Sahabah (The Answer Related to What Aisha Amended the Companions' Narrations With)*. Ed. Saeed Al-Afghani, Beirut: Al-Maktab al-Islami, 1970, which I analyzed in: Jasser Auda, "Aisha's Critique of Authentic Hadith Content via Quranic Universals", Proceedings: IIIT Scholars Summer Seminar, Virginia, 2010 (also available on jasserauda.net, scribd.com, etc.).

42   The following are a few examples of recent studies on the contributions of Abu Ishaq al-Shatibi only: Al-Raysuni, Ahmad. (1992). *NazartafÎīīat al-Maqasid Inda al-Imam al-Shatibi*. Beirut: IIIT; Abdelkader, D. A. (Ed.), 2011. The Rudiments of an Islamic Just Society: The Contribution of Abu-Ishaq al-Shatibi. In *Islamic Activists* (pp. 29–42), Pluto Books; Eickelman, D. F. (2000). [Review of *Review of Shatibi's Philosophy of Islamic Law*, by M. K. Masud]. *Journal of Law and Religion*, *15*(1/2), 389–392; El-Mesawi, M. E.-T. (2012). From al-Shatibi's legal Hermeneutics to Thematic Exegesis of the Qur'an. *Intellectual Discourse*, *20*(2); Fadzil, A., et al. (2008). Shatibi's Theories of Knowledge as seen in His al-Muwafaqat: A Preliminary Study. *International Journal of the Humanities*, *6*(1); Masud, M. K. (1977). *Islamic Legal Philosophy: A Study of Abu Ishaq al-Shatibi's: Life and Thought*. Islamabad: Islamic Research Institute; Shabana, A. (2006). "Urf and Adah within the Framework of Al-Shatibi's Legal Methodology", *UCLA J. Islamic & Near EL*, *6*, 87.

43   The following are a few examples of recent studies on the applications of the *maslahah* (pubic interest) only: Abdul Hak, N., & others, 2011. Application of Maslahah (interest) in Deciding the Right of Hadanah (custody) of a Child: The Practice in the Syariah Court of Malaysia. *Journal of Applied Sciences Research*, *7*(13), 2182–2188; Ahmad, A. A., Yaacob, S. E., & Zain, M. N. M. (2014c). The Use of Wa'Dan in Islamic Contract FX Forward: Weighting between Maslahah and Mafsadah. *Asian Social Science*, *10*(22), 332; Ahmed, E. R., Aiffin, K. H. B., Alabdullah, T. T. Y., & Zuqebah, A. Zakat and Accounting Valuation Model. *Journal of Reviews on Global Economics*, *5*, 16–24, 2016; Al-Bouti, M. Said Ramadan, *Dawabit Al-Maslahah Fil Shariah Al-Islamiyah*, 6th ed. Damascus: al-Risala Foundation, 2001; Ali, M. Child Sexual Abuse: Can the Doctrines of al-Maqasid al-Shariah and Maslahah Assist in Challenging the Honour Ideology? The International Journal of Human Rights, 18(4–5), 508–526, 2014; Aris, N. A., Othman, R., & Azli, R. M. Pyramid of Maslahah for Social and Economic Welfare: The Case of Bank Islam Malaysia Berhad. *Journal of*

Energy Technologies and Policy, *3*(11), 457–470, 2013.

44   Refer to: Imam, Mohammad Kamal, *Al-Daleel Al-Irshadi Ila Maqasid al-Shari`ah al-Islamiyyah.* London: al-Maqasid Research Centre, 10 volumes, 2007-2012

45   The following are a few examples of recent studies on the Maqasid approaches of Sheikh Al-Qaradawi only: Jasser Auda, *Maqasid Al-Shariah inda Al-Sheikh Al-Qaradawi*, Cairo: Wahba, 2013; Gräf, B. Media Fatwas and Fatwa Editors: Challenging and Preserving Yusuf al-Qaradawi's Religious Authority. In *Media Evolution on the Eve of the Arab Spring,* 2014, pp. 139–157. Springer; Basri, Ibrahim and Wan Mohd Yusof, Wan Chik, Maqasid Shariyyah according to al-Qaradawi in the book al-Halal Wa Al-Haram Fi al-Islam. International Journal Of Business and Social Science, Vol. 2. No 1, 2011; Abdelkader, D. A. (Ed.). Yusuf al-Qaradawi: Modernization is Key, In *Islamic Activists* (pp. 43–65). Pluto Books, 2011

46   Mehmet Görmez, The Embellishments in Objectives: The Philosophy of Beauty and Art as an Example (*al-Taḥsiniyyat fi al-Maqaṣid: Falsafat al Jamal wa al-Fann Namudhajan*), Symposium: Arts in Light of the Objectives of Islamic Law (2), Al-Furqan Foundation, Al-Maqasid Center, Istanbul, 11.11.2018; Mohammad Hashim Kamali, Maqasid Al-Shariah, Ijtihad and Civilisational Renewal, IIIT-IAIS, 2012; Seif Abdel-Fattah, *Musa'alat Al-Turath: Al-Mafhum, Al-Manhajiyah, Al-Ma'alat* (Accountability of Tradition: Concept, Methodology and Outcomes] Egyptian Institute for Studies, Political Studies, September 25, 2020.

47   Authenticated by both Shakir and Al-Arna'aut in their editions.

48   It is to be noted that differentiating between legislative and non-legislative Sunnah was a milestone in contemporary research on Maqasid. Refer to: Al-Khafif, Ali, "Al-Sunnah Al-Tashri'iyah." In *Al-Sunnah Al-Tashri`iyah wa Ghair al-Tashri`iyah*, Ed. Mohammad Emara. Cairo: Nahdat Misr, 2001.

49   Rob Stein, "To Fight Malaria, Scientists Try Genetic Engineering To Wipe Out Mosquitoes", December 14, 2016, www.npr.org/sections/health-shots/2016/12/14

50   A lengthy discussion in: Jasser Auda, *Naqd Nazariyyat al-Naskh (A Critique of the Abrogation Theory)*. Beirut: Al-Shabakah Al-Arabiyyah, 2014 (also translated to English and published by the Islamic Foundation, UK, Kube Publishing, 2018).

