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Importance of Shariah Objectives in the Holy Qur'an and Sunnah ﷺ

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Abstract

This research work examines the importance of Shariah Objectives in the light of the Holy Qur'an and the Sunnah of Prophet Muhammad ﷺ. Islamic law is not merely a collection of legal injunctions; rather, it is founded upon higher purposes aimed at securing human welfare, justice, mercy, and social harmony. The research work highlights that the Holy Qur'an and Sunnah provide a comprehensive framework for preserving the five necessities (al-Daruriyyat al-Khams), namely the protection of religion, life, intellect, lineage, and wealth. Through an analytical and descriptive examination of relevant Qur'anic verses and Prophetic traditions, the research demonstrates that every legal command and prohibition in Islam embodies a particular wisdom and serves a specific objective. Furthermore, the study argues that an adequate understanding of the Shariah Objectives provides effective solutions to contemporary moral, social, and intellectual challenges. It concludes that Shariah Objectives represent the spirit and essence of Islamic legislation and constitute a universal framework for establishing justice, safeguarding human dignity, and promoting the well-being of humanity in both this world and the Hereafter.

Keywords: Shariah Objectives, The Holy Qur'an, Sunnah, Human Welfare, Al-Daruriyyat al-Khams, Islamic Law

1. Introduction

Islam is a comprehensive and universal way of life that guides every dimension of human existence, including spiritual, moral, social, political, and economic affairs. The divine injunctions revealed in the Holy Qur'an and explained through the Sunnah of the Prophet Muhammad ﷺ are not arbitrary commands; rather, they are founded upon wisdom, justice, mercy, and the realization of human welfare. These higher purposes and underlying wisdoms are collectively known as Shariah Objectives. The study of Shariah Objectives occupies a central position in Islamic jurisprudence because it enables a deeper understanding of the spirit and philosophy underlying Islamic legislation.

The Holy Qur'an and the Sunnah constitute the primary sources from which the Shariah Objectives are derived. A careful examination of the Qur'anic injunctions and Prophetic traditions reveals that Islamic teachings aim at establishing justice, protecting

human dignity, ensuring social harmony, and promoting peace and prosperity. Every command and prohibition in Islam is linked to a specific purpose that seeks to secure the welfare of humanity in both this world and the Hereafter. Consequently, Shariah Objectives should not be understood merely as a collection of legal rules and rituals, but rather as a coherent and dynamic system designed to achieve noble and universal objectives.

In the contemporary world, humanity is confronted with numerous intellectual, moral, social, and ethical challenges. Issues such as moral decline, social injustice, violence, materialism, and the erosion of family values necessitate a renewed understanding of the higher objectives of Islamic law. The theory of Shariah Objectives provides an effective framework for addressing these challenges while preserving the authenticity and universality of Islamic teachings.

Therefore, the present research work seeks to examine the importance of the Shariah Objectives in the light of the Holy Qur'an and the Sunnah ﷺ. It aims to demonstrate that the principles of Islamic law are fundamentally directed towards the protection of human interests and the establishment of a just, balanced, and welfare-oriented society. Furthermore, the study highlights the enduring relevance of Shariah Objectives as a source of guidance for contemporary Muslim societies and for humanity at large.

2. Research Objectives

- To investigate the foundations of the Shariah Objectives in the Holy Qur'an and the Sunnah of Prophet Muhammad ﷺ.
- To analyze the role of Shariah Objectives in preserving the five necessities (al-Daruriyyat al-Khams).
- To examine the contribution of the Qur'an and Sunnah towards the promotion of justice, human welfare, and social harmony.
- To highlight the significance of Shariah Objectives as a comprehensive framework for establishing a balanced and welfare-oriented society.

3. Methodology

The research work employs a qualitative research methodology based primarily on the descriptive and analytical approaches. Since the subject matter concerns the Shariah Objectives as derived from the Holy Qur'an and the Sunnah, the research relies mainly upon classical and contemporary Islamic sources to examine the higher purposes and wisdom underlying Islamic legislation.

The analytical approach has been adopted to examine the relevant Qur'anic verses and Prophetic traditions that provide the foundations of the Shariah Objectives. Through textual analysis, the study investigates the relationship between legal injunctions and their underlying wisdom and purposes. Particular emphasis has been placed on the preservation of the five essential necessities (al-Daruriyyat al-Khams), namely the protection of religion, life, intellect, lineage, and wealth.

Furthermore, the study employs a library-based research method. Data have been collected from primary sources, including the Holy Qur'an, authentic collections of Hadith, and the writings of classical Muslim jurists, as well as from secondary sources such as books, research articles, and scholarly studies dealing with Islamic jurisprudence and Shariah Objectives. The collected material has been critically examined and interpreted in order to present a coherent understanding of the objectives and purposes of Islamic law.

The study is analytical rather than empirical in nature. Its primary purpose is to explore the theoretical foundations and practical significance of Shariah Objectives and to

demonstrate their relevance in promoting justice, human welfare, and social stability within contemporary societies.

4. Literature Review

The theory of Shariah Objectives has occupied a prominent position in Islamic legal thought and has attracted the attention of both classical and contemporary scholars. The concept essentially refers to the higher objectives and purposes underlying Islamic legislation, which are directed towards the realization of human welfare (maslahah) and the prevention of harm (mafsadah). Throughout Islamic intellectual history, Muslim jurists have sought to explain the wisdom embedded in divine injunctions and to demonstrate the relationship between legal rulings and their intended benefits.

Among the earliest scholars who systematically discussed the objectives of Islamic law was Imam al-Ghazali. In his renowned work *Al-Mustasfa min 'Ilm al-Usu*, he argued that the ultimate purpose of the Shariah is the preservation of the five essential necessities (al-Daruriyyat al-Khams), namely religion, life, intellect, lineage, and wealth (Al-Ghazali, 1997). According to him, every legal injunction ultimately aims at safeguarding these essential interests, and anything that undermines them is contrary to the objectives of the Shariah. Al-Ghazali's formulation became the foundation upon which subsequent discussions of Shariah Objectives were developed.

