

MAQĀṢID AL-QUR'ĀN: EXPLORING HIGHER OBJECTIVES AND INTELLECTUAL INSIGHTS

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ABSTRACT

This paper examines *Maqāṣid al-Qur'ān*, examining its noble objectives. It delves into the essential values of preservation, justice, compassion, and knowledge, critically analyzing the origins and relevance of *Maqāṣid*. It enhances comprehension of Islamic teachings by examining expert viewpoints and various methods for determining *Maqāṣid*. The objectives include examining preservation, justice, compassion, and knowledge within the *Maqāṣid al-Qur'ān* framework, as well as the linguistic roots and nuances of the term *Maqāṣid*. It also covers historical contextualization, expert opinions, and practical execution of these objectives. It further highlights the adaptability and usefulness of *Maqāṣid* across societies and periods. The significance of this research lies in its potential to deepen the understanding of Islamic teachings by unravelling the higher objectives encapsulated in the Qur'ān. Through *Maqāṣid al-Qur'ān*, Muslims can get insights into a compassionate and just lifestyle, promoting harmony in varied civilizations. The Qur'ān's inherent value as a source of divine knowledge is emphasized, promoting intellectual and ethical development in people and societies. The findings of this research illuminate the profound nature of *Maqāṣid al-Qur'ān*, emphasizing its role in shaping ethical conduct and promoting justice, compassion, and knowledge. Timeless relevance comes from these higher goals' adaptability across time and societies. Expert viewpoints and methods strengthen scholarly discourse on Islamic teachings by providing detailed investigations into *Maqāṣid*. The study improves comprehension of *Maqāṣid al-Qur'ān* by revealing its higher purposes. Muslims learn a fair and compassionate way of life that works across time and culture from complete exploration.

Keywords: *Maqāṣid al-Qur'ān, Qaṣd, Maqāṣid al-sharī'ah, tafsīr*

INTRODUCTION

As the Holy Book of Islām, the Qur'ān contains abundant wisdom and meaning in each verse. Beyond its stated teachings, the Qur'ān encompasses higher goals and divine intentions known as *Maqāṣid al-Qur'ān*. These goals provide a thorough framework for

comprehending the divine message and include the overarching objectives and intentions underlying Islamic teachings.

This chapter investigates the fundamental ideas of *Maqāṣid al-Qur'ān* to illuminate the significance and applicability of these goals in understanding the essential ideas of Islamic teachings. We create the framework for comprehending the idea of *Maqāṣid al-Qur'ān* by investigating the etymology of "*Maqāṣid*" and delving into the meaning of "Qur'ān."

This research illuminates the historical development of *Maqāṣid al-Qur'ān* interpretation and application by drawing on the insights of eminent experts in Tafsīr and Islamic law. We also examine the approaches used by academics to pinpoint and extrapolate these goals, offering a thorough analysis of their Qur'ānic textual extraction.

Muslims can always turn to the fundamental tenets of *Maqāṣid al-Qur'ān*, such as justice, mercy, and the preservation of human dignity, for direction in overcoming the challenges of the modern world and keeping their religion's moral and ethical standards.

By exploring the essence of *Maqāṣid al-Qur'ān*, this article seeks to promote a deeper understanding of the divine wisdom of the Qur'ān and its profound influence on people's lives both individually and collectively, as it continues to serve as an unending source of guidance for humanity.

THE ETYMOLOGY OF *MAQĀṢID*

Maqāṣid, a passive participle deriving from the word *qaṣd*, is the plural form of *maqṣad*.¹ The word *qaṣd* has a variety of connotations, and both the Qur'ān and Sunnah employ it in various ways, including:

1. Straightness of the Way:²

﴿وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِزٌ ۖ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ﴾

And upon Allāh is the direction of the right way.³

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¹ Muḥammad ibn Muḥammad Al-Zabīdī, *Tāj al-'Arūs* (Dār al-Hidāyah, n.d.), vol. 1: 66.

² Abū 'Abd al-Raḥmān al-Khalīl Al-Farāhīdī, *Kitāb al-'Ayn*, ed. by Mahdi al-Makhzūmī (Dār wa Maktabah al Hilāl, n.d.), vol. 5: 54.

³ *The Qur'ān: Arabic Text with Corresponding English Meanings*, p. 354.

Some scholars interpret the phrase *qaṣd al-sabīl* in this verse literally to mean "such a straight pathway with no curvature."⁴

2. Moderateness:⁵

﴿وَأَقْصِدْ فِي مَشْيِكَ وَأَعْضُضْ مِنْ صَوْتِكَ﴾

And be moderate in your pace,⁶

Here, *qaṣd* stands for maintaining a slow pace.⁷ Moreover, prophetic traditions support this interpretation by balancing speed and slowness: "And always take a middle-of-the-road, typical course that will help you get where you are going (paradise)." "You must take the middle way."⁸ Some interpretations claim that the phrase *qaṣd* in these texts means moderation in words and actions⁹ and halfway between two things.¹⁰

3. Intent on reaching a destination:¹¹ This is how the Arab interprets the phrase (arrow strikes the goal).¹²

Maqāṣid, a passive participle, literally means intentions, purposes, aims, ends, goals, and objectives.¹³ The Muslim scholars who are exploring Islamic Maqāṣidic philosophy¹⁴ employ terms like *Maqāṣid al-sharī'ah*¹⁵ (The Lawgiver's intentions) with the connotation of "intents" or "purposes." *Maqāṣid al-sharī'ah*¹⁶ (The intentions behind Islamic law), *al-*

⁴ Muḥammad Ibn Jarīr Al-Ṭabarī, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, ed. by Muḥammad Aḥmad Shākir (Mua'ssarah al-Risālah, 2000), vol. 17:174. Abū Ḥafṣ 'Umar, *al-Lubāb fī 'Ulūm al-Kitāb* (Beyrūt: Dār al-Kutub al-'Ilmiyyah, 1998), vol. 12:19. Sayyid Quṭb, *Fī Zilāl al-Qur'ān* (Cairo: Dār al-Shurūq, n.d.), vol. 4: 2162.

⁵ Al-Zabidi, *Tāj al-'Arūs*, vol. 9: 39.

⁶ *The Qur'ān: Arabic Text with Corresponding English Meanings*, p. 570.

⁷ Al-Ṭabarī, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, vol.20: 146.

⁸ Aḥmad ibn Ḥanbal, *Musnad Aḥmad*, ed. Muḥammad Muṣṭafā al-A'zamī (Beyrūt: Dār al-Ma'rifah, 1997), Hadīth no. 23755.

⁹ Aḥmad ibn 'Alī ibn Ḥajar al-'Asqalānī, *Fath al-Bārī* (Bayrūt: Dār al-Ma'rifah, 1379 A.H.), vol. 1: 94.

