

FEATURES OF RENEWAL IN THE STUDY OF MAQUASID AL-SHARIA ACCORDING TO ABDUL MAJEED ALNAJJAR



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Abstract:

The study of Maqasid al-Sharia (higher objectives of Islamic law) has witnessed a qualitative leap in recent decades, moving towards greater specialization and depth. This is reflected in numerous contemporary dissertations and the abundance of writings and research on Maqasid. Observers of this research momentum note a particular focus on the issue of implementing and activating Maqasid, after the initial stages of Maqasid theory focused heavily on foundational and theoretical aspects.

This research paper examines one such contemporary approach (the approach of Abdul Majeed al-Najjar), which focuses on activating the objectives of Sharia. It does so through a central question: What are the features of renewal in the study of Maqasid al-Sharia according to Abdul Majeed al-Najjar? The paper concludes with several key findings, most notably that al-Najjar's qualitative contributions to the science of Maqasid al-Sharia were significant, reflecting the vitality of Islamic law and the need for a Maqasid-based vision in contemporary life to develop solutions and apply them to this ever-changing reality..

key words: Renewal; Activation of Maqasid; Maqasid al-Sharia; Abdul Majeed al-Najjar; The Five Essentials;

ملخص:

شهد الدرس المقاصدي نقلة نوعية في العقود الأخيرة اتجهت به إلى مزيد التخصص والتعمق، وهو ما عبرت عنه عديد الأطروحات المعاصرة وغزارة الكتابات والأبحاث المقاصدية. والمتابع لهذا الزخم البحثي يلمس اهتماما مخصوصا بقضية التنزيل والتفعيل للمقاصد بعدما حظي جانب التأصيل والتنظير بحيز هام في المراحل الأولى من التنظير المقاصدي. وتدرس هذه الورقة البحثية أحد هذه المقاربات المعاصرة (مقاربة عبد المجيد النجار) التي اشتغلت على تفعيل المقاصد الشرعية. وذلك من خلال إشكالية مركزية: ما هي معالم التجديد في الدرس المقاصدي عند عبد المجيد النجار؟ الكلمات المفتاحية: التجديد، تفعيل المقاصد، مقاصد الشريعة، عبد المجيد النجار، الكليات الخمس.

Introduction:

The study of Maqasid al-Sharia in its early stages remained confined to theoretical and abstract approaches, despite significant developments by scholars like al-Juwayni, al-Ghazali, and especially al-Shatibi in his book "al-Muwafaqat". With the decline of Islamic civilization, this emerging science was neglected and forgotten for centuries. It was only in modern times that this book was republished, and the importance of Maqasid al-Sharia was revived, thanks to the efforts of many scholars who successfully activated the objectives of Sharia in understanding, ijtihad (independent reasoning), and derivation, as required by the rapidly changing reality and emerging issues. The scholarly contributions of Dr. Abdul Majeed al-Najjar are among the serious efforts in this field, aiming to address contemporary issues from an Islamic perspective.

I. Research Problem

One of the renewal visions in the study of Maqasid al-Sharia, in terms of activation and implementation, is the work of Abdul Majeed al-Najjar. He endeavored to move Maqasid from the confines of theoretical conceptualization to the broader scope of activation, transcending the limitations and classifications of earlier scholars. He expanded upon what earlier scholars referred to as the "five necessities" (al- $\square$ arūrāt al-khams) and made significant additions. This research paper examines these efforts within a central problem: What are the features of renewal in the study of Maqasid al-Sharia according to Abdul Majeed al-Najjar? This problem branches into the following points:

What is Abdul Majeed al-Najjar's stance on expanding the five necessities?

What are al-Najjar's contributions to the study of Maqasid?

II. Importance of the Topic

The importance of this research lies in the following points:

- The urgent need of contemporary reality and the new developments faced by the Islamic nation for scientific enrichment in the implementation of Sharia to address emerging issues and the requirements of reality.
- Moving beyond the theoretical approach in favor of the practical activation of Maqasid in addressing urgent issues and new developments.
- The significance of Abdul Majeed al-Najjar's intellectual efforts in providing renewal visions that transcend traditional approaches.

III. Reasons for Choosing the Topic

Our choice of this topic is due to the following reasons:

- The importance of activating Maqasid al-Sharia in contemporary life and the needs of the Islamic nation.
- The dominance of theoretical and abstract approaches over practical activation in traditional Maqasid thought.
- The desire to study the contributions of contemporary scholars, especially Dr. Abdul Majeed al-Najjar.

IV. Research Objectives

Through this research, I aim to achieve the following objectives:

- Activate Maqasid al-Sharia in contemporary life by highlighting the significant additions emerging from our reality.
- Determine the importance of implementing al-Najjar's project in our current context.

V. Previous Studies

Three references that address aspects of our research topic can be mentioned:

- Activating the Maqasid of Sharia between Jamal al-Din Atiyah and Abdul Majeed al-Najjar: A thesis submitted by Boutaleb Fattouha to fulfill the requirements of a Master's degree in Fiqh and Usul al-Fiqh at the Faculty of Humanities, Social Sciences, and Islamic Sciences, Ahmed Draia University, Adrar. This is a comparative study between two contemporary scholars who made significant contributions to the study of Maqasid.
- Book: The Objectives of Islamic Sharia - A Civilizational Approach by Mazin Muwafaq Hashim: This book discusses the efforts of al-Najjar and Atiyah in activating Maqasid.
- Book: Contemporary Maqasid Discourse - Evaluation and Review by Hassan Shahid: This book examines Jamal al-Din Atiyah's activation project and Abdul Majeed al-Najjar's civilizational project.

VI. Research Methodology

The nature of this research paper required a combination of the following methodologies:

- Inductive Method: Tracing Abdul Majeed al-Najjar's writings on the research topic to clarify his renewal vision of Maqasid.
- Analytical Method: Reading the statements of jurists and usul al-fiqh scholars on expanding Maqasid and Abdul Majeed al-Najjar's position on the same iss

- VI. Research Outline

The nature of this research necessitated its division into an introduction, two main sections, and a conclusion.

Introduction: The introduction discusses the importance of the topic, the reasons for its selection, previous studies, and the research plan.

Section 1: Defining Abdul Majeed al-Najjar and the Efforts of Early Scholars in Expanding the Five Essentials

This section is divided into three subsections:

Subsection 1.1: Conceptual Framework

Subsection 1.2: Biography of Abdul Majeed al-Najjar

Subsection 1.3: Expansion of the Five Essentials Among Early Scholars

Section 2: Activating Maqasid According to Abdul Majeed al-Najjar

This section is divided into three subsections:

Subsection 2.1: The Necessities Among Contemporary Scholars

Subsection 2.2: Revisiting the Five Essentials According to Abdul Majeed al-Najjar

Subsection 2.3: Features of Renewal in al-Najjar's Approach

Conclusion:

The conclusion summarizes the research findings and provides key recommendations.