Imam ibn al-Qayyim made a significant contribution to the development of purposive legal reasoning. In *I'lam al-Muwaqqi'in*, he maintained that Islamic law is entirely based upon justice, mercy, wisdom, and human welfare. He argued that any interpretation that leads to injustice, hardship, or corruption cannot truly represent the spirit of the Shariah (Ibn al-Qayyim, 1991). His approach highlights the dynamic and ethical dimensions of Islamic law and underscores the intimate relationship between legal rulings and their underlying objectives.

Imam al-Shatibi further refined and expanded the theory of Objectives in his celebrated work *Al-Muwafaqat fi Usul al-Shariah*. He emphasized that the entire structure of Islamic law is founded upon the achievement of benefit and the removal of hardship. According to al-Shatibi, the objectives of the Shariah are not confined to isolated rulings; rather, they represent universal principles governing the whole legal system (Al-Shatibi, 1997). He also categorized human interests into necessities (daruriyyat), needs (hajiyyat), and embellishments (tahsiniyyat), thereby providing a comprehensive framework for understanding Islamic legislation.

Similarly, Shah Wali Allah al-Dihlawi explored the wisdom behind Islamic injunctions in his monumental work *Hujjat Allah al-Balighah*. He maintained that divine legislation is aimed at promoting moral refinement, social harmony, and the well-being of humanity. His analysis sought to uncover the rationale behind legal rulings and to demonstrate their relevance to human society (Al-Dihlawi, 1999). His contribution represents an important link between classical jurisprudence and later developments in Shariah Objectives theory.

In the modern period, Muhammad al-Tahir Ibn Ashur broadened the scope of Shariah Objectives beyond the traditional five necessities. In *Maqasid al-Shariah al-Islamiyyah*, he emphasized values such as freedom, equality, moderation, and social order, arguing that these principles constitute essential objectives of Islamic law (Ibn Ashur, 2006). His work significantly contributed to the revival of Shariah Objectives studies in contemporary Islamic scholarship.

Likewise, Jasser Auda introduced a systems approach to Objectives in his work *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. He criticized the rigid and reductionist understanding of Islamic law and advocated a multidimensional approach capable of addressing modern challenges and contemporary realities (Auda, 2008). His approach highlights flexibility, openness, and the universal nature of Shariah objectives.

Although previous studies have extensively examined the theoretical foundations and historical development of Shariah Objectives, comparatively less attention has been devoted to a comprehensive analysis of the importance of the Objectives of Shariah specifically in the light of both the Holy Qur'an and the Sunnah. Therefore, the present study seeks to fill this gap by examining how the primary sources of Islam establish and illustrate the higher objectives of divine legislation and how these objectives contribute to the promotion of justice, human welfare, and social stability.

5. Importance of Shariah Objectives in the Holy Qur'an and Sunnah ﷺ

Islam is a complete code of life that guides every aspect of human existence, including individual, social, moral, economic, and spiritual life. All commands and teachings of Islam are based upon wisdom, benefit, and meaningful objectives. All these aims and wisdom are goals of Shariah Objectives. Shariah Objectives refer to the fundamental goals and purposes for which Allah Almighty revealed the Shariah. The primary aim of these objectives is to ensure human welfare, establish justice and fairness, promote peace and harmony, and secure success in both this world and the Hereafter.

Since the Holy Qur'an and Sunnah ﷺ are the primary sources of Islamic Shariah, the foundations of Shariah Objectives are also deeply rooted in the Holy Qur'an and the Sunnah. A careful study of the Quranic injunctions clearly demonstrates that Allah Almighty has provided laws for the welfare and well-being of humanity, the protection of their rights, and the establishment of goodness within society. Behind every command of the Holy Qur'an and Sunnah lies a specific wisdom and purpose. Therefore, Islamic teachings are not merely a collection of outward rituals; rather, they constitute a comprehensive system that fulfils the physical, intellectual, moral, and spiritual needs of human beings.

Islamic scholars have explained the Shariah Objectives in various ways; however, according to Imam al-Shatibi and other scholars of Islamic jurisprudence, the five essential objectives of Shariah are: the protection of religion, the protection of life, the protection of intellect, the protection of lineage, and the protection of wealth. These objectives are collectively known as the "Five Essential Necessities" (Daruriyyat al-Khams). The Holy Qur'an and Sunnah ﷺ provide clear guidance regarding all of these objectives. For example, acts of worship and faith were prescribed for the protection of religion; murder was prohibited for the protection of life; alcohol and intoxicants were forbidden for the protection of intellect; the institution of marriage was established for the protection of lineage; and theft, fraud, and usury were prohibited for the protection of wealth.

5.1. Shariah Objectives: For Human Ease

Islam repeatedly emphasizes that Allah Almighty intends ease for humanity rather than hardship. Allah Almighty says:

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

(Al- Qur'an 2:185).

Allah intends ease for you, not hardship, so that you may complete the prescribed period and proclaim the greatness of Allah for guiding you, and perhaps you will be grateful.

Allah Almighty desire ease for his servant in every matter. This verse clearly highlights that the Shariah objectives have been revealed for the convenience, welfare, and benefit of humanity. Similarly, the Holy Qur'an places great importance on justice, mercy, equality, brotherhood, and the protection of human dignity. All these principles are, in fact, practical manifestations of Shariah Objectives.

Just as Allah Almighty desires ease and convenience for His servants, likewise, we also learn the lesson of ease and facilitation from the Sunnah of Prophet Muhammad ﷺ.

The Holy Prophet ﷺ said that:

يَسِّرُوا وَلَا تُعَسِّرُوا، وَسَكِّنُوا وَلَا تُنْقِرُوا

(Al-Bukhari, 2002, vol.8, Hadith no. 6125, p. 2736).

Make things easy for the people, and do not make it difficult for them. Give them glad tidings, and do not repeat them.

The importance of Shariah Objectives has become even more significant in the modern age, as contemporary humanity faces numerous intellectual, moral, and social challenges. If the Shariah Objectives are properly understood, many social and ethical problems can be effectively addressed. Shariah Objectives creates awareness that the teachings of Islam are not confined merely to acts of worship; rather, they aim to establish a balanced, peaceful, and welfare-oriented society. Islam teaches the protection of human dignity, freedom, life, wealth, and fundamental rights, and it prohibits everything that leads to oppression, corruption, and injustice.