¹⁰ Abū al-Sa'ādāt al-Mubārak ibn Muḥammad al-Jazarī, *Al-Nihāyah Fī Gharīb al-Ḥadīth wa al-Athar* (Beyrūt: Al-Maktabah al-'Ilmiyyah, 1979), vol. 4: 111.

¹¹ Muḥammad ibn Mukarram ibn Manzūr, *Lisān al-'Arab* (Bayrūt: Dār Sadar), vol. 3: 353. Aḥmad ibn Muḥammad al-Fayūmī, *al-Misbāh al-Munīr* (Beyrūt: Al-Maktabah 'Ilmiyyah, n.d.), vol. 2: 505.

¹² Abū al-Qāsim al-Ḥussayn ibn Muḥammad, *Mufradāt Fī Gharīb al-Qur'ān* (Bayrūt: Dār al-Ma'rifah, n.d.), 404.

¹³ Ruḥī Ba'labakki, *al-Mawrid* (Bayrūt: Dār al-'Ilm li al-Malāyīn, 2001), 862.

¹⁴ Maqāṣid al-Sharī'ah, which appears to be a separate field of study in Islamic studies, is referred to as Islamic maqāṣidic philosophy.

¹⁵ Ibrāhīm ibn Mūsā Al-Shāṭibī, *al-Muwāfaqāt*, ed. by Abū 'Ubaydah (Dār ibn 'Affān, 1997), vol. 3: 133, 183, and 411. Vol. 4: 24. vol. 5:135, 229 and 401.

¹⁶ Rashīd Riḍā, *Tafsīr al-Manār* (Egypt: al-Hay'ah al-Miṣriyyah, 1990), vol. 4:12. Vol. 4: 69.

*Maqāṣid al-shar'yyah*¹⁷ (Lawful Purposes), *Maqāṣid al-tashrī'i*¹⁸ (Legislative objectives), *Maqāṣid al-Qur'ān*¹⁹ (Qur'ānic objectives)²⁰

THE MEANING OF THE WORD 'QUR'ĀN'

The word Qur'ān comes from the root *qirā'ah*. It is a verbal noun.²¹ Literally, it means reading or recitation, which is what occurs in the following passages of the Qur'ān:

﴿ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴾

Establish prayer at the decline of the sun (from its meridian) until the darkness of the night and (also) the Qur'ān (i.e....., recitation) of dawn.²²

﴿ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴾

Indeed, upon Us is its collection (in your heart) and (to make possible) its recitation.²³

﴿ فَإِذَا قُرَأْنَهُ فَاتَّبِعْ قُرْآنَهُ ﴾

So, when We have recited it (through Gabriel), then follow its recitation.²⁴

Ibn al-' Aṭīyah, in his *Tafsīr al-Muḥarrir al-Wajīz*, quotes Qatādah as saying that the Qur'ān means composition because when someone wishes to read something, he puts it together and verbally composes.²⁵

Most Qur'ān exegetes concur on the first meaning of the word Qur'ān.²⁶ However, Muslim scholars use various words to define the Qur'ān in a technical sense.

¹⁷ Muḥammad al-Ṭāhir Ibn 'Ashūr, *al-Tahrīr wa al-Tanwīr* (Tūnis: Dār Sahnun, 1997), vol. 2: 400. Vol. 17: 267.

¹⁸ Al-Shātibī, *al-Muwāfaqāt*, vol. 2, p. 556.

¹⁹ Abū Ḥāmid Al-Ghazālī, *Jawāhir al-Qur'ān* (Beyrūt: Dār Iḥyā' al-'Ulūm, 1985), 23, 25.

²⁰ 'Abd Allāh Ibn Bayyah, *Alāqah Maqāṣid al-Sharī'ah bi Usūl al-Fiqh* (London: Wimbledon, Al-Furqān Islamic Heritage Foundation), 12-14.

²¹ Abū Muḥammad 'Abd Allāh ibn Muslim ibn Qutaybah, *Tafsīr Gharīb al-Qur'ān*, ed. by Aḥmad Saqr (Bayrūt: Dār al-Kutub al-'Ilmiyyah, 1978), 33.

²² *The Qur'ān: Arabic Text with Corresponding English Meanings*, p. 385.

²³ *Ibid.*, p. 845.

²⁴ *Ibid.*

²⁵ Ibn 'Aṭīyah Al-Andalūsī, *al-Muḥarrir al-Wajīz*, ed. by 'Abd al-Salām al-Shaqī (Bayrūt: Dār al-Kutub al-'Ilmiyyah, 1993, vol. 1.), 56.

²⁶ Abul Qāsim Maḥmūd al-Zamakhsharī, Ibn 'Aṭīyah al-Andalūsī, Abul Ḥasan 'Alī Al-Māwaridī, Fakhr al-Dīn al-Rāzī, Muḥammad ibn Jarīr al-Ṭabarī and others.

'Abd Allāh Ibn Masūd²⁷ (d. 32 AH) states: The Qur'ān is Allāh's invitation to the heavenly source of provision,²⁸ His rope, the enlightening light, and the successful treatment Those who possess it are made secure. Anyone who adheres to it is saved and keeps to the straight path without turning off.²⁹

Ibn Kathīr (d. 774 AH) says: "*The Qur'ān is the most sublime Book provided by Allāh to the Prophet (p.b.u.h), and it contains two things: glad tidings and search. It is also Allāh 's word, His revelation, His enduring rope, and straight route, and it is His word. Truth is His message, and justice is his goal.*"³⁰

Ibn Qudāmah al-Maqdisī (d. 715 AH) declares: "*The Qur'ān is an indisputable book conveyed to the Prophet (p.b.u.h)'s mind in uncreated form through Jibrīl by Allāh (SWT), the Sustainer of all creatures, His enduring thread and straightway, in explicit Arabic.*"³¹

These definitions clearly and unambiguously expose multiple facts about the Qur'ān, including its origin, Allāh (SWT), who revealed it and all words it contains belonging wholly to Him; its intermediary, the Angel Jibrīl, who transmitted its words to Prophet Muḥammad (p.b.u.h); its receiver, Prophet Muḥammad (p.b.u.h), who is appointed as the last messenger of Allāh (SWT); its substance, heavenly guidance to the right path; its language, Arabic.

The Qur'ān is Allāh 's discourse that was revealed to Prophet Muḥammad (p.b.u.h) in Arabic and delivered to us by consistent evidence (*tawātur*)³². It is divided into 114 chapters that start with *Sūrah al-Fātiḥah* and end with *Sūrah al-Nās*,³³ and its recitation is considered to be an act of worship.³⁴

²⁷ He is well-known for his status as one of the first six converts to Islam, his friendship with the Prophet, his ability to memorise the Qur'ān quickly, and his use of the hypothetical view approach to interpretation when discussing legal issues. He founded the Kūfā School of Exegesis.