THE FIRST TOPIC

Activating the Maqāsid and Expanding the Five Essentials Among Early Scholars

First requirement: Conceptual Framework

The title of this research paper encompasses several key terms: Activating the Maqāsid of Sharīḥ, the Five Essentials (al-Kulliyāt al-Khams), and Abdul Majeed al-Najjar. It is imperative to define these terms before proceeding, as clarifying foundational concepts is a methodological necessity to avoid conceptual confusion and ensure terminological precision, rigor, and academic integrity. As Imam al-Āmidī aptly stated: "It is incumbent upon anyone seeking to acquire knowledge in any field to first grasp its meaning through definition or description, so that they may proceed with clarity in their pursuit" (al-Āmidī, al-Aḥkām fī Uṣūl al-Aḥkām;1998). Similarly, al-Isnawi emphasized: "Know that it is impossible to engage in any science without first conceptualizing it, and conceptualization is derived from definitions" (al-Isnawi, 2004)

First section: Activating the Maqāsid of Sharīḥ:

The term Activating the Maqāsid of Sharīḥ (Taḥfīl Maqāsid al-Sharīḥ) is a composite phrase consisting of three elements: "Taḥfīl" (activation), "Maqāsid" (objectives), and "Sharīḥ" (Islamic law). As per the principle of *usul al-fiqh*, defining a composite term requires understanding its individual components. (Umar, 2007)

a) Taḥfīl (Activation):

Linguistically, "Taḥfīl" derives from the root "faḥḥ ala," meaning to activate, strengthen, or implement. In the context of poetry, it refers to the scansion of verses. In contemporary usage, it denotes making something effective or operational. Terminologically, it is a modern concept used by scholars without a formal definition, but its application suggests it is synonymous with "implementation." The technical meaning does not deviate significantly from its linguistic root.

b) Maqāsid (Objectives):

Linguistically, "Maqāsid" is the plural of "Maqṣad," derived from the verb "qasada," meaning to intend, aim, or seek. It carries various meanings, such as straightening the path (e.g., Quran 16:9: waḥḥ ala Allāhi qasd al-sabil) or firmly intending something (Manṣūr, 1414 AH). Terminologically, among *usul al-fiqh* scholars, Maqāsid refers to the intentions of the Legislator (Sharīḥ) and the underlying wisdom of Islamic law. Ibn ʿĀshūr defined it as: "The general objectives of legislation are the meanings and purposes observed by the Legislator in all or most cases of legislation" (al-Mīṣāwī, 1998.). Ahmad al-Raysūnī defined it as: "The goals

that Sharīʿah aims to achieve for the benefit of humanity (al-Raysūni, , Naʿariyyah al-Maqāsid , 1992.)

c) Sharīʿah (Islamic Law):

Linguistically, "Sharīʿah" is derived from the root "sharʿa," meaning a clear, well-trodden path, such as a water source (9. Ibn Fāris, Muʿjam Maqāyīs al-Lughah 1979). It is also used metaphorically for divine guidance, as in Quran 5:48: likullin jaʿal alnā minkum sharʿatan wa minhājā. Terminologically, Sharīʿah refers to the comprehensive system of Islam, encompassing beliefs, worship, ethics, transactions, and societal norms, (al-Qaṣṣān:, 1982.) aimed at achieving human happiness in this life and the hereafter. It includes all divine rulings revealed through prophets. (al-Thanāwī, 1990.)

d) Activating Maqāṣid:

While the term "Taʿlīl Maqāṣid" is modern, its essence is not foreign to classical scholars. In the *usul al-fiqh* literature, concepts like *Taʿqīq al-Manāṣ* (realization of the rationale) are closely related. *Taʿqīq al-Manāṣ* involves applying a ruling to its appropriate context (al-Shāʿibī, 1997.), while activating Maqāṣid involves seeking contexts where objectives may be absent and applying them.

In contemporary usage, scholars like Ahmad al-Raysūni define activating Maqasid as: "In every individual or collective action, whether by a state or government, we must internalize the Maqasid, keep them at the forefront, and align our actions with them, using them as a standard and model" (al-Raysūni, *al-Fikr al-Maqāṣidī*).

Abdul Majeed al-Najjar, in his book *Maqāṣid al-Sharīʿah al-Islāmiyyah bi'Abḥād Jadīdah* (New Dimensions of Maqasid al-Sharia), dedicates a chapter to "Activating Maqasid," stating: "For the knowledge of Maqasid to fulfill its purpose in formulating and applying rulings to achieve their objectives, it is not enough for Maqasid to remain confined to abstract theoretical knowledge. Rather, they must be practically activated in *fiqh* discourse, with the scholar continuously and vividly keeping Sharia's objectives present in their mind while deriving rulings" (al-Najjār, *Maqāṣid al-Sharīʿah* , 2006.)

Based on this, Activating Maqāṣid can be defined as: "The practical implementation of Sharia's objectives in all aspects of life, guided by their principles."

Second section: The Five Essentials (al-Kulliyāt al-Khams)

Discussing Maqāsid naturally leads to the Five Essentials or Necessary Objectives (al-Kulliyāt al-Khams), which form the core of Maqasid al-Sharia. Sharia rulings aim to achieve benefits and ward off harms, and the objectives of the Legislator are five, as stated by al-Ghazali: preserving religion, life, intellect, lineage, and wealth. Anything that preserves these is a benefit, and anything that undermines them is a harm. (al-Ghazālī, (n.d.)) These have been termed the Five Essentials by scholars like al-Qarāfī in Sharḥ al-Tanqīḥ, al-Isnawi in Nihāyat al-Su'l, and al-Suyūṭī in Sharḥ al-Kawkab al-Sāṭi. Most usul al-fiqh scholars refer to them as al-ḥarūrāt al-Khams (the Five Necessities), while others call them Necessary Objectives (al-Maqāsid al-ḥarūriyyah), such as al-Āmidī in al-Aḥkām, al-Zarkashī in al-Baḥr al-Muṭī, and al-Rāzī in al-Maḥṣūl.

Beyond terminological differences, there is consensus on their substance: they are "needs that reach the level of necessity" (al-ḥaṭ ḥāṣ, ḥāshiyat al-Bannānī fī alā Jam' al-Jawāmi'). Al-Shāḥibī emphasized their indispensability for both religious and worldly affairs, stating: "If they are neglected, worldly affairs would proceed in chaos, leading to the loss of both worldly and otherworldly well-being" (al-Shāḥibī, al-Muwāfaqāt). Ibn Ḥāshūr linked them to the community, stating: "They are essential for the nation as a whole and its individuals, as their absence would lead to the collapse of societal order and the disintegration of the nation" (Ibn Ḥāshūr, Maqāsid al-Sharīḥ; 2000).

Third section: Biography of Dr. Abdul Majeed al-Najjar

Dr. Abdul Majeed al-Najjar is a contemporary Tunisian scholar, thinker, and politician who has addressed numerous contemporary issues from an Islamic perspective. His research interests span creed, Maqasid, Islamic thought methodology, and contemporary issues such as environmental concerns from an Islamic viewpoint. He is also a prominent political figure and leader in Tunisia's Ennahda Movement.