At various places, the Holy Qur'an declares human welfare and goodness as fundamental objectives of Shariah Objectives. Allah Almighty sent the Holy Prophet Muhammad ﷺ as "Mercy to all the worlds" so that humanity might attain guidance, peace, and tranquility. Likewise, the Quran teaches moderation, patience, justice, kindness, and piety in order to establish a society in which peace, love, and justice prevail. All these teachings are directly connected to Shariah Objectives.

In reality, Shariah Objectives represents the spirit of the Holy Qur'an. When the commandments of Shariah are understood in the light of their objectives and wisdoms, the true beauty and comprehensiveness of Islam become evident. The Holy Quran does not merely bind humanity to commands; rather, it also guides people towards the wisdom and human benefits underlying those commands. This is why Shariah Objectives remains practical, relevant, and a source of mercy for every age and society.

Therefore, the study of Shariah Objectives not only helps in understanding Islamic law more effectively, but also clarifies that Islam is a religion that guarantees human welfare, justice, and success in both this world and the Hereafter. In the light of the Holy Quran, the concept of Shariah Objectives highlights the universality, wisdom, and comprehensiveness of Islamic teachings and guides humanity towards a balanced and peaceful way of life.

The Shariah Objectives are aimed at the welfare and protection of both individuals and society. The Shariah Objectives are established for the benefit of human beings. The protection of religion, life, intellect, honor, and property constitutes the primary purpose of the Shariah Objectives. If examined closely, every aspect of human life and society is, in one way or another, connected to these five objectives.

If the commandments regarding worship and jihad in the Holy Qur'an are considered, they fall under the protection of religion. Similarly, the verses concerning Qisas (retaliation) and Diyat (blood money) relate to the protection of life. The Quranic injunctions regarding marriage, adultery (zina), and the punishment for false accusation (Hadd al-Qadhf) are

associated with the protection of lineage and honour. Likewise, the verses dealing with theft and wealth are connected to the protection of property. Furthermore, the verses concerning alcohol and anything that affects human intellect relate to the protection of intellect.

The Holy Qur'an repeatedly mentions the Shariah Objectives. In some cases, these objectives are directly referred to in the injunctions related to jihad, Qisas, Zina, false accusation, and theft, while in other verses they are highlighted in the form of human welfare, well-being, and the betterment of society.

5.2. Divine Law Revealed by Allah Almighty

The Shariah Objectives are part of Islamic law that has been revealed by Allah Almighty. It is called Islamic law because all the rulings, commands, and punishments contained within it have been ordained and revealed by Allah Almighty.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

(Al Qur'an 5:49).

Then We revealed the book to you (O Muhammad!) with Truth, confirming whatever of the book was revealed before, and protecting and guarding over it. Judge, then, in the affairs of men in accordance with the law that Allah has revealed, and do not follow their desires in disregard of the Truth which has come to you. For each of you We have appointed a Law and a way of life. And had Allah so willed, He would surely have made you one single community; instead, (He gave each of you a law and a way of life) to test you by what he gave you. Vie, then, one with another in good works. Unto Allah is the return of all of you; and He will then make you understand the truth concerning the matters on which you disagreed. (Maududi, 1988, vol. 2, p. 182).

This verse clarifies that Allah Almighty has perfected and completed the Islamic Shariah through the Holy Qur'an. Allah Almighty commands that all matters and judgments should now be decided in accordance with this Shariah rather than according to the previous divine laws. Through Islamic Shariah, the earlier religious laws and legal systems were abrogated and replaced.

In Another Verse Allah Almighty says that:

وَ أَنْ أَحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَ احْذَرُهُمْ أَنْ يَفْتَنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنْ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ

(Al Qur'an 5:49).

And judge between them, O Prophet, by what Allah has revealed, and do not follow their desires. And beware, so they do not lure you away from some of what Allah has revealed to you. If they turn away from Allah's judgment, then know that it is Allah's Will to repay them for some of their sins, and that many people are indeed rebellious.

In this verse, Allah Almighty commands that all judgments and matters should be decided according to the commandments revealed by Allah, because the Shariah revealed by Allah Almighty is based on justice and truth. Allah Almighty has clearly stated that decisions should only be made in accordance with the Shariah. This verse clarifies that the true law belongs only to Allah, and all judgments should be made according to it.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا

(Al-Qur'an 4:106).

Surely, we have sent down to you the Book with the truth, so that you may judge between people according to what Allah has shown you. And do not be an advocate for those who are dishonest. (Usmani, 2007, p. 222).

When examined through the lens of the Shariah Objectives, the core purpose of Islamic law is to safeguard religion, life, intellect, honor, and wealth. In this verse, particular emphasis has been placed on justice, fairness, and the protection of trust, which is closely related to the safeguarding of people's wealth and rights. Furthermore, a judge, ruler, or any person responsible for making decisions must judge only in accordance with the law revealed by Allah. In this lies the welfare of society, peace, and the protection of people's rights, which are among the primary objectives of Shariah.

In another verse Allah Almighty says that:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ
(Al-Qur'an 45:18).

Then We placed you on a clear way of the Faith. So follow it, and do not follow the desires of those who do not know. (Usmani, 2007, p.1126).

The verse prohibits personal desires and selfish inclinations. From the perspective of the Shariah Objectives, this means that when people follow their personal desires, emotions, or man-made unjust laws, it leads to oppression, corruption, and injustice within society, which ultimately harms the fundamental objectives of Shariah. In contrast, Islamic Shariah establishes balance, justice, peace, and harmony in every aspect of individual and social life. This verse further highlights the fact that Islamic Shariah is not limited only to acts of worship; rather, it is a complete code of life that guides in personal, social, moral, economic, and legal matters. Therefore, in the light of the Shariah Objectives, the central message of this verse is that true success lies in following the law revealed by Allah Almighty, not in obeying personal desires or ignorant ideologies.

In the light of the Objectives of Shariah, the interpretation of this verse is that Allah Almighty granted the Holy Prophet ﷺ a complete, clear, and comprehensive Shariah that was revealed for the welfare and well-being of humanity. The fundamental objective of this Shariah is to protect human religion, life, intellect, lineage, and wealth. In this verse, the word "Shariah" refers to the divine law that is based on justice, wisdom, mercy, and human welfare. Allah Almighty commanded that this Shariah should be followed because it guides humanity toward the right path and serves as the source of success in both this world and the Hereafter.