51   For a lengthy discussion, refer to: Jasser Auda, *Al-Dawlah al-Madani-*

yya: Nahwa Tajawuz al-Istibdad wa Tahqeeq Maqasid al-Shariah (Civil State: Towards Overcoming Tyranny and Realising Maqasid al-Shariah), Beirut: Al-Shabakah Al-Arabiyah, 2015.

52   For an example of a recent research project that is aiming to go beyond current apologism in Islamic banking, refer to: Khan, Tariqullah and Fatou Badjie. Islamic Blended Finance for Circular Economy Impactful SMEs to Achieve SDGs, The Singapore Economic Review, September 2020.

53   There is a number of interpretations of "*wadribuhunna*" in 4:34, such as: (1) to separate from them, which I find most appropriate and there are similar uses of the word in other verses/contexts (43:5, 57:13); (2) to spank them symbolically with a sleeve or a toothbrush, but those who relate the toothbrush interpretation to the hadith do not consider the rest of the narration, in which the Prophet ﷺ told the servant "if it is not for retribution (*qisas*), I would have spanked you with this toothbrush (*siwak*)" (Haithami 10/356, Suyuti2 7507), which means that he did not use the toothbrush because he ﷺ would have been subject to retribution; (3) to lash them in case they commit adultery, which is the same punishment for men and women if they commit adultery that is confirmed by four witnesses as the other verses state (24:4, 24:13), and the punishment has to be through the legal system not vigilante action. It is to be noted that no interpretation, classical or modern, of this verse has allowed what we call in English *domestic abuse*. The closest concept to domestic abuse in the Shariah is "*darb mubarrih*", which is a crime subject to retribution and liability according to a wholistic understanding of Islam and also according to all schools of Islamic jurisprudence.

54   Steven Best and Douglas Kellner, Postmodern Theory: Critical Interrogations, ed. Paul Walton, London: Macmillan Press ltd, 1991, p.256 - .

55   Refer to a survey in: Jasser Auda, Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach, London: IIIT, 2008, Chapter 5.

56   Jacques Derrida, *Of Grammatology*, trans. Gayatri Chakravorty Spivak (Baltimore: John Hopkins University Press, 1976) p.3.

57   For a couple of examples: Abu Zaid, Nasr Hamed. *Mafhum Al-Nass: Dirasah Fi Ulum Al-Quran*, Cairo: Al-Hayah Al-Misriyah lil-Kitab, 1990, p.31; Arkoun, Mohamed, "Rethinking Islam Today." In Liberal Islam: A Sourcebook, Ed. Charles Kurzman. Oxford: Oxford University Press, 1998, p.211; Hassan Hanafi*, Al-Turath wal-Tajdid* (Beirut: Dar al-Tanweer, 1980) p.45.

58   This was cited in previous works within literature surveys of recent developments in the Maqasid terminology that was influenced by modernist discourses, but in no way endorsed. Refer to: Jasser Auda, Maqasid al-Shariah: A Beginners Guide, London: IIIT, 2008.

59   It is to be noted that the rendering of these three words: knowledge, reality and scholarship, as translations for the Arabic words: *ilm*, *waqi* and *ijtihad* is not common. They are usually used as equivalent to the Arabic words: *marifah*, *haqiqah*, and *bahth*, respectively. Moreover, the usual/modern translation of: *ilm*, *waqi* and *ijtihad* as: science, actual fact and legal reasoning, respectively, misses the original Quranic and Prophetic concepts of these words and represents the secular hues of the English terms: science, fact and legal reasoning. As part of the "re-orientation" process in the Maqasid Methodology, the words: knowledge, reality and scholarship are meant to be expanded here to imply the Revelational webs of meaning of the three words: *ilm*, *waqi* and *ijtihad.*

60   I concluded after extensive readings on the subject that the Great Flood is a scientific, historical, geological and archeological fact, which hundreds of evidences from multiple disciplines support. However, it is being presented in mainstream media and secular academic research as a «theological» or "creationist" theory. Discussing the issue is beyond the scope of this book. The event occurred around 11,500 years ago, 9500 BCE, and there are also numerous evidences of pre-great-flood advanced civilisations (refer to research on Göbekli Tepe, in today's Turkey, for one obvious example).

61   I translated "*wa ma unzila*" as "but it [magic] was not revealed" rather than the usual translation of "and what was revealed/sent down". "*Ma*" could mean "not" or "what" depending on the context. I find my translation here more suited to the context and to the rest of the related meanings; contrary to the translations of: Sahih International, Pickthall, Yusuf Ali, Shakir, Sarwar, Mohsin Khan, Arberry and Asad. My choice of the interpretation of "*ma*" is similar to the prominent reciters: Atiyyah, Ibn Abza, and Ibn Abi Hatem, who all paused before "*wa ma unzila*" to emphasize the meaning of negation (i.e. that magic was not "revealed" through angels). For more details, refer to Al-Tabari, Ibn Kathir and Al-Qurtubi's exegeses of 2:102.

62   For an in-depth analysis of the Arabic roots and structures, refer to: Muhammad Anbar, *Jadaliyyat Al-Harf Al-Arabi wa Fizya'iyyat al-Fikr wal-Madah*, Damascus: Dar Al-Fikr, 1987; and Muhammad Ja-

bal, *Al-Mu`jam Al-Ishtiqaqi Al-Mu'assal li-Alfadh al-Quran Al-Karim*, Cairo: Maktabat Al-Aadaab, 2010. For a classical source: Ibn Jinni, *Al-Khasa'is*, Cairo: Dar Al-Kutub Al-Misriyyah, 1952.

63   Learned, taught and known are three valid readings of the Quranic Arabic word in this verse, with valid variations of the vowels within the words: *ta'allamun*, *tu'allimun*, and *ta'lamun*, according to the authentic reading narrations of Ibn Amir, Abu Amr, and Mujahid, among others, respectively.