Born in 1945 in Beni Khaddash, Medenine, Tunisia, he obtained a degree in Usul al-Din from Zaytuna University in 1972 and a PhD in Creed and Philosophy from Al-Azhar University in 1981. He has taught at Zaytuna University and various universities in Algeria, the UAE, Qatar, Morocco, Indonesia, and Malaysia.

Al-Najjar is a founding member of Tunisia's Ennahda Movement. Due to his political affiliation, he was exiled in 1989 and faced absentia convictions for his involvement with the movement, leading him to reside permanently in France to safeguard his professional and family life. After the Tunisian Revolution, he returned to Tunisia and was elected to the National Constituent Assembly representing Ennahda, contributing to the drafting of the new constitution.

He has held several prominent positions, including member of the Executive Board of the International Union of Muslim Scholars, head of its Tunisian branch, Vice President of the Union, and member of the European Council for Fatwa and Research, serving as its Assistant Secretary-General.

Dr. al-Najjar has authored over 33 books, including:

The Role of Freedom of Opinion in the Intellectual Unity of Muslims

Human Succession Between Revelation and Reason

The Jurisprudence of Religious Practice: Understanding and Implementation (2 volumes)

New Readings of Religious Texts: Presentation and Critique

Chapters in the Methodology of Islamic Thought

A trilogy on Islamic civilization: The Jurisprudence of Islamic Civilization, Factors of Civilizational Witness, and Projects of Civilizational Testimony.

His most recent work includes *Maqāṣid al-Sharīʿah bi'Abī ād Jadīdah* (New Dimensions of Maqasid al-Sharia). He has also published numerous scholarly articles in various journals and received prestigious awards, including the Sheikh Ali bin Abdullah Al Thani Endowed Global Prize from Qatar's Ministry of Endowments and the 2012 Global Center for Moderation Award in Jordan.

second requirement: Expanding the Five Essentials Among Early Scholars

Imam al-Haramayn al-Juwayni (419–478 AH) is among the earliest scholars to provide an integrated approach to Maqasid al-Sharia, offering a detailed and profound analysis of necessary objectives in his work *al-Burhan*. He categorized causes and fundamentals into five sections, (*al-ʿarāmyn, al-Burhān fī Uṣūl al-Fiqh* 1997.) building upon the early insights of Abu al-Hasan al-ʿAmiri (d. 381 AH) stated:

"As for prohibitions, among the religious, they revolve around five pillars: the prohibition of killing (protected by retribution and blood money), the prohibition of taking wealth (protected by cutting off the hand and crucifixion), the prohibition of violating privacy (protected by flogging), the prohibition of slandering honor (protected by flogging and declaring immorality), and the prohibition of apostasy (protected by execution for apostasy)." (*al-Raysūni, al-Fikr al-Maqāṣidī Qawāl iduhu wa Fawāl iduhu* 1999)

Following al-Juwayni's footsteps, his student al-Ghazali refined and systematized these categories in his division of interests (*maḥallāh*) into necessities (*ʿarūriyyāt*), needs (*ʿājiyyāt*), and embellishments (*taṣnīyyāt*). He stated:

"The purpose of Sharia concerning humanity is fivefold: preserving their religion, life, intellect, lineage, and wealth. Whatever preserves these five is a benefit, and whatever undermines them is a harm." (al-Ghazālī, (n.d.).)

From the above, it is evident that early *usul al-fiqh* scholars were pioneers in identifying necessary objectives and determining their number and designations. While there are variations in terminology, al-Ghazali's classifications and designations became the foundation for subsequent studies. The five necessities are: religion, life, intellect, wealth, and lineage (referred to by al-Ghazali as *nasl*).

Lineage (*Nasl*): Al-Ghazali's term was adopted by al-Āmidī in *al-Aḥkām*, al-Shāḥibī in *al-Muwāfaqāt*, Ibn al-ʿAjīb in *al-Muntahā*, and al-Shawkāni in *Irshād al-Fuhūl*. Imam al-Juwayni referred to it as "preserving chastity" (*ḥifẓ al-furūj*), stating: "Chastity is protected by legal penalties." (al-ʿArāmāyī, 1997.)

Despite these variations in terminology, the terms "private parts" (*al-furūj*) and "reproductive organs" (*al-ʾaḥdāḥ*) are closely related to lineage, as they are the means of procreation. The scholars' intent is fundamentally the same: preserving lineage and ancestry. This is evident in their usage, as both concepts are often mentioned together, as seen in the works of al-Ghazali in *al-Mustaḥḥab*, (al-Ghazālī, (n.d.)) where he discusses them in the same context. Similarly, Muwafaq al-Din Ibn Qudamah states in *al-Rawḥ*: "The imposition of the punishment for adultery is to preserve lineage and ancestry." (Ibn Qudāmah, 2002) Al-Mardāwī echoes this in *al-Taḥrīr*: "As for lineage or ancestry, it is preserved through the obligation of the punishment for adultery." (al-Mardāwī, 2000)

Despite these terminological differences, the underlying purpose remains unified. Scholars generally intended one meaning, whether referring to lineage, chastity, or private parts, as these are interconnected aspects of preserving progeny. As the proverb goes, "There is no dispute over terminology, especially when the intended meaning is clear.

Some scholars, such as Abu al-Hasan al-ʿAmirī, included honor (*ʿiḍḍ*) among the essentials before al-Juwayni and al-Ghazali's classifications. Al-ʿAmirī placed it fourth, after religion, life, and wealth, but before lineage. Al-ʿUḥḍī initially appeared to add honor as a sixth necessity in his *Mukhtasar*, stating:

"Or a necessity, which Sharia has emphasized, such as preserving religion by executing apostates, intellect by penalizing intoxication, life through retribution, lineage and honor by penalizing adultery and slander, and wealth by cutting off the hand of the thief." (al-tqfī, 1990)

However, upon closer examination of al-tqfī's works, particularly the relationship between his *Mukhtasar* and its commentary, it becomes clear that he did not consider honor as an independent necessity. Instead, he linked it to lineage as one of its preservative measures, stating: "Lineage and honor are preserved by penalizing

adultery and slander." (al-Ḥafī, 1990) In his other work, *Risālat al-Maḥlaḥ* (a treatise on the hadith "No harm should be inflicted or reciprocated"), he affirmed the five necessities, stating:

"Both textual evidence, consensus, and interest have established the five necessary, comprehensive rulings: executing the murderer, apostate, and thief; penalizing the slanderer and drunkard; and similar rulings where Sharia's evidence aligns." (Zayd, 1982)

Al-Zarkashī noted that some later scholars added honor as a sixth necessity, stating: "Some later scholars added a sixth: preserving honor, as the wise naturally sacrifice their lives and wealth to protect their honor." (al-Zarkashī, 1988)

Al-Shawkani identified al-Subki as one of these later scholars, stating: "Al-Subki, following al-Ḥafī, added a sixth: honor." (Ibn Imām al-Kāmilīyah, 2002)