²⁸ Ibn Manẓūr defines *ma'dabah* as the meal prepared by a host with the intention of inviting guests. *Lisān al-'Arab*, Beyrūt: Dār Sādir, first edition, vol. 1, p. 206. According to *Tāj al-'Arūs*'s author Muḥammad ibn Muḥammad, this word is a metaphor for the Qur'ān, which Allāh (SWT) prepared for mankind's wellbeing and invites them to it. (Muḥammad ibn Muḥammad, *Tāj al-'Arūs*, Dār al-Hidāyah, p. 277).

²⁹ Muḥammad ibn 'Abd Allāh al-Ḥākim Al-Naysāpūrī, *al-Mustadrak 'Alā al-Ṣaḥīḥayn* (Beyrūt: Dār al-Kutub al-'Ilmiyyah, 1990, vol. 1), 741. On whether this ḥadīth is authentic, there is debate. Although 'Abd Allāh ibn al-Mas'ūd was the last in the line of transmission, al-Ḥākim Al-Naysāpūrī regarded this ḥadīth as genuine. As a result, it became a *Mawqūf Ḥadīth*, and as a result of this interruption, it is believed that this narration comes from 'Abd Allāh ibn al-Mas'ūd rather than the Prophet (p.b.u.h). (Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm* (Dār Ṭaybah, 1999, vol. 2), 89).

³⁰ Ismā'īl ibn 'Amr Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm* (Dār Ṭaybah: 1999), vol.1, p. 139; vol. 4, p. 476; vol. 6, p. 490; vol. 8, p. 217.

³¹ 'Abd Allāh ibn Aḥmad ibn Muḥammad ibn Qudāmah Al-Maqdasī, *Lum'ah al-I'tiqād* (Saudi Arabia: the Ministry of Endowment and Islamic Affairs, 2000), 15.

³² Moḥammad Ḥāshim Kamālī, *Principles of Islamic Jurisprudence* (UK: Cambridge CBI, the Islamic text society, 2008) 16.

³³ Ibn 'Ashūr, *Al-Tahrīr wa Al-Tanwīr* (Beyrūt: Mu'assasat al-Tārīkh, 2000), vol.1: 71.

³⁴ Mannā' Qaṭṭān, *Mabāḥith fī 'Ulūm al-Qur'ān* (Maktabah al-Ma'ārif, 2000), 17.

WHAT IS MAQĀSHID AL-QUR'ĀN?

Maqāshid al-Qur'ān is a method for comprehending the discourse of the Qur'ān. *Maqāshid al-Qur'ān*, which means higher objectives of the Qur'ān, is a term like *Maqāshid al-Sharī'ah* (higher goals of Islamic law), which prominent Muslim scholars have used for over millennia. The precise application of this term corresponds to a brilliant, groundbreaking conceptual development. A rich legacy of sizable and insightful literature on *Maqāshid al-Qur'ān* was left by a long succession of its use and conceptual development.

The well-known Muslim scholars³⁵ see *Maqāshid al-Qur'ān* as a branch of Islamic study, a high axis of the Qur'ān, and a specific method of analysing the Qur'ān that encourages a solely Maqāshidic (purposive) comprehension of Qur'ānic discourse. The origin of this idea was fully revealed when al-Ghazālī's (d. 1111 CE) book *Jawāhir al-Qur'ān* appeared to employ the precise term *Maqāshid al-Qur'ān* presumably for the first time. Since then, this term has kept up with every new development in Qur'ānic literature, and it has now reached the point where it is argued to be included in the fundamental principles of Qur'ānic exegesis (*Ādāb al-tafsīr*) by some well-known Qur'ānic scholars, including al-Ṭāhir Ibn 'Āshūr (d. 1973 CE), 'Izzat Darwāzah (d.1987C.E.), and others.

Additionally, a common Maqāshidic trend can be found in a number of modern *Tafsīr* works, including Rashīd Riḍā's *Tafsīr al-Manār* (d. 1935 CE), Ibn 'Āshūr's *Tafsīr al-Tahrīr wa al-Tanwīr*, Abū al-A'lā Al-Mawdūdī 's *Tafhīm al-Qur'ān* (d. 1989 CE), Sayyid Quṭb's *Fī Zilāl al-Qur'ān*, etc.

UNDERSTANDING THE OBJECTIVES OF THE QUR'ĀN (MAQĀSHID)

The exact phrase *Maqāshid al-Qur'ān* is challenging to find in very early Qur'ānic literature. However, its absence does not imply that the Maqāshidic interpretation of the Qur'ān was absent. It has primarily been keeping up with every new advancement in Qur'ānic literature. The Qur'ān itself attests to the emergence of this specific form of comprehending the Qur'ān throughout the lifetime of the Prophet Muḥammad (p.b.u.h) and his Companions. According to the Qur'ān, one of the goals of the Prophet Muḥammad is to make the meaning of the Qur'ān apparent to humanity. This is a *bayān*,³⁶ the Qur'ān says. "And We have

³⁵ Al-Ghazālī (d.1111C.E.), 'Izz al-Dīn ibn 'Abd al-Salām (d.1261C.E.), al-Rāzī (d.606A.H.), Ibn al Qayyim (d.751A.H.), Al-Shāṭibī (d.1388C.E.), Al-Biqā'ī (d.885A.H.) Muḥammad 'Abduh (d.1905C.E.), Rashīd Riḍā (d.1935C.E.), Badī' al- Zamān Sa'id Nursī (d.1960C.E.), Ibn 'Āshūr (d.1973C.E.), Hasan al-Bannā (d.1949C.E.), Muḥammad Iqbāl (d.1938C.E.), Sayyid Quṭb (d.1966 C.E.), Abul A'lā Mawdūdī (d.1989C.E.), 'Izzat Darwāzah (d.1987C.E.), Muḥammad Al-Ghazālī (d.1996C.E.), Yūsuf al-Qarḍāwī (b.1926C.E.)