64   "The knowledge that Allah sent me with is like rain that fell on two pieces of land. The first piece is fertile. Some parts of it absorbed the water and produced lots of vegetation, and other parts stored the water for others to benefit from, drink and use elsewhere for other plantations. The second piece is sand that neither holds water nor allows plants to grow. This is the example of the person who gained *fiqh* in the *din* of Allah, and therefore learned beneficial knowledge and taught it, versus another person who rejected the message of guidance that I brought and did not act upon it" (Bukhari 79)

65   I witnessed the struggles of most of these languages first-hand through lecturing about Islam - in Arabic and English - in their local regions. Studying these languages as phenomena and preserving their Islamic and Arabic identity is an important cause that does not have enough enthusiasts - individuals, institutions or governments. For a couple examples of these challenges, refer to the following: Global Politics, Some Turks Reconsidering Arabic Connection to Turkish language, The World, June 25, 2013; Kamarul Shukri Mat Teh, Wan Mohd Khairul Firdaus, and Mohd Shahrizal Nasir, The Influence of Islam towards Arabic Language Education Before and After Malaysia›s Independence, Journal of Legal, Ethical and Regulatory Issues, 2019 Vol: 22 Issue: 1; Mirza, Amna, Urdu as a First Language, Masters Thesis. Wilfrid Laurier University, Canada, 2014; J. Ángeles Castello, Valencian Language: Methodological Foundation, Accio Bibliografica Valenciana, valencian.org; and research on other languages too.

66   This hadith as included by Ibn Manzur in his *Lisan Al-Arab*, and Ibn Asaakir in *Tarikh Dimashq* (3/203/2) on the authority of Abu Salamah ibn Abdur-Rahman ibn Awf, and also included by Ibn Taymiyyah in his *Iqtida al-Sirat*. Ibn Taymiyyah did not reject the hadith but said: "If true, then being Arab is about the tongue …". Sheikh Al-Albani (*Silsilat al-Ahaadith al-Da`ifah*, vol.2, no.926) rendered it "very weak"

because of Abu Bakr Al-Hudhali, who was rejected by Al-Darqutni, Al-Nasai, Yahya Al-Qattan and Ibn Main; Ahmad considered him to be "weak"; Bukhari said that his memorization is not good enough "*laysa bi-hafidh*"; but Ibn Majah narrated after him. The meaning of the hadith is true and Quranic, in any case.

67   For example, alternative sounds within some words such as: aa, é, or ee; ss or zz; etc.

68   There are a few hundreds of words throughout the Quran that were transmitted as parallel readings and slightly different parallel meanings. The most well known is the verse number 4 in the Opening Chapter, the Fatihah: "Owner (*maalik*) or King (*malik*) of the Day of Judgement".

69   For one example: "*Qiwamah*" is mentioned in verse 4:34 in the form of a verb that describes men's relationship with women. The Arabic is '*Ar-Rijjalu Qawwamuna alan-Nisa'*. The root *qa wa ma* is used in verbs for people and objects (hence the Name of Allah, *Al-Qayyum*). When used with people, it indicates the role of maintaining people and caring for them, and when used with objects it indicates the action of straightening and fixing. The variation in the ways this phrase is translated is a case in point on the influence of cultural biases in translation. Yusuf Ali, Muhammad Al-Hilali, Jack Perk, and Adel Khori rendered it: 'Men are the protectors and maintainers of women', Shakir: 'Men are the maintainers of women', Mohammed Rassul: 'Men are the protectors of women', Murad Hoffman: 'Men stand by and take responsibility for women', Irving: 'Men should support for women', Pickthall: 'Men are in charge of women', Mohammed Asad: 'Men are the caregivers for women', the 'Saudi Quran Translation Committee': 'Men have authority over women'! Mohammad Asad's understanding is most appropriate.

70   Ahmad's narration (24601) was authenticated by Al-Arna'aut.

71   Such as, simpler to harder: (1) 40hadithnawawi.com, (2) Salih Al-Shami, *Ma`alim al-Sunnah*, Damascus: Dar Al-Qalam, 2015, (3) a reading through the two most authentic collections Bukhari and Muslim, while keeping the methodological remarks mentioned in Chapter 6 in mind, (4) a reading through the six most wide-spread books of Sunnah: Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan al-Tirmidhi, Sunan al-Nasai, Sunan ibn Majah (references at the end of this book). As for the Sirah, refer to: Muhammad Al-Ghazali, Fiqh-us-Sirah, IIFSO, 1998.

72 Ambiguity appears when a narrator or collector of a hadith decides not to mention one or more names or words within the content of the hadith, so he uses instead the name "*fulan*" (someone), or the phrase "*kadha wa kadha*" (so and so), etc. The reasons behind these ambiguities vary and require critical, contemporary and integrating research.

73 Imam Al-Suyuti considered the narration to be good (*hasan*), and Ibn Al-Qayyim mentioned that this narration has a number of witnesses (*shawahid*) from other narrations. All other scholars of hadith considered it weak or very weak. "Wisdom" is mentioned as a virtue in a number of Quranic verses.

74 Muslim 1661: "Did you mock him because of the colour of his mother? You are a man with *jahiliah* in you*".* Ibn Hibban 4579: "Whoever fights under a flag of injustice that he is following blindly, then his death if he dies will be in *jahiliah".* Ibn Hibban 4580: "Whoever fights out of anger, based on fanaticism, then his death if he dies will be in *jahiliah".*

75 Many detailed and documented examples and interesting discussion in: Rupert Sheldrake, The Science Delusion: Freeing the Spirit of Enquiry, London: Coronet, 2012.

76 One advanced critique and an attempt to offer a new paradigm is: David Bohm, Wholeness and the Implicate Order, UK: Routledge, 1980.

77 Refer, for example, to publications in: Journal of Consciousness Studies, Imprint Academic, 1994–present, which over decades have maintained the same partialistic premise of "consciousness as a chemical activity in the human brain".