However, examining al-Subki's *Jam' al-Jawāmīl*, he conjoined honor with wealth using a coordinating conjunction: "The suitable is of a religious and necessary nature, the highest of which are the five observed in every faith: preserving religion, then life, then intellect, then lineage, then wealth and honor." (al-Subkī, 2002)

This phrasing suggests that al-Subki did not consider honor as an independent sixth necessity. Scholars like al-Barmāwī (763–831 AH) in his *Sharḥ Alfiyyatih* (al-Mardāwī A. a.-., 2000) and Ibn al-Najjār (898–972 AH) in *Sharḥ al-Kawkab al-Munīr* (al-Najjār I., 1998) also added honor, but as noted by al-Būḥārī, early *usul al-fiqh* scholars unanimously agreed that the essentials are five, with honor being subsumed under one of them. (al-Būḥārī, 2000)

Early scholars justified limiting necessary objectives to five by arguing that they encompass all the nation's essential needs. Al-Āmidī stated: "The restriction to these five types is based on reality and the certainty that no other necessary objective exists beyond them in customary practice." (al-Āmidī,)

Ibn Ḥāmid al-Ḥafī reinforced this, stating: "The restriction of objectives to this number is established by examining reality and the practices of nations and religions." (al-Ḥafī, 1999)

Al-Qarāfī considered this restriction consensus among scholars: "Five necessities have been agreed upon by the Islamic nation and all divinely revealed religions: life, intellect, honor, lineage, and wealth." (al-Qarāfī S. a.-D., 1994.)

Al-Shāḥibī, a leading Maqasid scholar, concluded: "The total number of necessities is five: preserving religion, life, lineage, wealth, and intellect." He justified this by stating: "All religions have agreed on preserving these five." (al-Shāḥibī, 1997.)

The Majority of Early Scholars Agree on the Five Necessities

Most classical scholars concur that the five necessities (al- $\square$ arūrīyāt) are: religion, life, intellect, lineage, and wealth. This is the order established by al-Ghazali. However, they did not uniformly follow his arrangement and did not agree on an alternative sequence. Scholars differed in ranking these necessary objectives, though only al-Āmidī, al-Jazari, and al-Isnawi provided justifications for their orders. Their disagreements revolve around four key issues:

- a) Prioritizing Religion or Life: Some scholars placed religion first, while others prioritized life.
- b) Prioritizing Lineage or Intellect: Disagreements arose over whether lineage or intellect should be ranked higher.
- c) Prioritizing Lineage or Wealth: Scholars differed on whether lineage should precede wealth.
- d) Prioritizing Worldly Objectives (Life, Lineage, Intellect, Wealth) Over Religious Objectives (Religion): This reflects varying perspectives on the relationship between worldly and religious objectives.

THE SECOND TOPIC :

Activating Maqasid al-Sharia According to Abdul Majeed al-Najjar

First requirement: The Necessities (ḥarūrīyāt) Among Contemporary Scholars:

Contemporary scholars hold differing views on restricting the necessities to five, leading to two main groups:

Group 1: Traditionalists

This group adheres to the classical view prevalent in *usul al-fiqh* and Maqasid literature, maintaining that the five necessities (religion, life, intellect, lineage, and wealth) are sufficient. Prominent scholars like Muhammad Sa'id Ramadan al-Buti and Muhammad al-Zuhayli (al-Zuhaylī; 2012) align with this view. Al-Buti stated: "The objectives of the Legislator concerning creation are confined to five matters: religion, life, intellect, lineage, and wealth." (al-Būḥārī, 2000)

Group 2: Renewalists

This group challenges the traditional restriction, calling for a reevaluation of old classifications. They argue that early scholars provided no compelling justification for limiting the necessities to five, except for al-Āmidī and those who followed him. These scholars built their argument on the theory of penalties and crimes, which has been criticized. Thus, contemporary renewalists contend that adding new necessary objectives is valid and that claims of restriction are baseless without evidence.

They justify their position by asserting that necessities change according to time, place, and circumstances. What was necessary yesterday may no longer be so today, and what is necessary in one society may not be in another. Even if these necessities do not change, their value may diminish in the face of emerging priorities. The focus should be on realizing the interests (maḥālī) for which they were legislated, not on their number. As al-Shāḥibī stated: "The objectives of Sharia are absolute interests that must be established perpetually, universally, and comprehensively across all types of obligations, obligators, and circumstances." (al-Shāḥibī, 1997.)

Another justification emerges from the analyses of Ibn Ḥalāl Āshūr, who criticized early Maqasid scholars for their individualistic view of humans, neglecting the social dimension of Sharia. Ibn Ḥalāl Āshūr emphasized that humans are addressed not as isolated individuals but as beings navigating the constraints of reality, time, and place. He stated:

"It is clear that the primary objective of Sharia is to organize the affairs of the nation, bring it welfare, and ward off harm and corruption. While jurists focused on individual welfare, they did not extend this to the collective." (Ibn Ashur, 1985)

Based on this, contemporary scholars have added new necessities such as freedom, equality, justice, fraternity, solidarity, and human dignity.

Some scholars expanded the necessities to include preserving the state, security, and human dignity.

Others reclassified Maqasid into broader categories, such as monotheism, human development, and civilization.

Jamal al-Din Atiyah expanded Maqasid to twenty-four, distributed across individual, family, nation, and humanity domains.

This reflects a dynamic approach to Maqasid, balancing fidelity to classical principles with responsiveness to contemporary needs.

While many contemporary scholars uphold the traditional five necessities, others advocate for expansion and reclassification to address modern challenges. This reflects a dynamic approach to Maqasid, balancing fidelity to classical principles with responsiveness to contemporary needs..

Some contemporary scholars have expanded the number of necessities beyond the traditional five. For instance:

Taki al-Din al-Nabhani increased them to eight, stating: "The five objectives—preserving religion, life, intellect, lineage, and wealth—are not the only necessities for society. Preserving the state, security, and human dignity are also essential, making the necessities eight, not five." (al-Kamālī, 2000)

Others added preserving the universe or reclassified Maqasid into three axes: Tawḥīd (monotheism), Tazkiyyah (human development), and ʿImāran (civilization), termed higher or governing Maqasid.

Some contemporary scholars have reformulated the necessities entirely, moving beyond traditional designations. For example:

Taha Jaber al-Alwani based Maqasid on three primary domains: Tawḥīd, Tarkīyyah, and ʿImāran, which he considers the most effective frameworks.