6. Protection of Religion and Shariah Objectives

The protection of religion is an essential part of human dignity and honor. Unlike all other living creatures, human beings possess consciousness and awareness regarding religion and spirituality. The inclination toward religion, along with emotional and spiritual attachment to faith and beliefs, is a distinctive and intrinsic characteristic of human nature. This unique capacity reflects the intellectual and moral superiority of human beings and highlights the significance of religion in shaping human identity, purpose, and values.

6.1. Linguistic Meaning of Religion (Din)

The word "Din" is derived from the Arabic language and is used in a variety of meanings depending on the context. Linguistically, it conveys concepts such as honor, service, kindness, submission, worship, obedience, conduct, way of life, law, recompense, and a system or code of regulation (Al-Firuzabadi, 1933, vol. 4, p. 217). The comprehensive nature of the term reflects the vast scope of Islam, as it encompasses not only acts of worship

but also moral values, social conduct, legal principles, and the complete framework of human life.

Abu al-Qasim Husayn ibn MuHammad ibn al-Mufaddal al-Raghib al-ASfahanistates that:

الدِّينُ يُطْلَقُ عَلَى الطَّاعَةِ وَالْجَزَاءِ، وَيُسْتَعْمَلُ فِي الشَّرِيعَةِ وَالطَّرِيقِ
(Al-Isfahani, 1412H, vol.1, p.175).

Din is used for obedience and recompense, and it is also used for the Shariah and the (divine) way/system.

The term “Din” fundamentally signifies obedience and recompense (reward or accountability). He further explains that it is also used in the context of Shariah, referring to the divine system of guidance. In this sense, “Din” and “Millat” are essentially synonymous, both indicating a comprehensive way of life based on divine injunctions. Accordingly, it becomes obligatory for a believer to submit willingly and wholeheartedly to the commands of Shariah, demonstrating complete obedience and acceptance before the divine law.

6.2. Conceptual Meaning of Din in Islamic Terminology

In Islamic terminology, the concept of Din refers to a comprehensive system of divinely revealed beliefs, laws, and moral principles ordained by Allah Almighty for the guidance of humanity. It encompasses both theoretical beliefs and practical conduct, thereby regulating all aspects of human life. This divine system was communicated to mankind through the Prophets and Messengers of Allah so that people may attain correct belief and righteous action. By adhering to the commands (amr) and prohibitions (nahy) of this divine guidance, individuals purify their faith and conduct and achieve success in both this world and the Hereafter. This understanding of Din reflects its usage as a complete way of life based on obedience and accountability before Allah Almighty. (Al-Isfahani, 1412 H, vol.1, p. 175).

6.3. Islamic Scholars of have defined religion (Din) in the following words:

الدِّينُ: مَا شَرَعَهُ اللَّهُ تَعَالَى عَلَى أُمَّةٍ رَسُولِهِ مِنَ الْأَحْكَامِ
(Al-Jurjani, 1983, p. 105).

Din is what Allah Almighty has legislated through His Messengers in the form of rulings.

الدِّينُ: الطَّاعَةُ وَالْإِتْقَانُ وَالْجَزَاءُ
(Ibn Manzur, 1994, vol. 13, p. 164).

Din means obedience, submission, and recompense.

Under Hifz al-Din (Protection of Religion), all those rulings, principles, and measures are included that preserve and protect Islam, faith, acts of worship, religious symbols, and the Islamic system of life. These aspects have been mentioned at various places in the Holy Qur'an.

Collectively, all of these elements fall under the concept of “Protection of Religion” or Hifz al-Din, which is regarded as one of the fundamental and essential objectives of the Shariah.

The Holy Qur'an contains the following commandments regarding the protection of religion.

6.4. Protection of Religion and Punishment for Apostasy

Islam has incorporated the protection of the true religion as one of the fundamental Shariah Objectives. In pursuit of this objective, Islamic law has prescribed certain limits and punitive regulations to safeguard the firmness of faith and to ensure the intellectual and doctrinal security of the Islamic society. Since apostasy signifies a departure from Islam and an open renunciation of Islamic belief, Islamic jurisprudence regards it as an issue of utmost

sensitivity and gravity. In Islamic legal thought, the prescribed punishment for an apostate is not intended merely as retribution; rather, it is aimed at preserving the religion, upholding social order, and preventing discord and turmoil.

In the Holy Qur'an Allah Almighty states regarding the punishment of an apostate:

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِيمْتُ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

(Al-Qur'an 2:217).

And whoever of you reverts from his religion (to disbelief) and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally.

Whoever turns away from the religion of Islam and becomes an apostate, the worldly punishment prescribed in Islam for such a person is death. This verse also states that all righteous deeds performed in the state of faith become void due to disbelief and apostasy, and all good deeds are rendered worthless.

6.5. Da'wah and Spreading the Message of Islam

One of the fundamental requirements of Hifz al-Din (Protection of Religion) is the preaching of Islam and the propagation of its teachings. Islam is not merely a personal belief; rather, it is a complete code of life. Therefore, Islamic Shariah has entrusted Muslims with the responsibility of conveying the teachings of Islam to others. The Holy Qur'an and the Sunnah of the Holy Prophet ﷺ place great emphasis on da'wah and preaching because the preservation, protection, and continuation of religion are only possible through them.

In the Holy Qur'an Allah Almighty says that:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

(Al-Qur'an 16:125).

Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord alone knows best who has strayed from His Way and who is rightly guided.

Wisdom refers to the Book of Allah and the Hadith of the Messenger of Allah ﷺ. Allah Almighty commands his Messenger ﷺ to invite His creation towards Him.

According to Imam ibn Jarir al-Tabari:

الحكمة هي القرآن وما فيه من الأحكام، وقيل هي السنة

(Al-Tabari, 2000, vol. 14, p. 693).

Wisdom refers to the Qur'an and its legal rulings, and it is also interpreted as the Sunnah of the Prophet ﷺ.

wisdom means the word of Allah and the Hadith of the Messenger ﷺ. "Good admonition" refers to exhortation that also contains warning and intimidation, so that people may take heed from it and seek protection from the punishments of Allah Almighty. However, it should also be kept in mind that if debate or argument becomes necessary, it should be conducted with gentleness, good manners, and pleasant speech.