78 Narrated as "*mursal*" (i.e. missing the companion-narrator) and therefore rendered weak by some scholars.

79 Watch, for example, the documentary: *Heal*, netflix.com, 2017.

80 Refer, for example, to: Joe Szostak, Evidence of Lost Ancient Civilisations: Case Closed, Publishamerica, 2009.

81 Mohammad Abduh, *Al-Amal Al-Kamilah lil-Sheikh Muhammad Abduh*, ed. Mohammad Emara, Cairo: Dar al-Shuruq, 1993; Rida, Mohammad Rashid, *Tafsir al Manar*. Cairo: Mathba'ah al-Manar, 2005; Muhammad Abu Zahra, *Zahrat Al-Tafasir*, Cairo: Dar Al-Fikr, 1987; Al-Tahir Ibn Ashur. *Al-Tahrir Wal-Tanwir*. Tunis: Dar Sahnun, 1997; Sayyid Qutb, In the Shade of the Quran tafsirzilal.wordpress.com/2012/06/05/english-language; Mohammad Baqir Al-Sader, *Muqaddimaat fil-Tafsir Al-Maudui*, Beirut: Dar Al-Tawjih Al-Islami, w.d.; Mohammad Al-Ghazaly, A The-matic Commentary on the Quran, London: IIIT, 2005; Fazlur-Rahman, Major Themes of the Qur›an, University of Chicago Press, 2009; Yusuf Al-Qaradawi, *Kayf Nata-amal Ma-Al-Quran Al-Azim?* Cairo: Dar al-Shorouk, 1999; Wahbah Al-Zuhayli, *Al-Tafsir Al-Munir*, Damascus: Dar Al-Fikr Al-Muasir, 1418; Abdul-Hamid Kishk, *Fi Rihab Al-Tafsir*, Cairo: Al-Maktab Al-Misri Al-Hadith, 1988

82 Taha Jabir Al-Alwani, *Al-Wihdah Al-Binaiyah fil-Quran*, Al-Shurouq Al-Dawliyah, 2005. Also refer to: Fatḥi H. Malkawi. *Manẓumat Al-Qiyam al-Ulya: Al-Tawḥid wa-Al-Tazkiyah wa-Al-Umran,* IIIT, 2013; Zainab Al-Alwani, Maqasid Quraniyyah: A Methodology on Evaluating Modern Challenges and Fiqh al-Aqalliyyat. The Muslim World. Vol. 104, 2014; Ruqayyah Al-Alwani, *Qira'ah Maqasidiyah fi Ayat Tahqeeq Al-Adalah fi Surat Al-Nisa*, Hawliyyat Kulliyat Al-Dirasat Al-Islamiyah wal-Arabiyah, Al-Azhar University, vol. 7, no. 33, 2017 — all of which are applications of the same theory on different scopes of: the whole Quran, the Quranic higher values, and Surah Al-Nisa (Chapter 4 of the Quran), respectively.

83 Mohammad Baqir Al-Sader, *Al-Sunnan Al-Tarikhiyah Fi Al-Quran*, in Imam Al-Sader. *Al-Amal Al-Kamilah*, Beirut: Dar al-Ta`aruf, 1990

84 Mohammad Abdallah Draz, The Eternal Challenge (*Al-Naba' Al-Azim*), Leicester: The Islamic Foundation, 2001

85 Hamidduddin Al-Farahi, Exordium to Coherence in the Quran, trans*. Tariq Hashmi, Lahore: Al-Mawrid, w.d.;* Hamidduddin Al-Farahi*, Nizam Al-Quran wa Ta'wil Al-Furqan bil-Furqan*, Azamgarh: Al-Da'irah Al-Hamidiyah, 2000, Mohammad Asad Subhani, *Iman Al-Nazar fi Nizam Al-Ayat wal-Suwar*, Azamgarh: Nizamul-Quran lil-Nashr, 2000

86 Hassan Al-Turabi. *Al-Tafsir Al-Tawhidi*. 1 ed. Vol. 1. London: Dar al-Saqi, 2004

87 Fathi Osman, Concepts of the Quran: A Topical Reading, MVI Publications, 1997

88 Heba Raouf Ezzat, *Nahw Imran Jadeed*, Beirut: Al-Shabajah Al-Arabiyah and Muntada Al-Fiqh Al-Istratiji, 2015. The primary concepts utilized in that "strategic fiqh" (*al-fiqh al-istratiji*) project were: original disposition (*al-fitrah*), community/nation (*al-ummah*), action (*al-amal*), and obligation (*al-wajib*).

89 Taha Abdur-Rahman, *Bu's Al-Dahraniyah*, Beirut: Al-Shabajah Al-Arabiyah, 2014; and the five pivotal concepts that Taha Abdur-Rah-

man concluded were: witnessing (*al-shahadah*), trust (*al-amanah*), sign (*al-ayah*), original disposition (*al-fitrah*), and integration (*al-jama*).

90   Jassim Sultan, *Al-Nasaq Al-Qurani wa Mashru Al-Insan: Qira'ah Qimiyah Rashidah*, Beirut: Al-Shabajah Al-Arabiyah, 2018.

91   Al-Shatibi, Abu-Ishaq. *Al-Muwafaqat Fi Usul Al-Shari·ah*. Ed. Abdul-lah Diraz. Beirut: Dar Alma›rifa, w.d., vol.3, p.2.

92   Compare: Abu Hamed Al-Ghazali, *Al-Mustasfa fi Ilm Al-Usul*. 1st ed. Beirut: Dar al-kutub al-›ilmiya, 1413 AH; Al-Razi, *Al-Tafsir Al-Kabir (The Great Exegesis)* vol.3, p.133; Jalaludin Al-Suyuti. *Tadreeb Al-Rawi Fi Sharh Taqreeb Al-Nawawi*. Riyadh: Maktabat al-Riyadh al-Haditha, w.d., vol.1, p.277; Mohammad Baqir al-Sader, *Al-Usus Al-Mantiqiyah lil-Istiqra*, 4th ed., Beirut: Dar al-Taaruf, 1982; Al-Tahir Ibn Ashur, Treatise on Maqasid Al-Shariah, London-Washington: IIIT, 2006.