Jamal al-Din Atiyah expanded Maqasid from five to twenty-four, categorizing them into six types:

- Objectives of creation
- Higher objectives of Sharia
- General objectives of Sharia
- Specific objectives of Sharia

- Partial objectives of Sharia
- Objectives of the obligated

These objectives are distributed across four domains:

1. Individual
2. Family
3. Nation
4. Humanity

After this new distribution of Maqasid by Jamal al-Din Atiyah, which reflects a pioneering vision in applying Maqasid to various vital domains of Sharia discourse—individual, family, nation, and humanity—he explicitly acknowledges: "We, on our part, reject the restriction of Maqasid in principle and application... where we added numerous objectives, reaching twenty-four instead of five." (Aṭīyah; 2001)

Regarding the ranking of these necessities, contemporary scholars largely align with classical views, supporting the five necessities in number and designation. They affirm their sufficiency, arguing that any new objective can be subsumed under one of the five. However, they differ in the order of priority. Some accept al-Ghazali's ranking as the best arrangement, while others, like Dr. Ali Gomaa, argue for a new order reflecting contemporary realities. Dr. Gomaa states:

"Life circumstances have changed, and science has evolved, necessitating a new ranking suited to the current era. It is illogical to remain bound by the old order. Therefore, it is essential to reorder them as follows: life first, then intellect, religion, lineage, and wealth."

This reflects a dynamic approach to Maqasid, balancing fidelity to classical principles with responsiveness to contemporary needs.

Second requirement:: Revisiting the Five Essentials According to Abdul Majeed al-Najjar

Abdul Majeed al-Najjar sought to provide a new framework for Maqasid al-Sharia in his renewal-oriented approach, mapping out a fresh perspective to activate these objectives. He first adopted the view that the essential necessities (al-Kulliyāt al-ʿarūriyyah) should not be restricted to the traditional five. Researcher Boutaleb Fattouha describes al-Najjar's method as vertical expansion, defined as: "The longitudinal extension in increasing the number of necessary objectives by delving deeper into the essentials and giving them new dimensions. This is a distinctive feature of al-Najjar's expansion in his conception of Maqasid." (Bū ʿāmid, 2017)

Al-Najjar's rationale for revisiting the necessary objectives aligns with contemporary justifications, primarily:

- **Lack of Social and Collective Dimensions in Traditional Maqasid:**

The inherited Maqasid often focus on individual needs, neglecting the collective and social values essential for contemporary Muslim societies.

- **Current Societal Needs for New Necessities:**

Modern Islamic societies require additional necessities, such as preserving the environment, human rights, and social justice, which were not explicitly addressed in classical discussions. (Jughaym, 2014)

By advocating for this renewal, al-Najjar aims to make Maqasid al-Sharia more relevant and responsive to the challenges and needs of the present era.

The dispute over limiting the necessary objectives (al-*ḥarūṭiyāt*) to five stems from the absence of a clear boundary between necessities and needs (*ḥājīyāt*). There is no explicit textual evidence from the Legislator (Sharīḥ) restricting the necessities to a specific number. However, it is established that necessities permit prohibited actions (al-*ḥarūṭāt tubīḥ al-maḥḥūrāt*).

Originally, necessities are defined not by their specific instances but by their characteristics. These characteristics are often subject to differing interpretations because they rely on estimation and *ijtihād* (independent reasoning). This variability in understanding the characteristics leads to disagreements about what constitutes a necessity and whether they can be confined to five categories.

Thus, the lack of a clear textual restriction and the subjective nature of defining necessities contribute to the ongoing debate among scholars.

Abdul Majeed al-Najjar's concept of vertical expansion in the necessary essentials (al-*Kulliyāt al-ḥarūṭiyah*) represents a novel framework for understanding Maqasid al-Sharia. This approach is grounded in three foundational principles: (Shahid, 2013)

a) Methodological Foundation:

Al-Najjar's renewal-oriented perspective is rooted in methodological considerations aimed at facilitating the study of *usul al-fiqh* (principles of Islamic jurisprudence) and Maqasid al-Sharia. His approach seeks to simplify the comprehension of Maqasid concepts, foster the development of Maqasid science, and enhance its applicability in contemporary contexts.

b) Realistic Foundation:

The realities of the contemporary world and its ever-changing dynamics serve as a pivotal factor in driving the renewal of Maqasid thought. Al-Najjar argues that the evolving nature of societal needs and challenges necessitates a reevaluation of the

five traditional necessities. This perspective rejects the notion of their absolute finality, emphasizing the need for Sharia-based responses to emerging issues.

c) Relative Foundation :

Al-Najjar views the interpretation of necessary essentials as a relative matter, where the efforts of earlier scholars are not binding on later ones. This opens the door for contemporary scholars to critically engage with, develop, and renew Maqasid discourse. He asserts that the classifications, branches, and enumerations of Maqasid, though widely recognized, remain products of scholarly *ijtihad* (independent reasoning) and are subject to revision based on new research and evolving needs.

"All classifications, branches, and enumerations in Maqasid al-Sharia, despite their fame, are products of scholarly *ijtihad* necessitated by the development of this science. Later scholars can reevaluate these classifications, branches, and enumerations in light of new research requirements and contemporary demands. However, students of this science must first grasp the accumulated efforts in classification and related terminology to fully comprehend its overarching principles and detailed contents." (al-Najjār ﷺ . a.-M., , 2006.)

This approach underscores the dynamic and adaptive nature of Maqasid al-Sharia, positioning it as a living framework capable of addressing the complexities of modern life while remaining firmly grounded in Islamic principles.

Within the methodological foundations and in alignment with his holistic perspective addressing the Islamic vision of human life, Abdul Majeed al-Najjar formulated a new framework for Maqasid al-Sharia based on four overarching objectives:

- Preserving the Value of Human Life
- Preserving Human Identity
- Preserving Society
- Preserving the Physical Environment

The rationale for focusing on these four dimensions stems from the contemporary civilizational and philosophical challenges that have undermined each of them. Modernity has distorted the essence of human life, diverting it from the concept of vicegerency (*istikhlaf*); corrupted human nature by distorting innate dispositions (*fiṭrah*); fragmented societal structures, reducing communities to conflicting individuals; and exploited the environment through depletion. (Hāshim, 2014)

Under each overarching objective, al-Najjar identifies two subsidiary objectives, resulting in a total of eight Maqasid. He further elaborates on the branches of these

objectives, which are safeguarded by Islamic Sharia. This new framework transcends the traditional five-fold classification (al-kulliyāt al-khams) in the following manner:

The First Overarching Objective: Preserving the Value of Human Life

Within this objective, al-Najjar identifies two subsidiary goals:

a) Preserving Religion (حفظ الدين al-Dīn)

For al-Najjar, preserving religion is a comprehensive concept encompassing beliefs, rituals, and behaviors related to both the unseen (ghayb) and the observable (shahādah). It includes faith in God, angels, the Last Day, and practical acts of worship such as prayer and zakat, as well as upholding human dignity (al-Najjār [a.-M., , 2006.]). Preserving religion is thus understood in its affirmative sense, by providing the means for its fulfillment, including:

- Ensuring access to knowledge and worship.
- Protecting religious institutions and practices.
- Promoting moral and ethical conduct aligned with Islamic teachings.

Through this restructured framework, al-Najjar offers a renewed vision of Maqasid al-Sharia that is both comprehensive and responsive to contemporary challenges, while remaining firmly grounded in Islamic principles.