³⁶ *The Qur'ān: Arabic Text with Corresponding English Meanings*, p.85.

revealed to thee the Remembrance that thou mayst clarify (tubayyina) to people,"³⁷ says Allāh (SWT) in al-Qur'ān. "Then behold, the explanation (bayānahu) thereto rests upon Us."³⁸

In the verses above, the Qur'ān is called a bayān, which means "exposing purpose in elegant language."³⁹ *Al-bayān* expresses something with meaning.⁴⁰ It shows the audience the speaker's objective. When a speech has meaning, it is *bayān*.⁴¹ "*li tubayyina*" in the preceding verses contains a causative case, signifying one of the Prophet Muḥammad's (p.b.u.h) goals is to interpret and disseminate the Qur'ānic message.⁴²

It is crucial to investigate the Maqāṣidic feature in the Qur'ānic interpretive traditions and literature in order to uncover its historical evolution since *Maqāṣid al-Qur'ān* focuses on comprehending the Qur'ān from a Maqāṣidic perspective. However, the creation of disciplines and branches of knowledge associated with understanding the Qur'ān began during the time of the Prophet (p.b.u.h) and his companions.⁴³ Since Allāh (SWT) indicates in the Qur'ān that the Prophet (p.b.u.h) was responsible for explaining the Qur'ānic discourse, this was a divine appointment for him.

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

(We sent them) with clear proofs and written ordinances. And We revealed to you the message (i.e., the Qur'ān) that you may make clear to the people what was sent down to them and that they might give thought.⁴⁴

﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾

Then upon Us is its clarification (to you).⁴⁵

In the early days of Islām, the companions of Prophet Muḥammad (p.b.u.h) understood the message of the Qur'ān due to their profound literary appreciation of Arabic. This led to the conversion of many Arabs to Islām, sometimes merely by hearing its

³⁷ *Ibid.*, p.359.

³⁸ *Ibid.*, p.845.

³⁹ Muḥammad ibn Mukarram ibn Manzūr, *Lisān al-'Arab* (Iran: Qum, Adab al-Hawza, 1405 A.H.), vol.7:134.

⁴⁰ Muḥammad ibn 'Abū Bakr Al-Rāzī, *Mukhtār al-Ṣiḥāḥ* (Bayrūt: Maktabah Lubnān, 1995), vol. 1: 73

⁴¹ Muḥammad 'Abd al-Ra'ūf Al-Munāwī, *Al-Tawqīf 'Alā Muḥimmāt al-Ta'ārīf* (Bayrūt: Dār al-Fikr, 1410 A.H.), 148-149.

⁴² Muḥammad al-Ṭāhir Ibn 'Āshūr, *Tafsīr Al-Tahrīr wa Al-Tanwīr* (Tūnis: al-Dār al-Tūnis, 1984), vol. 14, 196.

⁴³ Aḥmad Von Denffer, *'Ulūm al-Qur'ān: An Introduction to the Sciences of the Qur'ān* (Leicester: The Islamic Foundation, 1983), 5.

⁴⁴ *The Qur'ān: Arabic Text with Corresponding English Meanings*, p. 359.

⁴⁵ *Ibid.*, p. 845.

recitation. They learned directly from the Prophet, who exemplified the Qur'ān's teachings, becoming a model Qurānic generation for those who followed. The companions deeply understood the Qur'ān's meanings as they witnessed its revelations and received firsthand guidance. Notable companions, such as Ibn Mas'ūd and Ibn' Abbās, played significant roles in explaining the Qur'ān's verses. They grasped its underlying objectives through their close association with the Prophet and their expertise in Arabic linguistics. While not many theoretical works exist on their understanding of the Qur'ān's objectives (*Maqāṣid*), their direct involvement allowed them to comprehend its intended purposes and apply them practically. Early exegesis was initially passed down orally but later documented during the time of the *Tābi'ūn* and *Tābi' al-Tābi'ūn*. Though concise explanations of cryptic or ambiguous Qur'ānic verses were common during these stages, the explicit discussion of *Maqāṣid* might be scarce. However, their lived experiences and application of the Qur'ān in their lives demonstrated their understanding of its objectives, making them the first generation to grasp the Qur'ān's message truly.

In the early second century AH / eighth century CE, exegetical works were written about the entire Qur'ān. Notable works include al-Farrā's *Ma'āni al-Qur'ān*, 'Abd al-Razzāk al-San'ānī's *Tafsīr al-Qur'ān*, al-Akhfash's *Ma'ānī al-Qur'ān*, and more. These works focused on linguistic explanations, serving as glossaries for Qur'ānic words and phrases, but did not delve into the broader objectives (*Maqāṣid*) of the Qur'ān. They lacked the tools necessary for comprehensive Maqāṣidic exegeses, such as theme induction, wisdom (*ḥikmah*), and reason for existence (*'illah*). As a result, these works have limited value for understanding the deeper purposes of the Qur'ān's verses.

During the second century A.H. / eighth century C.E., two distinct exegetical methods emerged: the "traditional" approach (*Tafsīr bi al-ma'thūr*) and the "hypothetical" approach (*Tafsīr bi al-ra'y*). Notable *tafsīr* from this period include *Jāmi' al-Bayān* by al-Ṭabarī, *Baḥr al-'Ulūm* by Abū al-Layth al-Samarqandī, *Ma'ālim al-Tanzīl* by Al-Baghawī, *al-Muḥarrir al-Wajīz* by Ibn al-'Aṭīyah al-Andalusī, *Mafātīḥ al-Ghayb* by al-Rāzī, *al-Jāmi' li Ḥikām al-Qur'ān* by Ibn 'Āshūr, *Tafsīr al-Qur'ān al-'Aẓīm* by Ibn Kathīr, and *al-Jawāhir al-Ḥassān fī Tafsīr al-Qur'ān* by al-Tha'labī.

These works contain extensive philosophical and theological discussions based on the authors' perspectives. Though the term "*Maqāṣid*" is not commonly used, similar concepts like "*al-Murād*," "*al-Ma'ānī*," and "*al-Dalālah*" are frequently employed. The interpretations subtly refer to the *Maqāṣid* of the Qurānic passages.

Tafsīr works also developed sub-disciplines, such as '*Ulūm al-Qur'ān*' (the sciences of the Qur'ān), which dealt with the broader aspects of Qurānic studies. *Maqāṣid al-Qur'ān* received significant attention during this period, discussed by both exegetes and experts in the sciences of the Qur'ān. The conceptual framework of "*Maqāṣid al-Qur'ān*" was established, and various works explored this subject's intellectual significance.

The many scholarly interpretations and analyses of *Maqāṣid al-Qur'ān* draw attention to several important features that can help define the concept. These representations portray *Maqāṣid al-Qur'ān* as a field of study, a branch of *fiqh*, the highest essence of the Qur'ān, a synthesis of *Maqāṣid* (objectives) and *wasā'il* (means) covering the entirety of the Qur'ān, a technique for understanding Allāh's (SWT) intentions, and a standard and guideline for interpreting the text of the Qur'ān. Considering these clues, *Maqāṣid al-Qur'ān* can be interpreted as the science of understanding the fundamental themes and aims (*Maqāṣid*), backed by their means (*wasā'il*), and applied primarily to the verses of the Qur'ān that are clear and understandable (*muhkam*).