6.6. Jihad for the Defense and Preservation of Religion

In the Shariah Objectives, the protection of religion (Hifz al-Din) holds fundamental importance. Islamic Shariah has prescribed various measures for the preservation of religion, among which Jihad is also included. The purpose of Jihad is to eliminate oppression and corruption, defend Islam, and provide a secure environment in which Muslims can remain

steadfast upon their faith. Therefore, the Holy Qur'an declares Jihad to be an important means for the supremacy and protection of religion.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

(Al-Qur'an 8:39).

Fight against them until there is no more persecution, and your devotion will be entirely to Allah. But if they desist, then surely Allah is All-Seeing of what they do.

In another verse, Allah Almighty says about Jihad

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

(Al-Qur'an 2:193).

Keep on fighting against them until mischief ends and the way prescribed by Allah prevails. But if they desist, then know that hostility is directed only against the wrong-doers.

In this verse, Allah Almighty commands the Muslims to struggle against those obstacles and trials that stand in the way of Islam. This demonstrates that the purpose of Jihad is the protection of religion and the establishment of Allah's religion, which is one of the fundamental requirements of Protection of Religion (Hifz al-Din).

6.7. Establishment of Tawheed

One of the fundamental Shariah Objectives under Protection of Religion (Hifz al-Din) is the establishment and preservation of Tawheed (the Oneness of Allah). Islam is entirely based on the concept of monotheism, and the protection of this belief is central to Islamic teachings. Shariah strongly emphasizes the affirmation of Tawheed and the rejection of all forms of polytheism (Shirk). The establishment of Tawheed not only corrects a person's belief system but also guides their worship, ethics, and overall conduct in life. Therefore, Tawheed holds a foundational position in Islam as it ensures the purity and integrity of faith.

قُلْ هُوَ اللَّهُ أَحَدٌ ، اللَّهُ الصَّمَدُ ، لَمْ يَلِدْ وَلَمْ يُولَدْ ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

(Al-Qur'an 30:112).

Say: He is Allah, the One and Unique; Allah, who requires none and of Whom all are in need. He neither begot any nor was He begotten, and none is comparable to Him.

This Surah clearly and comprehensively establishes the concept of pure Tawheed. It affirms Allah's absolute oneness, independence, and uniqueness. There is no partner, equal, or likeness to Him. From the perspective of Hifz al-Din, the establishment of Tawheed is essential because the entire foundation of religion depends on correct belief. If the doctrine of Tawheed is compromised, the essence of Islam is weakened. Islam aims to free humanity from all forms of polytheism and direct them toward the worship of One Allah alone. Shariah not only promotes Tawheed but also strictly prohibits all beliefs and practices that lead toward shirk or distorted faith. Thus, the establishment of Tawheed ensures the preservation of true faith and the spiritual and intellectual purity of Islamic society.

6.8. Enjoining Good and Forbidding Evil (Amr bil Ma'ruf wa Nahi anil Munkar)

One of the important requirements of the protection of religion is "enjoining good and forbidding evil." Islam has given Muslims the responsibility to promote goodness in society and eliminate evil. This practice is not only a means of individual reform but also ensures the religious and moral protection of the entire society.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

(Al-Qur'an 3:104).

And from among you there must be a party who invite people to all that is good and enjoin the doing of all that is right and forbid the doing of all that is wrong. It is they who will attain true success.

This principle is clearly highlighted in the Holy Qur'an, where believers are encouraged to promote good and prevent evil as a collective responsibility of the Muslim community.

7. Protection of Life

Allah Almighty created human beings and granted them honor and dignity, elevating them to the status of the best of creation (Ashraf al-Makhlūqat). He made everything in the universe subservient to them and blessed them with such abilities that they can benefit from all that exists in the cosmos. Due to the significance and usefulness of human beings, Shariah Objectives regard human life as an extremely valuable asset. Islamic jurists, while analyzing the fundamental of Shariah Objectives, consider the protection of human life to be one of its essential goals. The Holy Qur'an has declared that killing one person is equivalent to killing all of humanity.

In Surah Al-Ma'idah, Allah Almighty says:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا
(Al-Qur'an 5:32).

Whoever kills a soul unless for a soul or for corruption [done] in the land it is as if he had slain mankind entirely. And whoever saves one it is as if he had saved mankind entirely.

In this verse, the Holy Qur'an has equated the killing of a single human being with the killing of the entire humanity, and in contrast, saving the life of one person is regarded as equivalent to saving all of mankind. In other words, if a person makes an effort to protect or save a human life, it is considered such a great act of goodness that it is rewarded as if he has given life to all humanity.

Similarly, the system of Qisas has been prescribed in Islam to ensure the protection of human life. Its purpose is to prevent injustice and murder, and to establish justice and fairness in society. According to the Quran, there is life in Qisas because it deters individuals from committing unlawful killing and strengthens the sanctity of human life.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ: الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ. فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ. ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ. فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ
(Al-Qur'an 2:178).

O you who believe, Qisas has been prescribed for you in the case of murdered people: The freeman (will be killed) for the freeman, the slave for the slave, and the female for the female. However, if one is somewhat forgiven by his brother, the recourse (of the latter) is to pursue the former (for blood money) with fairness, and the obligation (of the former) is to pay (it) to the latter in a nice way. That is a relief from your Lord, and a mercy. So, whoever transgresses after all that will have a painful punishment.

This verse elucidates the Islamic law of Qisas, the objective of which is to safeguard human life and establish justice within society. By ordaining retaliation for murder, Allah Almighty has taught the prevention of oppression and bloodshed. At the same time, Islam has provided the option of pardon and diyah (blood money), so that mercy, leniency, and brotherhood may be fostered. The verse concludes with a warning: whoever transgresses the limits set by Allah will face a painful punishment.