Al-Najjar's understanding of preserving religion encompasses both positive and negative dimensions, ensuring its protection and promotion:

- Ease and Avoidance of Extremism:

Sharia emphasizes ease (taysīr) and warns against extremism (ghulūw). Rigidity and exaggeration in worship can lead to fatigue and aversion, ultimately disrupting religious practice. Thus, moderation ensures sustained devotion.

- Removing Hardship (Rafʿ al-ʿaraj):

Sharia aims to remove hardship, making religion approachable and inviting. This encourages people to embrace it rather than turn away, thereby preserving its presence in society.

- Exerting Effort in Interpretation (Ijtihād):

Believers must diligently interpret texts with ambiguous meanings (nuqūṭ al-ʿannīyyah al-dalālah). Failure to exert effort in determining the most probable meaning may lead to error, misrepresenting religion. Similarly, ijtihad in matters without explicit texts is essential to ensure genuine religious practice.

- Propagating Religion (Tablīgh al-Dīn):

This involves presenting, explaining, and clarifying religious beliefs and practical legal rulings (aḳām) to people, ensuring widespread understanding and adherence.

- Establishing Authority:

A governing authority is necessary to enforce Sharia rulings and resolve disputes within society, maintaining order and justice.

- Negative Preservation: Removing Obstacles

Preserving religion from a negative perspective involves eliminating obstacles such as:

- Whims and Intellectual Despotism :
- Countering personal desires and oppressive ideologies that distort religious teachings.

Distortion and Misinformation (al-Taḳrīf wa'l-Irjāf): Preventing the corruption of religious texts and the spread of falsehoods.

Jihad: Defending religion against external threats and ensuring its protection.

By addressing both positive and negative aspects, al-Najjar's framework ensures the comprehensive preservation of religion, aligning it with the dynamic needs of contemporary society while remaining rooted in Islamic principles.

b) Preserving Human Dignity (ḳif Insāniyyat al-Insān)

According to al-Najjar, preserving human dignity (ḳif Insāniyyat al-Insān) transcends the individual preservation of life (ḳif al-Nafs), which focuses on safeguarding the individual from harm. Instead, it pertains to the essence of humanity within every individual. If a specific individual or group is violated, the impact extends to all human beings, as it undermines the very foundation of humanity.

Preserving human dignity involves safeguarding its constitutive elements, which form the essence of humanity:

Innate Disposition (Fiḳrah): The natural state upon which humans are created.

Purposefulness of Life (Ghā'iyyah al-ḳayāh): The inherent meaning and purpose of human existence.

Human Dignity (Karāmah Insāniyyah): The inherent honor and worth of every human being.

Human Freedom (ḳuriyyah Insāniyyah): The right to autonomy and self-determination.

If any of these elements is compromised, a part of humanity is eroded. If all are destroyed, the true meaning of humanity is lost, along with the responsibilities

associated with it. Sharia, therefore, works to preserve these elements to enable humans to fulfill their role as vicegerents (khulafāʾ) on Earth.

By focusing on these foundational aspects, al-Najjar's framework ensures that the preservation of humanity is not merely about physical survival but about upholding the intrinsic value and purpose of human existence.

The second overarching objective in Abdul Majeed al-Najjar's framework is Preserving the Human Self (حفظ الإنسان al-Dhāt al-Insāniyyah). The human self is a multidimensional entity comprising both a physical body and a spirit. The spirit, in turn, encompasses various elements and faculties, including sensations, instincts, emotions, imagination, and rational thought. Preserving these components, both collectively and individually, is a fundamental objective of Sharia.

This overarching objective is divided into two subsidiary goals: (al-Najjār . a.-M., , 2006.)

Preserving the Physical Body (حفظ الجسد al-Jism)

Preserving the Spiritual and Intellectual Faculties (حفظ الروح والقدرة العقلية al-Rūḥ wa'l-Quwā al-Aqlīyah)

By addressing both the physical and spiritual dimensions of the human self, al-Najjar's framework ensures a holistic approach to human well-being, rooted in the principles of Islamic law. (al-Najjār . a.-M., , 2006.)

a. Preserving Life (حفظ النفس al-Nafs):

This pertains to the core elements of human existence. Preservation is achieved both materially and spiritually:

- Material Preservation: Ensuring the means of survival and strength, such as food, shelter, and healthcare, while warding off factors of weakness like disease and malnutrition
- Spiritual Preservation: Fostering moral development (tarkīyyah) and psychological security (amn nafsī), ensuring inner peace and ethical growth.

b. Preserving Intellect (حفظ العقل al-Aql):

Intellect is the most powerful and refined faculty of the human soul, as it is the basis for accountability (taklīf). It enables perception, discernment, and judgment. Preservation is achieved through:

- Material Means: Facilitating factors of growth, strength, and proper nutrition, while preventing causes of weakness such as diseases and harmful substances.
- Spiritual Means:

Liberating Thought : Encouraging freedom of thought and intellectual exploration.

Comprehensive Learning: Education that leads to the acquisition of truths and knowledge.

Methodical Learning (al-Taʿallum al-Manhajī): Systematic education that minimizes error and maximizes the attainment of truth, safeguarding the intellect from misguidance.

By addressing both the physical and spiritual dimensions of the human self, al-Najjar's framework ensures a holistic approach to human well-being, rooted in the principles of Islamic law.

The Third Overarching Objective: Preserving Society

According to al-Najjar, Preserving Society (حفظ المجتمع) entails organizing societal structures, relationships, and foundations to enable individuals and communities to fulfill their life's purpose. This preservation requires multiple measures, chief among them are Preserving Lineage (حفظ النسل) and Preserving the Social Entity (حفظ الكيان الاجتماعي).

1. Preserving Lineage (حفظ النسل):

This involves ensuring the continuity of society through the renewal of generations via sufficient procreation to replace lost individuals. Procreation ensures societal growth, vitality, and strength. Its absence or decline leads to societal aging, weakening its regenerative capacity. Preserving lineage also includes safeguarding family lineage (nasab), ensuring children are legally attributed to their biological parents. This fosters strong familial and societal belonging, contributing to psychological stability, balanced personalities, and social harmony. Conversely, lineage confusion leads to familial and societal disintegration.

2. Preserving the Social Entity (حفظ الكيان الاجتماعي):

This refers to the network of relationships between individuals and the broader social structure, including relations with the state and social institutions like the family. Preservation involves two key elements:

Social Institutionalization (المؤسسات الاجتماعية):

Building society on the foundation of organized entities governed by the larger societal framework. Institutions are crucial for social cohesion, reflecting humanity's ability to populate the earth and society's strength and growth potential. Modern Western societies have leveraged this, becoming highly effective. Preservation is achieved by:

Family Institution: Fostering a culture of discipline and communal regularity among Muslims.

State Institution: Society is the source of authority, with the nation acting as its own guardian and freely choosing its leaders based on the principle of consultation (shūrā).

Preserving Social Relationships:

Maintaining the integrity of relationships within society requires upholding bonds of brotherhood, solidarity, and justice.