According to this definition, *Maqāṣid al-Qur'ān* is a distinct scientific field that is used to analyse the Qurānic discourse in the context of its goals. Due to its systematic and methodical approach, it is related to science. For example, as a rule of exegesis,⁴⁶ it uses powerful techniques like induction (*istiqrā*), reasoning (*ta'līl*), and other instruments to determine the meanings of certain passages or groups of verses, even universal ones.⁴⁷ "*Maqāṣid*" is a unique methodology for thinking, observing, analysing, evaluating, reasoning, and creating interpretations.⁴⁸ It has principles, objectives, fundamentals, particulars, types, stages, approaches, and ways. It further follows logically from the fact that knowledge of Allāh (SWT), including His names, qualities, and activities, is regarded as a science of *tawhid*. Understanding His intentions should likewise be regarded as a science.

The main idea of the Qur'ānic discourse centres on Allāh 's (SWT) divine speech, which is addressed to both jinn and humans. These addresses are driven by specific goals since communicating without a purpose is pointless and unwise. Such flaws are absent from Allāh 's (SWT) discourse, which is referred to as *Kalām Allāh*, and it is said to be wise and intentional. The aim itself is the core of the Qurānic discourse, just as themes are chosen with a purpose in mind.

Regarding the idea of being corroborated by *wasā'il* (means), it is illogical to accomplish any goal without proper methods. Distinguished Muslim philosophers like Ibn Taymiyyah and Ibn al-Qayyim agreed with this notion. Ibn al-Qayyim further clarifies that

⁴⁶ Any interpretation of the Qur'ān must follow a legitimate methodological procedure to avoid being seen as a disagreeable or undesirable opinion (*al-rai' al-madhūm*). A Maqāṣidic method of interpretation is predominant in several modern *tafāsīr*, including those by Rashīd Riḍā, Ibn 'Āshūr, Sayyid Quṭb, Abul A'lā Mawdūdī, and Maḥmūd Shaltūt. The application of this strategy by exegetes should therefore be acknowledged (*manhaj al-mufasssīrīn*).

⁴⁷ The term "Allāh's intents" or "His purpose behind the revelations" is used in *Maqāṣid al-Qur'ān*, even though the Qur'ān is regarded as the word of God (*kalām Allāh*). The thoughts meant by Allāh may not be fully captured by haphazard or negligent attempts to discover them. As a result, in this situation, it is essential to follow a well-founded set of methodologies, such as *Maqāṣid al-Sharī'ah* (the goals of Islamic law) calls for a methodical approach to comprehending the divine intention.

⁴⁸ Aḥmad Raysūnī, *Al-Fikr al-Maqāṣidī* (Bayrūt: Dār al-Hudā, 2003), 99.

causes and means are not listed only for their own sake but are fully committed to achieving the goals they were designed for.⁴⁹ While some purposes (*Maqāṣid*) cannot be fulfilled without associated causes and methods, those methods and causes are crucial to reaching those goals.⁵⁰ In contrast to values and virtues, which are provided as ultimate objectives, most functions and rituals are presented in the Qur'ān as methods. For instance, the Qur'ān describes obtaining Allah- Consciousness (*taqwā*) as a *Maqāṣid* in multiple verses:

O mankind, worship your Lord, who created you and those before you, that you may become righteous.⁵¹

And [recall] when We took your covenant, [O Children of Israel, to abide by the Torah] and We raised over you the mount, [saying], "Take what We have given you with determination and remember what is in it that perhaps you may become righteous."⁵²

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.⁵³

And [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.⁵⁴

These verses cover four ways (*wasā'il*) to achieve *taqwā*: worship, keeping one's end of the bargain with Allāh, fasting, and adhering to the straight path. The language used in the *muḥkam* verses of the Qur'ān is crystal clear without any doubt or ambiguity. These verses are referred to in the Qur'ān as the *umm al-kitāb*, or "essence of the Book."

It is He who has sent down to you, [O Muḥammad], the Book; in it are verses [that are] precise – they are the foundation of the Book – and others unspecified⁵⁵

As these verses fulfil the fundamental objective for which the Qur'ān was given, several Qur'ānic exegetes refer to them as the "foundation of the Qur'ān" or "the core of the Qur'ān." Therefore, it can be argued that the objectives (*Maqāṣid*) of the Qur'ān can only be understood from the *muḥkam* verses, and their scope is limited to these clear and definitive verses.

⁴⁹ Ibn al-Qayyim, *I'lām al-Muwaqqi'īn*, ed. Ṭāhā 'Abd al-Ra'ūf Sa'd (Bayrūt: Dār al-Jil, 1973), vol. 4:373.

⁵⁰ *Ibid.*, vol. 3:135

⁵¹ *The Qur'ān: English Meanings*, English Revised and Edited by Saheeh International (Jeddah: Abul-Qasim Publishing House, 1997; Al-Muntada Al-Islami, 2004), p. 4.

⁵² *The Qur'ān: English Meanings*, p.9.

⁵³ *Ibid.*, p.25

⁵⁴ *Ibid.*, p.134

⁵⁵ *Ibid.*, p. 45

MAQĀŠID AL-QUR'ĀN: INSIGHTS FROM SCHOLARS

Abū Hāmid al-Ghazzālī (d. 505A.H/1111 CE), in his *Jawāhir al-Qur'ān*, shows how he understands the Qur'ān.⁵⁶ Of course, it is not a commentary on the Qur'ān in the traditional sense of the word, though it does offer some insightful commentary on a few significant Qur'ānic verses and chapters in various contexts. Using what the author believes to be the right approach to understanding the Holy Book—digging deep to find the inner, hidden pearls and treasures—is stressed throughout the Book. The goals (*Maqāšid*) of the Qur'ān are discussed in this Book concisely yet comprehensively.

First, al-Ghazzālī displays the *Maqāšid* of the Qur'ān as its central theme and holds that comprehension of this theme is necessary for a thorough comprehension of the Qur'ān. Second, he divides the Qur'ān's *Maqāšid* into two categories: fundamental and supplemental, with three *Maqāšid* in each. These six *Maqāšid* represent the six classes of all Qur'ānic verses.⁵⁷ Considering his understanding of *Maqāšid*, he then discusses *Sūrah al-Fātiḥah*, *Āyah al-Kursī*, and a few more passages. Both theory and application, therefore, enhance his understanding of *Maqāšid al-Qur'ān*.