93   Institute for the Study of Coherence and Emergence, Emergence Journal, Taylor & Francis Online, since 2004.

94   Refer to: Mustafa Al-Zarqa, Introduction to Islamic jurisprudence (*Al-Madkhal Al-fiqhi Al-Aam*), trans. M. Al-Muhsin, Kuala Lumpur: IBFIM, 2014; Abdul-Qader Auda, Criminal Law of Islam, Delhi: Kitab Bhavan, 1999; Muhammad Abu Zahra, *Al-Ahwal Al-Shakhsiyyah,* Cairo: Dar al-Fikr al-Arabi, 1957; Yusuf Al-Qaradawi, *Al-Qawaid Al-Hakimah li Fiqh Al-Muamalat Al-Maliyah* (Governing Principles for Islamic Financial Law), Cairo: Al-Shuruq, 2010; Taha Jabir Al-Alwani, *Madkhal Ila Fiqh Al-Aqalliyat*. Paper presented at the European Council for Fatwa and Research, ECFR, Dublin, Jan. 2004. Developing on Abdul-Qader Auda's theories on criminal law, Dr. Mohamed El-Awa published his commentary on Auda's Criminal Law, and also in: El-Awa, Mohamed S, "The Theory of Punishment in Islamic Law: A Comparative Study." Ph.D. diss., London, School of Oriental and African Studies, 1972.

95   More examples of Allah's names in the Quran and Sunnah: Al-Aziz The Mighty, Al-Jabbar The Compeller, Al-Mutakabbir The Majestic, Al-Khaliq The Creator, Al-Bari The Maker, Al-Musawwir The Fashioner, Al-Ghaffar The Great Forgiver, Al-Qahhar The Subduer, Al-Wahhab The Bestower, Al-Razzaq The Provider, Al-Fattah The Opener, Al-Alim The All-Knowing, and so forth.

96   Muhammad Jabal, *Al-Mu`jam Al-Ishtiqaqi Al-Muassal li-Alfadh Al-Quran Al-Karim*, Cairo: Maktabat Al-Adab, 2010.

97   Muhammad Anbar, *Jadaliyyat Al-Harf Al-Arabi wa Fizya'iyyat Al-Fikr*

wal-Madah, Damascus: Dar Al-Fikr, 1987. For a classical sources: Ibn Faris, *Maqayis Al-Lughah,* Damascus: Dar Al-Fikr, 1979, and Ibn Jinni, *Al-Khasa'is*, Cairo: Dar Al-Kutub Al-Misriyyah, 1952.

98   For an extensive analysis of Quranic moral concepts, refer to: Toshihiko Izutsu, Ethico-Religious Concepts in the Qur'an, McGill University Institute of Islamic Studies, Montreal, 1966 - republished in various forms.

99   The following contemporary scholars were pioneers in this regard. They opened a door of creativity for intellectual endeavours that basically built on their scholarship, including the Maqasid Methodology project. Rashid Rida (d. 1354H/1935CE) identified the following Quranic *maqasid*: reform of the pillars of faith, and spreading awareness that Islam is the religion of pure natural disposition, reason, knowledge, wisdom, proof, freedom, independence, social, political, and economic reform, and women rights; Ibn Ashur (d. 1393H/1973CE) proposed orderliness, equality, freedom, facilitation, and the preservation of pure natural disposition; Mohammad Al-Ghazali (d. 1416H/1996CE) included 'justice and freedom', Yusuf al-Qaradawi (1345H/1926CE -) included preserving true faith, maintaining human dignity and rights, calling people to worship God, purifying the soul, restoring moral values, building good families, treating women fairly, building a strong Islamic nation, and calling for a cooperative world; and Taha Al-Alwani (d. 1437H/2016CE) proposed 'the oneness of Allah (*tawhid*), purification of soul (*tazkiah*), and developing civilisation on earth (*imran*)', and eventually added the community (*ummah*) and inviting humankind to Islam (*da`wah*).

100   Al-Farabi, *Ihsa al-Ulum*, ed. U. Amin, Cairo: Dar al-Fikr al-Arabi, 1949; Ibn Sina, *Risalah fi Aqsam al-Ulum al-Aqliyah*, manuscript, ketabpedia.com; Ibn Hazm, *Maratib al-Ulum*, manuscript, al-maktaba.org/book/1038/924; Ibn Khaldun, *The Muqaddimah: An Introduction*, trans. Franz Rosenthal, Princeton Classics, 2015.

101   For a unique and detailed discussion of classical Islamic classifications of knowledge, especially Al-Farabi, Al-Ghazali and Al-Shirazi, refer to: Osman Bakar, Classification Of Knowledge In Islam A Study In Islamic Philosophies Of Science, Cambridge: Islamic Texts Society, 1998 (originally a doctorate thesis from Temple University, USA, 1988).

102   Jonathan Barnes, 'Introduction' to Aristotle, The Nicomachean Ethics, Harmondsworth: Penguin, 1976.

103   Al-Ghazali, *Al-Mustasfa fi Ilm Al-Usul*. 1st ed. Beirut: Dar al-Kutub al-Ilmiya, 1413 AH.

104 Osman Bakar, Classification Of Knowledge, 1998 - with some re-translation.

105 Such as those offered by: Al-Kindi, Al-`Amiri, Ibn Rushd, Al-Tusi, A-Shirazi, Al-Ghazali, etc. Ibid.

106 Hassan Al-Saffar, *Aqliyat al-Tahrim wal-Tanfir Min al-Din* (The Mentality of Prohibition Leading to Rejection of Faith), www.saffar.org/?act=artc&id=4072, 17.3.2018.

107 Compare for example: Joseph Schacht, "Foreign Elements in Ancient Islamic Law," *Comparative Legislation and International Law* 32, 1950; and Mohammad Al-Azami, On Schacht's Origins of Mohammadan Jurisprudence, Riyadh: King Saud University and John Wiley, 1985.