By safeguarding these elements, al-Najjar's framework ensures the holistic preservation of society, aligning it with Islamic principles and contemporary needs.

The Fourth Overarching Objective: Preserving the Physical Environment

According to al-Najjar, Preserving the Physical Environment (□if□ al-Mu□ī□ al-Māddī) refers to the cosmic environment—including Earth's resources, climate balance, and ecological stability—that enables human flourishing through development. This objective comprises two key elements: (al-Najjār □ . a.-M., , 2006.)

1. Preserving Wealth (□if□ al-Māl):

Sharia safeguards wealth through:

- Acquisition: Encouraging the exploitation of natural resources and labor, as well as the development and multiplication of inherited or gifted wealth through legitimate means like trade.
- Conservation: Protecting wealth from waste, misuse, or extravagance.
- Property Rights: Ensuring ownership is respected and protected from encroachment, whether the property is tangible assets or benefits.
- Value Stability: Maintaining the value of wealth, which depends on demand. Sharia promotes circulation and discourages hoarding to ensure wealth fulfills its role in development.

2. Preserving the Environment (□if□ al-Bi□ āh):

The environment is the cradle of human life and the arena for fulfilling the vicegerency (khilāfah) on Earth. It encompasses all elements related to human life—land, animals, plants, inanimate objects, and the atmospheric envelope of sky, planets, stars, and celestial bodies that influence human life. The Quran emphasizes the environment's readiness for human habitation and its subservience to human needs, as stated in Surah Luqman (31:20): "Do you not see that Allah has subjected to you whatever is in the heavens and whatever is in the earth?"

Sharia aims to preserve the environment, even if early scholars did not explicitly categorize it as an independent objective. The Quran underscores this necessity in

verses such as Surah al-Baqarah (2:60): "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption."

Sharia provides numerous rulings to protect the environment from:

- Degradation
- Pollution
- Consumer waste
- Promoting sustainable development

These rulings are not always explicitly detailed but are indicated through general principles or specific directives, collectively aiming to establish an environmental culture that prevents human encroachment on the physical surroundings.

By safeguarding both wealth and the environment, al-Najjar's framework ensures the holistic preservation of the material world, aligning it with Islamic principles and contemporary needs.

Third section: Renewal Features in Abdul Majeed al-Najjar's Approach to Maqasid al-Sharia

Abdul Majeed al-Najjar categorizes Maqasid al-Sharia (the higher objectives of Islamic law) based on five criteria, providing a comprehensive framework for understanding their nature and application:

1. By Certainty of Proof (Quwwat al-Thubūt):

Definite (Qaṭ'ī): Objectives established by clear and unequivocal evidence from the Quran and Sunnah.

Probabilistic (Ẓānnī): Objectives derived from interpretive evidence or secondary sources.

Illusory (Wahmī): Objectives that are imagined or unfounded, lacking valid evidence.

2. By Domain (Mināḥ):

General (Kullīyyah): Objectives that apply universally across all aspects of Sharia.

Specific (Nawā'īyyah): Objectives related to particular areas or categories of Sharia.

Partial (Juẓiyyah): Objectives limited to specific rulings or contexts.

3. By Scope (Shumūl):

Universal (ʾĀmmah): Objectives that encompass all individuals and situations.

Particular (Khāṣṣah): Objectives that apply to specific individuals, groups, or circumstances.

4. By Originality (Aḥaliyah):

Objectives of Principles (Maqāṣid al-Uḥūl): Fundamental objectives that are intrinsic to Sharia, such as preserving religion, life, intellect, lineage, and wealth.

Objectives of Means (Maqāṣid al-Wasā'il): Objectives related to the methods and tools used to achieve the principles.

5. By Level of Interest (Quwwat al-Ma'laḥah):

Necessary (ʿarūriyyah): Objectives essential for human survival and well-being, such as preserving life and faith.

Needs-Based (ʿājiyyah): Objectives that lift hardship and ensure ease in life, such as contractual flexibility.

Embellishment (Taṣīniyyah): Objectives that enhance the quality of life and promote moral and aesthetic values, such as encouraging cleanliness and beauty.

This classification system allows for a nuanced understanding of Maqasid al-Sharia, enabling scholars and jurists to apply them effectively in various contexts while maintaining their integrity and purpose.

However, al-Najjar did not stop at traditional classifications. He endeavored to broaden the scope of Maqasid al-Sharia, reformulating them to transcend individual and behavioral dimensions. His approach incorporated faith-based, social, and financial domains, marking a significant renewal in contemporary Maqasid studies. This expansion is perhaps the most notable contribution of modern scholars, particularly al-Najjar, who sought to align Maqasid with the concerns of the Muslim community and activate them in social and political spheres.

This is evident in al-Najjar's focus on environmental issues, which he elevated to a necessary objective due to its profound impact on contemporary human life. He integrated environmental preservation into Islamic thought, emphasizing its role in fulfilling the vicegerency (khilāfah) on Earth. By doing so, al-Najjar not only addressed a pressing modern challenge but also demonstrated how Maqasid can be dynamically applied to emerging issues.

His work exemplifies how Maqasid al-Sharia can be transformed into a living framework, guiding thought, action, and research in ways that accumulate beneficial experiences, overcome challenges, and advance human action in alignment with the demands of the present era.

Renewal, as an intellectual pathway, began for Abdul Majeed al-Najjar with his firm belief that the gate of ijtihad (independent reasoning) is open and accessible to scholars whenever its conditions are met. He asserts that ijtihad is not the exclusive

domain of early scholars but a continuous process available to all qualified thinkers. This vision transcends calls for a complete break with tradition, instead emphasizing organization, clarification, and approximation, while adding new branches necessitated by the contemporary realities of the Muslim nation. Examples include the objectives of preserving human dignity, safeguarding the social entity, and conserving the environment. (¶ Alī ; ¶ Abd al-Majīd al-Najjār wa Ishkāliyat al-Tajdīd fī Mabāth Maqāsid al-Sharī ah)

From the outset, al-Najjar clarifies that his approach to Maqasid al-Sharia encompasses both the creed (¶ aqīdah) and the Sharia, not limiting itself to practical legal rulings. He does not merely theorize but also outlines the methods and pathways for implementing these objectives, making it easier for students and scholars to grasp the issues and discussions in this field. As he explains:

"If students, for instance, know that preserving wealth is a necessary and universal objective, they may not know the means by which wealth is preserved—means that are themselves objectives leading to it. This is the purpose of this unique work."

Through this, al-Najjar ensures that the objectives of Sharia become actively present in the minds of jurists, students of fiqh, and every Muslim seeking to live in accordance with Islamic law in a productive and vibrant manner.