Al-Baghawī (d.510 AH/1116 CE) makes several intriguing comments in this regard, such as the characterisation of some major Qur'ānic themes and issues followed by a specific *Maqāšid*, but he does not categorically define or classify *Maqāšid al-Qur'ān*. Lastly, he explained how people could find out about these *Maqāšid*. In his opinion, the Qur'ān has commands, warnings, good news, and advice that are meant to be remembered (*tadhakkur*), stories about past nations that are meant to teach a lesson (*i'tibār*), examples that are meant to be thought about (*tadabbur*), and signs of the oneness of Allāh (SWT) that are meant to make you think (*tadabbur*) (*tafakkur*). He asserted that without a thorough understanding of the Qur'ān's exegesis, the context of its revelation, an awareness of its abrogation, and its generality and particularity, it was impossible to know these *Maqāšid*.⁵⁸

Fakhr al-Dīn al-Rāzī (d.606A.H/1209C.E.) emphasises that *Sūrat al-Fātiḥah* is referred to as the mother of the Qur'ān because it contains the entire Qur'ānic theme and its *Maqāšid* while interpreting it in his *Tafsīr Mafātīḥ al-Ghayb*. He claims that the Qur'ān's *Maqāšid* is the assertion of four facts: theology (*al-ilāhiyyāt*), the final Day (*al-Ma'ād*), prophecy (*al-Nabawāt*), and divine destiny (*al-qadā' wa al-qadr*). He said, "All glory and honour belong to God alone, the creator and sustainer of all things, the Most Gracious, and the Giver of Grace." This shows his theology. "Sovereign of the Day of Judgement!"

⁵⁶ Muḥammad Abul Quasem, *The Jewels of the Qur'ān: al-Ghazzālī's Theory* (London: Kegan Paul International, 1989), 11.

⁵⁷ Ibid.

⁵⁸ Abū Muḥammad al-Ḥusayn al-Baghawī, *Ma'ālim al-Tanzīl*, ed. by 'Abd al-Razzāq al-Mahdī (Bayrūt: dār Ihyā al-Turāth al-'Arabī, 1420 A.H., vol.1), 45.

refers to the Last Day. "We only worship Thee, and we only ask for help from Thee." and "Guide us in the right direction." "The path taken by those to whom You have given Your blessings" show that God is in charge of what will happen.⁵⁹

'Izz al-Dīn ibn' Abd al-Salām (d.660 AH/1261C.E) has a comprehensive book on *Maqāṣid al-Sharī'ah* that primarily focuses on the *maṣlahah* and *mafsadah* theories. He notes that most of the Qur'ān's Maqāṣid reflect on the directive to pursue wellness and their methods as well as the forewarning against accepting evils and their ways.⁶⁰

Badī' al-Zamān Said Nursī (d. 1960 CE) argues that the Qur'ān's essential components describe its primary goals. These four components are divine unity, prophecy, death and resurrection, and justice.⁶¹ They serve as the cornerstone values upon which the entire Qur'ān is based. Being the core components and goals, they pervade every *Sūrah*, phrase, and word of the whole Qur'ān.⁶² Nursī's interpretation of *Sūrah al-Fātiḥah* supports this idea. It is important to remember that *Maqāṣid al-Qur'ān* is the fundamental elements that intimately unite all of the Qur'ān's contents.

Burhān al-Dīn Abu al-Ḥasan Ibrāhīm al-Biqā'ī (d.885A.H) was the first traditional Muslim scholar to have written two books, the *Maqāṣid al-Naẓr li al-Ishrāf' Alā Maqāṣid al-Suwar* and his *Tafsīr Naẓm al-Durar*, which is devoted solely to *Maqāṣid al-Qur'ān*. The majority of the first Book is devoted to detailing the precise *Maqāṣid* of each *Sūrah* of the Qur'ān. He believed that each *Sūrah* has a specific function, and each of its verses serves that objective somehow.⁶³ In addition, he highlights the virtues of the Qur'ān while placing *Maqāṣid* in an attributive position. Then he adds "the excellency and enormous amount of purposes (*Maqāṣid*)" to several other arguments, including the Qur'ān's miraculous ability to achieve meaning unity, the sublimeness of its synthesis, the dimensions of its vocabulary, the harmony of its alphabets, the loftiness of its coherence, and the artistic elegance of its minute presentation.⁶⁴ Al-Biqā'ī, in tune with al-Rāzī, claims that the Qur'ān's higher goals include recognition of four fundamentals: divinities, prophesies, the hereafter, and Determinism. However, his opinions on the Qur'ān's higher purposes appear incoherent.⁶⁵

He continues by mentioning, with an evident variation on the first, that the Qur'ān's ultimate goal is to educate people's minds with wisdom, much like al-Ghazzālī.⁶⁶ However, he claims that *Maqāṣid* are primarily used as an exposition of the stories, rules, and belief

⁵⁹ Al-Rāzī, *Maḥāṣin al-Ghayb*, vol.1: 144.

⁶⁰ 'Izz al-Dīn ibn 'Abd al-Salām, *Qawā'id al-Aḥkām fī Maṣāliḥ al-Anm* (Bayrūt: Dār al-Ma'ārif, vol.1), 7.

⁶¹ Bediuzzaman Said Nursi, *Signs of Miraculousness*, translated by Sukran Vahide (Istanbul: Sozler Publication, 2007), 19.

⁶² *Ibid.*, 20.

⁶³ Burhān al-Dīn Abū al-Ḥasan Ibrāhīm Al-Biqā'ī, *Maṣā'id al-Naẓr li al-Ishrāf 'Alā Maqāṣid al-Suwar* (Riyād: Maktabah al-Ma'ārif, 1987), vol. 1: 182.

⁶⁴ *Ibid.*, vol. 3: 14-15.

⁶⁵ *Ibid.*, vol. 4: 282

⁶⁶ *Ibid.*, vol. 2: 191.

systems mentioned in the Qur'ān.⁶⁷ Since he often quotes al-Ghazzālī and al-Rāzī, these two scholars have likely influenced how he thinks about higher *Maqāṣid*. Al-Biqā'ī's most notable contribution is that he was the first to advocate using Maqāṣidic interpretation of the Qur'ān and stressing how important it is to comprehend the text. So, the integration of *Maqāṣid* with *Tafsīr* is explicit and practical. In short, well-known Muslim scholars have given *Maqāṣid al-Qur'ān* in the classical period of Qur'ānic literature much attention. This time frame can be viewed as the formation of *Maqāṣid al-Qur'ān* because it saw the emergence of some fundamental notions about the subject, such as the exact use of the term *Maqāṣid al-Qur'ān*; its classification as primary and secondary sources, which shows that the Qur'ān contains an overarching or cardinal *Maqāṣid* that encompasses all of it, as well as its subsidiary *Maqāṣid* that are focused on a particular *sūrah*.