108 Refer to the discussion in: Jasser Auda, Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach, London: IIIT, 2008, Section 5.5.

109 Refer for example to: Jasser Auda, "Aisha's Critique of Authentic Hadith Content via Quranic Universals", Proceedings: IIIT Scholars Summer Seminar, Virginia, 2010 (also available on jasserauda.net, scribd.com, etc.).

110 Refer to this four-volume study on Al-Hasan Al-Basri's narrations for an example of the much needed new research in this area: Al-Sharif Hatem Al-Awni, *Al-Mursal Al-Khafi wa Alaqatuhu bit-Tadlis - Dirasah Nazariyah wa Tatbiqiyah Ala Marwiyat Al-Hasan Al-Basri*, Al-Khubar: Dar Al-Hijrah, 1997. Also refer to Sheikh Abdul-Fattah Abu Ghudda's qotes on "*Marasil Al-Hasan*" within his commentary on: Zafar Al-Tahanawi, *Qawaid fi Ulum Al-Hadith*, Halab: Maktab Al-Matbuat Al-Islamiyah, 1984, p. 153-154. Note that despite the high level of detail and expertise in these studies, and as a general note, the methodology is in need of further development.

111 Yusuf Al-Mazzi, *Tahdhib Al-Kamal*, Beirut: Al-Risalah, 1980, vol. 6, p. 124-125. The debates around the authenticity and implications of this saying were extensive, and differences of opinion occurred even over whether Al-Hasan has heard hadith directly from Imam Ali Ibn Abi Talib ﷺ or not, despite the strong evidence that he did. Refer to: Omar Murad, *Mawaqif Al-Ulama min Riwayat Al-Hasan Al-Basri An Al-Imam Ali Ibn Abi Talib*, Mijalat Kulliyat Al-Tarbiah Al-Asasiyah, Al-Mustansiriyah University, Baghdad, vol. 73, pp. 175-206, 2012.

112 Al-Awni, *Al-Mursal Al-Khafi,* ibid.

113 For example, Al-Hasan Al-Basri omitted Imran Ibn Husain, Al-Hakam Ibn Amr, and/or other companions, and omitted the narration's story altogether, from some of the occasions when he narrated: "Do not obey anyone who asks you to disobey Allah". The story, which is the context of narrating the hadith, has to do with Imran and Al-Hakam's disagreement with Muawiyah Ibn Abi Sufyan, when he was a Khalifah/King, over the distribution of the spoils of war from Khurasan. Muawiyah requested Al-Hakam, who was the leader of the army, to send to him back in Damascus all of the gold and silver that they seized. Al-Hakam decided that the gold and silver were spoils of war (*fai*) and therefore a right for the soldiers themselves, based on the direct evidence of the Quran and Sunnah. He therefore distributed all of the gold and silver over the soldiers. Muawiyah then punished Al-Hakam by chaining and imprisoning him until he died. The omission of the narrators and the story itself is obviously related to the political context of the time when Al-Hasan made the *mursal* narration. "Do not obey anyone who asks you to disobey Allah" remains an important script on how to deal with authorities, especially as some jurists today justify a "fiqh of obedience" with any political authority regardless of the considerations of justice and rights. Refer to: Ahmad 5/66, Tabarani 18/170, Al-Mustadrak 3/443, Ibn Rajab's *Ilal Al-Tirmidhi*, 288, Al-Dhahabi's Chapter on Companions in his *Siyar A`lam Al-Nubala*, 'Al-Hakam', No. 93, and other related sources. Also refer to: Usaama al-Azami, Abdullah Bin Bayyah and the Arab Revolutions: Counter-Revolutionary Neo-Traditionalism's Ideological Struggle against Islamism, *The Muslim World*, 109(3), 2019, pp. 343-361.

114 For a few examples of similar revisions/rectifications in the area of the status of women in Islam, refer to: Jasser Auda, Reclaiming the Mosque: The Role of Women in Islam's House of Worship, Wales: Claritas, in assoc. with Maqasid Institute, 2017, Ch. 7. One example to illustrate this point here is Bukhari 5093 and Muslim 2252, where Abu Hurairah ﷺ narrated, "Your bad omen is in your house and your woman." A number of commentators apologized for this narration by implying that a man is under the effect of a "bad omen" allegorically speaking, if his house is far from the mosque or his woman is barren! It is interesting to note that many jurists, past and present, approved this narration simply because it is in the Bukhari and Muslim collections, even though Bukhari and Muslim themselves also narrated a correction for it in a different hadith in the same collections, i.e. "there is no such thing as a bad omen" (Bukhari 5776, Muslim 2224). It is interesting to note that Abu Hurairah's ﷺ narration was corrected by a Mother

of the Believers Aisha ☙, who said: "Abu Hurairah did not recall this correctly. The Prophet was praying against those who claimed that bad omens are in a house, a woman, and a horse. Abu Huraira came late and heard only the last part of the hadith and did not hear the first part" (Abu Dawud 3992). She also cited a verse from the Quran: "No disaster strikes upon the earth or among yourselves except that it is in a record before We bring it into being - indeed that, for Allah is easy" (57:22), and thus disasters are not because of "omens". In the language of methodology, Aisha ☙ rejected Abu Hurairah›s narration on the basis of the incompatibility of its content (*matn*) with the Quranic concepts, objectives and universal laws. Abu Hurairah is a trustworthy companion, of course, but he simply made a mistake in this narration, because he did not hear the complete statement, and he thought he did. Some scholars, again, preferred to protect their methodology over the Quranic truths. Ibn Al-Jawzi, surprisingly, commented: "How can Aisha reject an authentic narration?", even though her narration is an "authentic narration" too, in fact a narration by a much more knowledgeable companion, by all measures. Ibn al-Arabi (Abu Bakr), shockingly, commented: "Aisha›s rejection of the narration is nonsense". To me, Ibn al-Jawzi and Ibn al-Arabi were too blinded on this issue by imitation and their cultural biases and could not accept the Mother of the Believers' assessment of this erroneous narration. Al-Zarkashi and Al-Suyuti, on the other hand, each wrote a whole book dedicated to Aisha›s ☙ critiques and corrections of other companions› narrations, in which they cited dozens of such amendments including the "bad omens" narration (citations ibid.).