To highlight the importance and merit of the science of Maqasid al-Sharia, Abdul Majeed al-Najjar asserts that this field benefits every Muslim, regardless of their specialization, and is not limited to jurists alone. He emphasizes a critical point regarding the renewal of Maqasid studies in his book "al-Shuhūd al-¶a¶ārī lil-Ummah al-Islāmiyyah" (The Civilizational Witness of the Islamic Nation), where he explores pathways for renewing the science of Maqasid through a three-part investigation:

1. Fqh al-Ta¶a¶ur al-Islāmī (The Jurisprudence of Islamic Civilization)
2. ¶ Awāmil al-Shuhūd al-¶a¶ārī (Factors of Civilizational Witness)
3. Mashārī¶ al-Ishhād al-¶a¶ārī (Projects of Civilizational Testimony)

These three parts are framed within the broader issue of Islamic civilizational revival and the mechanisms to achieve it in the current historical context of Muslims.

Under this renewal-oriented framework, Maqasid al-Sharia becomes a way of life, a methodology of thought, and a research tool for critically examining human achievements, particularly within the Islamic tradition. It accumulates beneficial experiences, overcomes challenges, and develops human action in light of contemporary needs.

In the first part of his intellectual project, "Fqh al-Ta¶a¶ur al-Islāmī", al-Najjar explores the major philosophical and ethical foundations of Islamic

civilization. According to him, for a civilization to be described as Islamic, it must meet three primary conditions:

- The Principle of Comprehensive Vicegerency (Istikhlaf): Both in its doctrinal and legal dimensions.
- The Principle of Witnesshood (Shahādah): Meaning that Islamic civilization is inherently humanist in its foundational and purposeful nature, aiming to serve and elevate humanity, both individually and collectively.
- The Principle of Harnessing the Universe (Taswīr): The philosophy of Islamic civilization is based on the utilitarian exploitation of the universe's resources, guided by ethical principles of gentleness and kindness toward creation, rather than destruction, pollution, or exploitation.

These foundations underscore al-Najjar's vision of a dynamic and adaptive Islamic civilization, capable of addressing modern challenges while remaining rooted in its core principles.

For a civilization to be characterized as Islamic, al-Najjar posits that it must be founded on three principal conditions:

- a) The Principle of Comprehensive Vicegerency (Istikhlaf):

This principle operates in both its doctrinal and legal dimensions. It emphasizes humanity's role as stewards of the earth, entrusted with its care and development in accordance with divine guidance.

- b) The Principle of Witnesshood (Shahādah):

Islamic civilization is inherently humanist in its foundational and purposeful nature. It aims to serve humanity and promote its advancement, both at the individual and collective levels. This principle underscores the Islamic civilization's commitment to the well-being and progress of all people.

- c) The Principle of Harnessing the Universe (Taswīr) or "Cosmic Utilization" (al-Irtifāq al-Kawni):

The philosophy of Islamic civilization is based on the utilitarian exploitation of the universe's resources. However, this exploitation is guided by ethical principles that emphasize gentleness, kindness, and respect for creation, rejecting practices that lead to destruction, pollution, or harm.

After establishing these philosophical and ethical foundations, al-Najjar explores in the second part of his work the conditions necessary for Islamic renewal and revival, summarizing them into five key factors:

1. Comprehensive Understanding of the Islamic Reality:

This involves a thorough analysis of the current state of the Islamic world to identify the factors hindering its revival and perpetuating stagnation.

2. Rationalization of Doctrinal Foundations Ensuring that doctrinal foundations are sound and aligned with both theoretical and practical domains, fostering individual and collective awakening.

3. Reform of Islamic Intellectual :

Reforming intellectual methodologies to be based on comprehensiveness, realism, unity, and critical thinking, thereby maximizing the pursuit of truth in both theory and practice.

4. Mobilization for Civilizational Action (al-Nufīr al- $\square$ a $\square$ ārī):

This refers to organizational efforts that stimulate activity and renew movement, breaking free from inertia and rigidity. Such mobilization aims to create a cohesive and integrated framework for action.

5. The Authority of Action and Achievement (Sul $\square$ ān al- $\square$ Amal wa'l- $\square$ Injāz):

Revitalizing social authority through institutions—social, economic, cultural, and civil society organizations—alongside political institutions like parties and government bodies, to collectively manage Islamic public affairs.

In the third part of his research, al-Najjar examines various reform movements within the Islamic world that aim to advance Islamic civilization. He categorizes them into three main streams:

- The Salafī Project (al-Mashrū $\square$ al-Salafī):

Focuses on direct adherence to revealed texts, combating innovations (bid $\square$ ah) and deviations, and continuously promoting ijtihad (independent reasoning) and renewed perspectives in thought and action.

- The Liberationist Reform Project (al-Mashrū $\square$ al- $\square$ Iṣ lā $\square$ ī al-Ta $\square$ rīrī):

Aims at comprehensively liberating the Islamic nation from factors of weakness and civilizational stagnation. This involves reconnecting with the Quran and Sunnah as the primary sources of belief and legislation, resisting internal tyranny and external domination, and benefiting from Western thought and tools of civilization.

- The Comprehensive Revivalist Movement (Tayyār al- $\square$ Iḥ yā $\square$ al-Shāmil):

Seeks a holistic spiritual revival of Muslims, reshaping individual and collective identities to renew thought, liberate motivations, and overcome psychological defeatism. This movement adopts a balanced stance toward the West, advocating for the utilization of its sciences, industries, and organizational tools while critically engaging with its cultural dimensions and social systems.

This framework highlights al-Najjar's vision for a dynamic and adaptive Islamic civilization, capable of addressing contemporary challenges while remaining firmly rooted in its core principles.

conclusion

Abdul Majeed al-Najjar's renewed approach to Maqasid al-Sharia represents a significant intellectual contribution to contemporary Islamic thought. By expanding the scope of Maqasid to include faith-based, social, and environmental dimensions, he positions them as a dynamic framework for addressing modern challenges while remaining firmly rooted in Islamic principles. His emphasis on the practical activation of Maqasid (Taḥqīq) ensures their relevance in legal reasoning, policy-making, and societal development.

Al-Najjar's civilizational project, articulated through the principles of vicegerency (Istikhlaf), witnesshood (Shahādah), and harnessing the universe (Taswīr), offers a holistic vision for Islamic revival. His identification of five key factors for renewal—comprehensive understanding of reality, doctrinal rationalization, intellectual reform, mobilization for action, and the authority of social institutions—provides a roadmap for the Islamic nation to reclaim its civilizational role.

Through his analysis of reform movements, al-Najjar highlights the importance of balancing tradition with innovation, critique with adaptation, and spirituality with practicality. His work underscores the enduring relevance of Maqasid al-Sharia as a tool for human flourishing and a guide for navigating the complexities of the contemporary world.

In essence, al-Najjar's contributions not only enrich the study of Maqasid but also inspire a renewed sense of purpose and direction for the Islamic ummah in its quest for civilizational renewal and global witnesshood.

Recommendations of This Paper:

- Encourage Academic Research in Maqasid al-Sharia in Islamic Universities: Foster scholarly research in the field of Maqasid al-Sharia to provide future generations with a wealth of knowledge that illuminates their path.
- Establish New Specializations Focusing on Activating Maqasid al-Sharia: Introduce new academic disciplines that address the activation of Sharia's objectives across various scientific branches and specializations.

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