As Qur'ānic topics have dealt with new approaches and viewpoints, Qur'ānic literature—both exegetical and nonexegetical—has experienced a breakthrough development in modern times. However, at this time, *Maqāṣid al-Qur'ān* might attract the interest of Islamic scholarship. Prolific writers and forerunners of modern Islamic study including Muḥammed' Abduh (d.1905), Rashīd Riḍā (d.1935), Badī' Al Zamān Sa'id Nursī (d.1960), Ibn' Āshūr (d.1973), Ḥasan al-Bannā (d.1949), and others wrote the most groundbreaking works on this subject.

WAYS TO FIND MAQĀṢID AL-QUR'ĀN

Islamic theological colour plays a significant role in the identification of *Maqāṣid al-Qur'ān* by traditional Muslim academics, as was already noted. The primary topics of Islamic theology, such as *tawḥīd*, Prophethood, reward and punishment in the Hereafter, divine Determinism, etc., are seen in their perspective.⁶⁸ They have also been identified as universal *Maqāṣid* of the Qur'ān. In modern literature, there is much discussion about identifying *Maqāṣid al-Qur'ān* in the pre-modern era, both in terms of ideas and numbers. The numbers range from one to ten, and the differences in ideas go beyond theology to morality, education (*tarbiyah*), societal and political reforms, the Qur'ān's uniqueness, human rights, the creation of Qur'ānic laws, and more.

⁶⁷ *Ibid.*, vol. 8: 593.

⁶⁸ Aḥmad ibn Muḥammad ibn Ḥanbal, *al-'Aqīdah* (Damascus: Dār Qutaybah, 1408 A.H.), 1-123. Jamāl al-Dīn Aḥmad Al-Ghaznawī, *Kitāb Usūl al-Dīn* (Beyrūt: Dār al-Bashā'ir al-Islāmiyyah, 1998), 57. Any general book of 'Aqīdah, 'Ilm al-Kalām, or Usūl al-Dīn will discuss these topics.

Muḥammad Iqbāl, who died in 1938, says that the Qur'ān has only one primary purpose: to make people more aware of their many connections to God and the rest of the universe.⁶⁹

Muḥammad Ḥusayn Al-Dhahabī (d.1977) identifies two universal objectives of the Qur'ān: first, to be the miracle (*mu'jizah*) for the Prophet (p.b.u.h) and testify to the truthfulness of *Da'wah* and his messengership; second, to be a legislature for the Islamic Ummah that provides *hidāyah*, righteousness, honour in this world and pleasure in the Hereafter.⁷⁰

Abū al-A'lā Al-Mawdūdī (d.1989) advocates the three main goals of Qur'ān: instituting God's law on the world, making humankind legitimate vicegerents under His supervision, and making Qur'ānic viewers preeminent in this world.⁷¹

Maḥmūd Shaltūt (d. 1963) identifies three further goals: 1. System of belief: It contains all that is necessary to believe in Allāh and His qualities, Revelation, angels, holy Scriptures, prophets, afterlife, and requital. It also cleanses the soul from the seeds of polytheism and infidelity. 2. Morality: it trains the intellect, elevates the honour of individuals and society, strengthens human brotherhood and unity, and encompasses honesty, tolerance, treaty fulfilment, kindness, etc. 3. *Aḥkām*: the laws of Allāh (SWT) that are referenced in the Qur'ān. It encompasses rituals, social customs, legal statutes, business transactions, military regulations, etc.⁷²

The *Tawhīd*, Prophethood, Resurrection, and Justice, according to Sa'īd Nursī (d. 1960), are the four universal goals of the Qur'ān.⁷³

Ḥasan al-Bannā (d. 1949) is a supporter of the following four goals: Introduction of Islām as a complete social code, not just a theory dogma faith; protection of genuine faith in Allāh (SWT) in periods of agnosticism; and aiding human mind in the era of materialism's transgression: comprehensive and practical explanation of Islamic laws in conjunction with contemporary style.⁷⁴

The primary goals, according to Muḥammed Abduh (d. 1905), are divine oneness, the assurance of a bountiful reward for adhering to the Qur'ān, the reprimanding of those who do not adhere to it and the threat of punishment; worship, which solidifies Divine unity in the soul and enlivens the heart with the affirmation of it; the description of how to take

⁶⁹ Muḥammad Iqbāl, *Reconstruction of Religious Thought in Islām*, ed. M. Saeed Sheikh (Lahore: Institute of Islamic Culture, 1996), 7.

⁷⁰ Muḥammad Ḥusayn Al-Dhahabī, *Al-Wahy wa al-Qur'ān al-Karīm* (Cairo: Maktab Wahbah, 1986), 39.

⁷¹ Abul A'lā Mawdūdī, *Fundamentals of Islām* (Pakistan: Lahore, Islamic Publication, 1982).

⁷² Maḥmūd Shaltūt, *'Ila al-Qur'ān Al-Karīm* (Cairo: Dār al-Shurūq), 5-6.

⁷³ Bediuzzaman Said Nursi, *Signs of Miraculousness*, 19.

⁷⁴ Ḥasan Al-Bannā, *Ḥadīth Al-Thulāthī*, compiled by Aḥmad 'Īsā 'Āshūr (Cairo: Maktabah Al-Qur'ān).

the path that is the way of happiness and leads to the rewards of the hereafter; narratives of people who followed Allāh 's path and those who did not.⁷⁵

Ibn' Āshūr (d. 1973) lists the following eight purposes: transforming one's faith and educating one's mind to follow the right path; moral purity; law, which consists of general and specific regulations; ensuring the ummah's well-being and adhering to its rules to create a strong unity; tales and knowledge about former nations to inspire good deeds and warn against evils; appropriately educate its audience in accordance with the times in which they live; providing guidance, forewarning, restraint, and inspiration; and the inimitable nature of the Qur'ān as proof of the Prophet's (p.b.u.h)authenticity.⁷⁶

Yūsuf al-Qarḏāwī (born in 1926) lists the following eight goals: the reformation of notions of the Deity, prophetic authority, and recompense; the recognition of human rights, especially those of the weak, and of man's place in the world; encouraging people to respect and revere God; encouraging men to cleanse their souls; the creation of healthy family units and the protection of women's rights; the creation of an ideal Ummah and a call for peace among humanity.⁷⁷

Rashīd Riḏā (d. 1935) lists the following ten purposes: Exposure of the fundamental elements of the faith; Prophethood and Heavenly messenger ship, as well as the prophets' tasks; the development of the human mind; national, sociopolitical, and humanistic reforms; Islām's explanation of responsibility and the benefits of its prohibitions in general; description of the practices, beliefs, and fundamentals of Islamic political rule worldwide; advice for financial advancement; rethinking war's theory and tactics and reducing their harms; offering women full civic, religious, and human rights; and following Islamic law to abolish slavery.⁷⁸

Some of their principles, including the abolition of slavery, women's rights, and military regulations, might not align with the Qur'ān's universal objectives. In contrast, others, like those regarding the Prophethood, the Hereafter, and justice, are fundamental Qur'ānic issues. The abolition of slavery and the protection of women's rights, for example, comes within the category of "human rights."