115   Refer for one example to the critique of the Israelite origins of the narration that mentions a "stoning verse" (*ayat al-rajm*), which was carried out by Sheikh Taha Al-Alwani, in: Taha Al-Alwani, *Hadha Bayanun Lil-Naas: La Rajm fil-Quran* (An Announcement to People: There is No Stoning Prescribed in the Quran), www.alwani.org, October 23, 2014.

116   For comparative studies with new insights: Abu Zahra, Muhammad, *Usul Al-Fiqh*. Cairo: Dar al-Fikr al-Arabi, 1958; Soltan, Salahuddin, *Hujiyyat Al-Adillah Al-Mukhtalaf Alaiyha Fi Al-Shariah Al-Islamiyah*. Ph.D. diss., Cairo University, 1992; Al-Sader, Mohammad Baqir, *Durus fi Ilm Al-Usul*. 2nd ed. Beirut: Dar Al-Kitab Al-Lubnani, 1986.

117   A strong opinion of many, though not based on concrete evidence from the Revelation. Refer to: Abu Bakr Baghdadi, *Al-Faqih Wal Mutafaqih*, ed. Adil bin Yusuf al-Gharazi, Arabia: Dar Ibn Aljawzi, 1421

AH, vol.1, p. 154; Al-Juwani, Abdul-Malik, *Al-Burhan Fi Ulum Al-Qur›an*. 4th ed. al-Mansura, Egypt: Dar Al-Wafaa, 1997, paragraph 627; Al-Ghazali, *Al-Mustasfa* vol.1, p.176, 76, Abdullah Ibn Qudamah, *Al-Mughni Fi Fiqh Al-Imam Ahmad Ibn Hanbal Al-Shaibani*, Beirut: Dar al-Fikr, 1985, p. 273; Ibrahim al-Fayrouzabadi, *Sharh Al-Lam*, ed. Abdul Mageed Turki (Beirut: Dar al-Gharb al-Islami, 1988) vol .2, p. 666; Al-Bukhari, *Kashf Al-Asrar* p vol.2, p. 289, Ibn Nizameddin al-Ansari, *Fawatih Al-Rahamut Sharh Musalam Al-Thubut*, ed. Abdullah Mahmoud M. Omar, Beirut: Dar al-Kutub Al-Ilmiyah, 2002, vol.2, p. 213; Ibn Taymiyah, *Al-Musawada*, p. 316; Al-Razi, *Al-Mahsul Fi Ilm Al-Usul* vol.4, p. 214, al-Amidi, *Al-Ihkam* vol.1, p. 404; — discussed in: Auda, Maqasid Al-Shariah as Philosophy, ibid, Ch. 6.

118   Differences of opinion regarding its authenticity, but narrated through many chains some of which were rendered authentic by Ibn Hajar Al-Asqalani (in his *Fath Al-Bari*) and others.

119   Endorsed by for example, Abu Hamed Al-Ghazali, *Al-Mustasfa fi Usul al-Fiqh, Beirut: Dar Al-Kutub Al-Ilmiya,* 1413h, p. 173.

120   Refer to a detailed discussion in: Jasser Auda, Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach, London: IIIT, 2008, Ch. 4.

121   For a few examples: Al-Ghazali, *Al-Mustasfa fi Usul al-Fiqh, Beirut: Dar al-kutub al-›ilmiya,* 1413h, p. 325; Al-Baidawi, *Tafsir Al-Baidawi,* Beirut: Dar al-Fikr, w.d., vol.3, p. 5; Al-Nasafi, *Kashf Al-Asrar Sharh Al-Musanaf Ala Al-Manar*, Beirut: Dar Al-Kutub Al-Ilmiyah, 1998, vol, p. 196.

122   As pointed before, the five most notable contemporary jurists who took a similar approach to arrive at formative theories before issuing specific rulings and fatwas are Sheikhs: Mustafa Al-Zarqa, Abdul-Qader Auda, Muhammad Abu Zahra, Yusuf Al-Qaradawi, and Taha Jabir Al-Alwani.

123   The best arguments against the moral relativism of philosophically derived ethics are Prof. Ismail Al-Faruqi's and Sheikh Abdullah Draz's, within both of their PhD theses. Refer to: Ismail Al-Faruqi, On Justifying the Good, Ph.D. Thesis in Philosophy, Indiana University, 1952; and Mohamed Abdallah Draz, *La Morale Du Koran*, Thèse pour le doctorat ès lettres présentée à la faculté des lettres de l›université de paris, 1951. Also refer to: Jasser Auda, *Qira'ah fi Resalat al-Doctour al-Faruqi Lil-Docturah* (A Reading of Dr. Al-Faruqi's PhD Thesis), Conference Proceedings: Ismail al-Faruqi and His Contributions for Reforming Contemporary Islamic Thought, Yarmouk University, Jor-

dan, November 2011, published after review in *Islamiyyat Al-Ma'ri-fah Journal*, International Institute of Islamic Thought, February 2013, and Jasser Auda, *Introduction*, in: Basma Abdelgafar, Morality in the Quran and the Greater Good of Humanity by MA Draz, Wales: Claritas Books, and Kuala Lumpur: Islamic Book Trust, 2018.

124   Refer for example to literature on the phenomena-based learning experiences in the school systems of Finland and Japan, as well as some schools in the US and Canada (also called topical, thematic, or perspective-based learning), and refer to the general orientation of multi-disciplinary educational and research programs in various universities.