8. Protection of Intellect

Allah Almighty has blessed human beings with a great gift in the form of intellect, understanding, and consciousness. The honor and dignity of humanity are deeply connected with the faculty of reason. The more a person possesses wisdom, intellect, and understanding, the higher his status and rank become. The distinction between human beings and animals

lies primarily in intellect and reason. Allah Almighty has honored mankind by granting them the status of the noblest of all creation and appointing them as His vicegerents on earth. He sent divine guidance from the heavens, chose prophets and messengers from among humans, and revealed heavenly scriptures to them. Moreover, all creation was commanded to prostrate before Adam (AS). All these distinctions and honors were bestowed upon mankind because human beings are endowed with intellect, consciousness, and understanding. For this reason, the addressee of Shariah Objectives is only the person who possesses intellect and understanding. One of the important objectives of Shariah is to nurture, strengthen, and refine human intellect and consciousness, and to protect them from intoxicants and all harmful and impure things. Intoxicants and alcoholic substances deprive a person of insight, awareness, and sound judgment. Islamic Shariah has not only prohibited alcohol and all intoxicating substances, but has also prescribed strict punishments for those who consume them, so that human intellect and reasoning may be protected.

Islam has declared alcohol to be prohibited. In this regard, Allah Almighty states:
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ، إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَهُونَ
 (Al-Qur'an 5:90-91).

O you who believe! Wine, gambling, altars and divining arrows are filth, made up by Satan. Therefore, refrain from it, so that you may be successful, Satan wishes only to plant enmity and malice between you through wine and gambling, and to prevent you from the remembrance of Allah and from Salah. Would you, then, abstain?

In the above-mentioned verses, Allah Almighty states that Satan seeks to create hatred and enmity among people through alcohol and gambling and to keep them away from the remembrance of Allah and prayer. In the light of the Shariah Objectives, these verses highlight the protection of intellect (Hifz al- 'Aql). Alcohol harms human intellect, causes negligence toward religion, and leads to social corruption. Therefore, Islam has prohibited these evils to safeguard both individuals and society.

9. Protection of Lineage or Family(Nasal)

One of the objectives of Islamic law (Shariah) is the fulfilment of human needs. Among human needs, the protection of lineage (preservation of progeny) is one of the five fundamental objectives mentioned in the Quran. For the protection of lineage, Islam has prescribed the rules and regulations of marriage (nikah). Islamic teachings emphasize that Muslim men and women should not come close to unlawful and illegitimate relationships. Islam has closed all the paths leading to illegal relations and has provided comprehensive guidance under the institution of marriage for lawful and legitimate relationships. Islam commands both men and women to regulate their natural relationships and physical desires within a framework that protects their moral character from indecency and safeguards human relations from corruption and disorder.

Allah Almighty states:

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأَجَلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصَنِينَ غَيْرَ مُسْلِفِينَ ۖ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا
 (Al-Qur'an 4:21).

(Also prohibited are) The women are already bound in marriage, except the bondwomen you come to own. It has been written by Allah for you. All (women), except these, have been permitted for you to seek (to marry) through your wealth, binding yourself, (in marriage) and not only for lust. So, to

those of them whose company you have enjoyed, give their dues (dower) as obligated. There is no sin on you in what you mutually agree upon after the (initial) agreement. Surely, Allah is All-Knowing, All-Wise.

In this ayat, Allah Almighty characterizes marriage as a “mithaqan ghalizan” (a solemn and weighty covenant), thereby establishing it as a binding moral, legal, and spiritual institution within the Islamic framework. In terms of the Objectives of Shariah, this verse significantly contributes to Hifz al-Nasal (protection of lineage) by legitimizing human relationships through the institution of nikah and ensuring the preservation of clear genealogical and familial structures. It also reinforces Hifz al-Nafs (protection of life, dignity, and human integrity) by safeguarding the rights, honor, and social status of women within the marital contract, thereby preventing exploitation and injustice. Furthermore, the verse strengthens the ethical foundations of the family system by institutionalizing mutual rights, responsibilities, and accountability between spouses. This legal-moral framework ultimately contributes to broader social stability by promoting justice, reducing social corruption, and sustaining cohesive family units, which are the foundational building blocks of an orderly society.

10. Protection of Wealth

In the Shariah Objectives the protection of wealth is known as Hifz al-Mal, which is one of the five fundamental necessities in Islamic law. The Qur'an places strong emphasis on safeguarding property rights, ensuring lawful earning, and preventing corruption in financial matters.

From an Islamic perspective, wealth is considered a trust from Allah, and humans are accountable for how they acquire and spend it. The Qur'an strictly prohibits unlawful consumption of others' wealth, theft, fraud, bribery, and interest (riba), as these actions destroy economic justice and social balance.

Allah Says That:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْخُلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ
(Al-Qur'an, 2:188).

Do not eat up each other's property by false means, nor approach with it the authorities to eat up a portion of the property of the people sinfully, while you know that you are unjust in doing so.

This ayat clearly establishes the principle of financial integrity and protection of ownership. Under Shariah Objectives, ensures the establishment of a fair economic system where wealth circulates justly, contracts are honored, and the rights of individuals are protected. It also promotes economic stability by discouraging exploitation and encouraging ethical trade and charity. Thus, Islam not only protects individual wealth but also builds a just and balanced socio-economic order.

11. Importance of Shariah Objectives in Sunnah ﷺ

The Sunnah ﷺ is indispensable to Islam. It is the living interpretation of the Holy Qur'an, a comprehensive guide for worship and morality, and the path to earning Allah's love and pleasure. A Muslim who neglects the Sunnah risks misunderstanding their religion and losing the completeness of their faith.

The importance of the Sunnah of the Holy Prophet ﷺ can be gauged from this verse:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا
(Al-Qur'an, 59:7).

And whatever the Messenger gives you, take it; and whatever he forbids you, abstain from it.

This verse teaches Muslims to complete obedience and submission to the Holy Prophet Muhammad ﷺ. Allah Almighty clearly commands that whatever the Prophet ﷺ instructs should be accepted wholeheartedly, and whatever he forbids should be avoided. The verse highlights that the Sunnah and teachings of the Prophet ﷺ are just as important as the Quran because the Prophet ﷺ conveys Allah's guidance to humanity. It establishes the foundation of discipline, obedience, and following Islamic law in practical life. The verse also conveys that true success and guidance lie in giving priority to the commands of Allah and His Messenger ﷺ over one's personal desires.