125   Refer for example to: 1001 Inventions: The Enduring Legacy of Muslim Civilisation, www.1001inventions.com. Also refer to the biographies of the likes of: Jafar Al-Sadiq (d. 148H/765CE), Jabir Ibn Hayyan (d. 160H/815CE), Al-Jahiz (d. 255H/868CE), Al-Farabi (d. 339H/950CE), Ibn Sina (d. 428H/1037CE), Ibn Hazm (d. 456H/1064CE), Al-Ghazali (d. 505H/1111CE), Ibn Rushd (d. 595H/1198CE), Al-Razi (d. 606H/1210CE), Al-Eaji (d. 756H/1355CE), Ibn Khaldun (d. 808H/1406CE), among others.

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GLOSSARY OF ARABIC TERMS

alamah: sign
alaqah: depth of connectivity
amal: action
amilun: activists
aql: reason
aqli: rational knowledge
ata: giving
ird: honour
alamin: the worlds
arab: Arabic speaker
asri: contemporary
illah: reason or principle behind the law
ilm: knowledge
ulama: scholars
adab al-ikhtilaf: ethics of disagreement
adillah: evidences
ahkam: rulings
amthal: examples/similes
amwal: finances
awamir: commands
awqaf: endowments
ayat: proofs/signs, verses
badi': rhetoric
banu-Adam: children of Adam
basar: vision
bay'ah: covenant
bayan: illustration, figurative language
bid'ah: innovation
bimaristanat: endowed hospitals

birr: righteousness
bisharah: tidings
dhalal: astray
daruriyyat: essentials
dawabit: Shariah-based restraints
dawrat al-tadabbur: cycles of reflection
din: way of life
dini: religious
dhanb: sin
dunyawi: worldly
fahm: understanding
falah: ultimate success
farihun: egotistical
fath wa sadd al-dhara'i: opening and closing the means
fatwa: juridical/ethical edicts
fiqh: deep understanding
fitrah: original disposition
fuad: inner heart
fuqaha: scholars of deep understanding
furqan: differentiator
ghayb: unseen
hadd: limit
haimanah: authority
hajiyyat: needs
haqq: truth
hasanah: good deed
hawa: whim
hijaj: seeking proof
hikam: wisdoms

hikmah: wisdom
hisab: accounting
hiyal fiqhiyah: legal circumventions
hujaj: proofs
hujjah: evidence, proof
hukkam: governors
hukm: authority, governance
husn: excellence, beauty
i'mal-ul-aql: the use of reason
ibadah: worship
ihatah: encompassing
ihkam: tightening
iman: faith
imma`ah: the person with no character
infaq: spending
islah: rectification
Islami: Islamic
ism: name
istihsan: juridical preference
istikharah: seeking counsel
istinbat: deduction, inference
jahiliyah: days, state of ignorance
jahr: voiced
jamal: beauty
jaza: sanction
jihad: struggle
juhd: effort
kaffarah: restitution
kalam: philosophy of religion
kalimah: word
karamah: dignity
katabah: scribes
khair: good
khalifah: successor
khalq: creation
kharaj: taxations
khata: mistake, error
khuluq: morals, virtue
kitab: book
kufr: disbelief
kulli: wholistic
kufr: disbelief
kaffah: entirely
lubb: intellect

ma'lumah: information
ma`ani: semantics
ma`lum: known
madhahib: schools of jurisprudence
madhmum: detested
mafsadah: harm, mischief
mahr: marriage gift
maqasid: higher objectives
mas'uliyyah: responsibility
mursalah: unrestricted
maslahah: interest
mathal: example
matn: content
mauduat: themes
milkiyyah: property
muminun: believers
muamalat: dealings
mufsidun: corruptors
muhaimin: hegemonic
muhkamat: well defined
mujahidun: strugglers
munafiqun: hypocrites
munasabat: appropriateness
murakkab: complex
muslihun: rectifiers
mustakbirun: arrogant
mutarjimun: translators
muttaqun: heedful
nadhir: warning
naf: utility or benefit
nafi: useful
nafs: soul
naqli: transmitted
nasaq: pattern
nass: text
nazm shabaki: web pattern
nazm: system
nidharah: warning
nusus: text
qada: judgeship
qadhf: slander
qalam: pen
qalb: heart
qasd: purpose

qatiyyat: absolutes
qiam: values
qira'ah: reading
qisas: retribution
qist: fairness and equity
ra'i: opinion
rahmah: mercy
rahmatan lil-alamin: mercy to the worlds
ruh: spirit
sadd al-thara'i: blocking the means
sam': hearing
samahah: magnanimity
sanad: chain of narrators
shahadah: seen
shahadah: witnessed
shariyyah: legitimacy
shari: shariah-based
shariah: divine way
shayatin: satans
shura: consultation
sihr: magic
silah: depth of connectivity
sirr: secret
sultan: authority
sunan ilahiyah: universal laws
sunna': makers
sunnah ilahiyyah: universal laws
sunnah: Prophet's way or tradition
suwar: chapters
ta'allum: learning
ta'aruf: to know one another
ta`lim: education
tabassur: visioning
tabrir: apologism
tadabbur: reflection
tadafu: checking of one people by another
tadawul: circulation, alteration
tafakkur: thinking
tafaqquh: attaining deep understaning
tafhim: to bring to understanding
tafkik: deconstructionism
tafsil: detailing

tafsir: exegesis
taghut: tyrants
tahsiniyyat: embellishments
tajdid: renewal
tajzi: partialism
takyif fiqhi: juridical accommodation
tanaqud: contradiction
tanawu: diversity of humans
taqlid: imitation
taqwa: heedfulness
tarikh: history
tasawwur: framework
taskhir: facilitation
tawallud: emergence
tawasul: interconnectivity, connectivity
tawazun: balance
tawhid: unification
tazkiyah: purification
thawabit: fixed, constant
ulul-albab: sound intellects
ummahat: Quranic fundamentals
usul al-fiqh: juridical fundamentals
usul: fundamentals
wahy: revelation
waqi: context, reality
wasm: token
wulah: governors
wusum: tokens
zalimun: unjust
zandaqah: heresy
zann: doubt
zawjiyah: duality
zikr: remembrance
zulm: injustice

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