The historical development of the Objectives of Shariah can be traced back to the era of the Holy Prophet Muhammad ﷺ, where the foundational principles of Islamic legislation were practically demonstrated through his teachings, decisions, and actions. The Sunnah of the Prophet ﷺ reflects a purposive and goal-oriented approach to legal reasoning, where rulings were issued by taking into consideration the underlying benefits (maslahah) and potential harms (mafsadah) for individuals and society. In this regard, every act of the Prophet ﷺ can be interpreted within the broader framework of Maqasid al-Shari'ah, as his guidance consistently aimed at promoting welfare, justice, and moral development. His legislative methodology demonstrates that Islamic rulings are not arbitrary, but are deeply rooted in achieving meaningful objectives that ensure human well-being in both worldly and spiritual dimensions. (Wanto, Hidayat and Repelita, 2021).

12. The Sunnah as a Source and Embodiment of Shariah Objectives

The Holy Qur'an presents the Shariah Objectives in a comprehensive and general manner, while the Sunnah of the Holy Prophet ﷺ provides their practical and applied form. Just as the Prophet Muhammad ﷺ demonstrated the practical implementation of the pillars of Islam before the Ummah, he likewise did not merely convey the rulings related to the objectives of Shariah; he also implemented them and made their wisdom and purpose clear to the Muslim community.

قال رسول الله ﷺ: إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

(Ibn Hanbal, 2001, vol. 14, p. 513, Hadith no. 8952).

Indeed, I was sent only to perfect noble character.

16. The Sunnah Protects Each of the Five Essentials of Shariah Objectives

16.1 Protection of Religion:

The Holy Prophet ﷺ prescribed a severe punishment for the person who commits apostasy. The punishment for an apostate mentioned in the Holy Qur'an and Hadith is death. This strict punishment for apostasy is intended to ensure the preservation and protection of religion.

In the sayings of the Holy Prophet ﷺ:

مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ

(Al-Bukhari, 2002, vol. 9, p. 15, Hadith no. 6922).

Whoever changes his religion, then kill him.

This hadith teaches that Islam is realistic and pragmatic. It permits necessary measures to ensure the survival and continuity of the faith, which is the very essence of protection of Religion in Shariah Objectives.

16.2. Adherence to the Sunnah and the Prohibition of Religious Innovation

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ مِنْ بَعْدِي، عَصُوا عَنْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

(Abu Dawud, 2009, vol. 7; 13, Hadith 4607).

Hold fast to my Sunnah and the Sunnah of the Rightly-Guided Caliphs after me; cling to it with your molar teeth. Beware of newly-invented matters, for every innovation is a going astray.

In Islam, no belief or practice should be introduced into the religion unless the Holy Qur'an and the Sunnah support it. The Prophet Muhammad ﷺ strictly warned his Ummah against introducing innovations into Islam that have no foundation in divine revelation. Religious innovation (bid'ah) is regarded as a clear deviation from the true path. When viewed in the light of the Shariah Objectives, the inclusion of such innovations undermines the protection and preservation of religion (hifz al-din). Therefore, the Prophet ﷺ strongly prohibited every practice that alters or compromises the purity and authenticity of the faith.

17. Protection of Life (Hifz al-Nafs) in the Sunnah

17.1. The Prophetic Declaration of Life's Inviolability

Holy Prophet ﷺ delivered the Farewell Sermon during the tenth year of Hijrah. This sermon was presented before the largest gathering in early Islamic history. It is regarded as one of the most comprehensive legislative statements of the Messenger of Allah ﷺ. In this sermon, the Prophet ﷺ emphasized the sanctity and protection of human life.

The Holy Prophet ﷺ said:

إن دماءكم وأموالكم وأعراضكم حرام عليكم كحرمة يومكم هذا، في شهركم هذا، في بلدكم هذا

(Al-Bukhari, 2002, vol. 2; 817, Hadith 1739).

Verily, your blood, your wealth, and your honour are sacred and inviolable among you, as sacred as this day for you, in the month of yours, in this city of yours.

The Holy Prophet Muhammad ﷺ, in his final sermon delivered on the sacred day of Arafat, in the sacred month of Dhul-Hijjah, and in the sacred city of Makkah, commanded the sanctity of human life, because the life of every living being is honorable and sacred.

17.2. The Sunnah's Stance on the Seriousness of Unjust killing:

لَرَّوَالِ الدُّنْيَا أَهْوَنُ عِنْدَ اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ

(Al-Tirmidhi, 1998, vol. 3; 17, Hadith 1395).

The passing away of the entire world is less significant in the sight of God than the killing of a Muslim man.

This Hadith of the Holy Prophet Muhammad ﷺ shows that in Islam, the right to human life is considered the most important, even greater than wealth and honor. Islam declares the killing of one innocent person to be a greater sin than the destruction of the whole world. Such a strong statement is meant to create awareness in people's hearts about the sanctity and respect of human life.

17.3. The Holy Prophet ﷺ Strict Prohibition of Suicide and Self-Haram

Islam not only prohibits killing others, but it also teaches that the life granted to a human being is a trust from Allah Almighty. Every person will be questioned about how they spent and protected their life. Therefore, it is the responsibility of every individual to safeguard their life, as it is a trust (amanah) entrusted to them.

In this regard, the Holy Prophet Muhammad ﷺ said:

مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذِبَ بِهِ يَوْمَ الْقِيَامَةِ

(Al-Bukhari, 2002, vol. 8; 136, Hadith 6047).

Whoever kills himself with something will be punished with it on the Day of Resurrection.

This hadith clearly explains that human life is sacred, and no person has the right to end their own life, because life is a trust from Allah entrusted to human beings.

This prohibition within a contemporary human rights framework, arguing that the Sunnah's prohibition of suicide implies a corresponding positive duty on the state to address

the socioeconomic conditions poverty, despair, mental illness that drive individuals to self-destruction, thereby extending hifz al-nafs from a negative prohibition into an affirmative social welfare obligation.

18. Protection of Intellect (Hifz al-'Aql) in the Sunnah

The primary and most extensively elaborated legal instrument for the protection of the intellect (hifz al-'aql) in the Sunnah is the comprehensive prohibition of all intoxicating substances (muskir).

كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ

(Abu Dawud, 2009, vol. 7, p. 191, Hadith no. 3679).

Every intoxicant is khamr (wine), and every intoxicant is forbidden (haram).

This hadith makes it clear that in Islam, every intoxicating substance has been declared forbidden. Whether the amount is small or large, it is still prohibited because intoxicants affect a person's intellect and health and destroy their ability to think and understand properly. Therefore, in the light of the Shariah Objectives, every intoxicating substance has been prohibited for the protection of human beings.

19. Protection of Lineage and Progeny (Hifz al-Nasl) in the Sunnah

19.1. The Prophetic Encouragement of Marriage

In the Sunnah of the Holy Prophet ﷺ, the protection of lineage (Hifz al-Nasl) is considered one of the fundamental objectives of Shariah. To preserve lineage, marriage has been prescribed, while sexual immorality and unlawful relationships have been strictly prohibited. Adultery (zina) has also been strongly forbidden.

يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ

(Al-Bukhari, 2002, vol. 7, p. 4, Hadith no. 5066).

O assembly of youth! Whoever among you has the capacity for marriage (ba'ah), let him marry, for it is more effective in lowering the gaze and guarding chastity. And whoever is unable, let him fast, for it is a suppression (of desire) for him.

19.2. The Prophetic Warning Against the Destruction of Lineage

لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِلَّ رَحْلَهَا فِي بَيْتِ رَجُلٍ حَتَّى يُصِيبَهَا، وَهِيَ حَامِلٌ، وَلَا أَنْ يُوطَأَ حَتَّى تَضَعَ مَا فِي بَطْنِهَا، وَلَا غَيْرَ ذَلِكَ حَتَّى تَحِيضَ حِيضَةً

(Muslim ibn al-Hajjaj, 2007, vol. 4, p. 155, Hadith no. 1443).

It is not lawful for a woman who believes in Allah and the Last Day to allow herself to be approached in the house of a man (for marital relations) while she is pregnant until she gives birth, and it is not lawful for her to have relations until she delivers what is in her womb, and for a non-pregnant woman until she has had one menstrual cycle.

This hadith gives guidance regarding the waiting period (iddah) of a pregnant woman, stating that during the period of 'iddah, she must safeguard her chastity. This ruling is among the commandments related to the protection of lineage (Hifz al-Nasl), which is one of the essential Shariah Objectives.

20. Protection of Wealth (Hifz al-Mal) in the Sunnah

20.1. The Prophet's ﷺ Establishment of Property Right as Sacred

The Holy Prophet Muhammad ﷺ commanded the sanctity of human life, and in the same way, he also declared the sanctity of people's wealth. The Prophet ﷺ prohibited one person's property from being unlawfully taken by another person.

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا
(Al-Bukhari, 2002, vol. 2, p. 817, Hadith no. 1739).

Your blood, your property, and your honor are sacred to you, like the sanctity of this day of yours, in this month of yours, and in this land of yours.

20.2. The Prophetic Prohibition of Unjust Acquisition

لَا يَحِلُّ مَالُ امْرِئٍ مُسْلِمٍ إِلَّا بِطَيْبِ نَفْسٍ مِنْهُ
(Ibn Hanbal, 2001, vol. 5, p. 72, Hadith no. 23408).

It is not lawful to take the wealth of a Muslim except with his willing consent.

This hadith simultaneously prohibits theft, fraud, extortion, exploitation, and any other mechanism by which property may change hands without the voluntary agreement of the owner.

21. Conclusion

The research work has explored the importance of the Shariah Objectives in the light of the Holy Qur'an and the Sunnah of the Prophet Muhammad ﷺ. The research has established that Islamic law is founded upon higher purposes and profound wisdom intended to secure human welfare, establish justice, and maintain harmony within society. The commandments and prohibitions contained in the Qur'an and the Sunnah are not arbitrary in nature; rather, they are directed toward the realization of benefits and the prevention of harm, thereby reflecting the comprehensive and merciful character of Islamic legislation.

The Holy Qur'an and the Sunnah constitute the primary sources from which the Shariah Objectives are derived. A careful analysis of the relevant Qur'anic verses and Prophetic traditions reveals that the ultimate purpose of divine legislation is to ensure the well-being of humanity and to create a balanced social order based on justice, compassion, and moral responsibility. Consequently, Islamic law should be understood not merely as a set of legal injunctions, but as a dynamic and purposeful system designed to promote goodness and safeguard human interests in both temporal and eternal life.

A major finding of this study is that the preservation of the five necessities (al-Daruriyyat al-Khams), namely religion, life, intellect, lineage, and wealth, occupies a central position within the framework of the Shariah Objectives. The Qur'an and the Sunnah ﷺ provide detailed guidance concerning the protection and preservation of these essential interests through various legal rulings, ethical principles, and social regulations. Their preservation contributes significantly to the establishment of a peaceful, just, and stable society and reflects the universal concern of Islam for human dignity and collective welfare.

The Sunnah of the Holy Prophet Muhammad ﷺ represents the practical embodiment of the Shariah Objectives. Through his teachings, actions, and judgments, the Prophet ﷺ translated the principles of the Qur'an into practical realities and demonstrated that the essence of Islamic law lies in justice, mercy, moderation, and the removal of hardship. His exemplary conduct illustrates that the Shariah seeks not only to regulate human behavior but also to cultivate moral excellence and social cohesion.

In the contemporary world, where humanity faces numerous intellectual, moral, social, and ethical challenges, the understanding of the Shariah Objectives has acquired renewed significance. A sound appreciation of these objectives provides a comprehensive framework for addressing modern issues while preserving the authenticity and universality of Islamic teachings. It highlights the flexibility and enduring relevance of Islamic law in responding to changing circumstances without compromising its fundamental principles.

The Shariah Objectives represent the spirit and essence of Islamic legislation. They embody the wisdom and mercy of Allah Almighty and affirm that Islam is fundamentally aimed at the protection of human dignity, the realization of justice, and the promotion of welfare and prosperity. Therefore, a proper understanding of the Shariah Objectives remains indispensable for appreciating the universality, comprehensiveness, and timeless relevance of Islam, and for guiding humanity towards peace, balance, and success in this world and the Hereafter.

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