⁷⁵ Muḥammad 'Abduh, *fi Tafsīr al-Qur'ān Al-A'māl al-Kāmilah*, ed. by Muḥammad 'Imārah (Cairo: Dār al-Shurūk, 1993), vol. 4: 23.

⁷⁶ Ibn 'Āshūr, *Al-Tāhīr wa Al-Tanwīr*, vol.1: 36.

⁷⁷ Yūsuf Al-Qarḏāwī, *Kayfā Nata'āmal Ma'a Al-Qur'ān al-Azīm* (Qatar: Markaz Al-Buhūth al-Sunnah wa al-Sīrah, University of Qatar, 1997), 63.

⁷⁸ Muḥammad Rashīd Riḏā, *Al-Waḥy al-Muḥammadī* (Bayrūt: Foundation of 'Izz Al-Dīn, 1306 H), 191.

Muslim scholars have established several fundamental ideas that must be upheld to preserve valid exegesis. Any Qur'ānic exegesis that disregards these rules "must be considered with great caution,"⁷⁹ according to the Qur'ānic text.

Some overarching and fundamental ideas put forth by both traditional and modern Qur'ānic scholarship include a proper standard of Islamic religion (*Ṣiḥḥat al-i'itiqād*) that maintains an exegete on the right path and prevents him from presenting a distorted, misleading, and biased thought;⁸⁰ a solid understanding of Arabic, including all of its branches, including grammar, poetry, vocabulary, etc.; understanding of other fields of Islamic studies, such as Islamic theology, prophetic life, and Islamic jurisprudential doctrines; avoiding whims and caprices; knowing the context of revelation and abrogation; giving *Tafsīr bi al-ma'thūr* the most importance.⁸¹

In addition to the principles, *Maqāsid al-Qur'ān* is hardly ever cited explicitly as an exegetical principle. A few modern scholars, notably Muḥammed 'Abduh, Ibn 'Āshūr, Al-Mawdūdī, and 'Izzat Darwāzah, have vehemently advocated that the *Maqāsid al-Qur'ān* should be included into the fundamentals of *tafsīr*. However, Muḥammad 'Abduh bases his claim on the rationale that the Qur'ān should be understood in accordance with its greater goal, which is directing humanity toward happiness in this life and the next.⁸² He also claims that while *Tafsīr* has been conducted on a variety of topics, including the Qur'ān's styles, syntax, historical accounts, the *gharīb al-Qur'ān*, various types of legislation, theological discourse, counsel, and metaphysics, an inordinate emphasis on any one of these topics may lead one to lose sight of the Qur'ān's primary goals and its original meanings.⁸³

Then, he separates the *Tafsīr* into two parts: barren and restricting of Allāh (SWT) and His Book, as it focuses solely on semantic subtleties, syntactic clues, and artistic indications of the verses. He argues that this category should not be called a *tafsīr*. The second type aims to convey Allāh 's intentions in His words and to show the wisdom behind Qur'ānic directives in beliefs, ethics, and other matters about human life by taking into consideration semantic denotation as understood in the first Islamic era, high artistic style, people's life status, aspect of showing the right path to humankind, and prophetic biographical knowledge.⁸⁴ 'Abduh appears to be a supporter of using all the tools of exegesis to emphasise the goals of the Qur'ān,⁸⁵ as is shown in his interpretation of *Sūrat*

⁷⁹ Aḥmad Von Denffer, *'Ulūm al-Qur'ān: An Introduction to the Sciences of the Qur'ān* (United Kingdom: Markfield, Islamic Foundation, 1994), 122.

⁸⁰ Muḥammad ibn Lutfī Ṣabbagh, *Buḥuth fī Usūl al-Tafsīr* (Bayrūt: al-Maktab al-Islāmī, 1988), 11.

⁸¹ Jalāl al-Dīn Al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'ān* (Lebanon: al-Risālah Publishers, 2008), 763-765.

⁸² Muḥammad 'Abduh, *Muqaddimah fī Tafsīr al-Qur'ān*, vol. 4: 7.

⁸³ *Ibid.*, vol. 4: 8.

⁸⁴ *Ibid.*, vol. 4: 9-13.

⁸⁵ 'Uthmān Amīn, *Rā'id al-Fikr al-Miṣrī* (Egypt: al-Majlis al-'Alā li al-Thaqīfah, d.n), 145.

al-Fātiḥah, where he uses the engagement of five global *Maqāṣid* of the Qur'ān to explain the entire *sūrah*.⁸⁶

Ibn' Āshūr emphasises the need for an exegete looking into the *Maqāṣid* of the Qur'ān in the introduction of his *tafsīr*, *al-Tahrīr wa al-Tanwīr*. According to him, an exegete's primary responsibility should be to illustrate Qur'ān's goal. He asserts that the worth of a *Tafsīr* should be assessed concerning how it approaches the Maqāṣidic dimension. He vehemently opposes any interpretation that runs counter to the Qur'ān's goals. So, to interpret the Qur'ān, one must be familiar with its *Maqāṣid*.⁸⁷ As he establishes it as a *Tafsīr* principle and views it as a criterion for judging the worth of any Qur'ānic interpretation, Ibn' Āshūr links the entire notion of *Maqāṣid al-Qur'ān* with *Tafsīr* methodology.

'Izzat Darwāza describes an exemplary technique of interpreting the Qur'ān and its exegesis in the preface to his interpretative work *al-Tafsīr al-Ḥadīth* (the Modern Exegesis) and his *al-Qur'ān al-Majīd*. Then, he outlines the finest approaches to comprehending the Qur'ān,⁸⁸ including "the Qur'ān's foundations (*usus*) and their methods."⁸⁹ He claimed that these two represent the entirety of the Qur'ān. Because it includes the reasons for revelation and the Prophet's task, the former is essential, whereas the latter is secondary (means). For the Qur'ān reader to avoid losing track of the trunk and getting lost in the bushes, they must observe this separation between the fundamentals and (the) means. The exegetes ought to concentrate more on what is crucial.⁹⁰

Several recent exegetical works fairly reflect the call from scholars for the use of the Maqāṣidic approach in the exegesis of the Qur'ān, such as *Tafsīr al-Manār*, *ala al-Tahrīr wa al-Tanwīr*, *Tafhīm al-Qur'ān*, *al-Tafsīr al-Ḥadīth*, *Tadabbur al-Qur'ān*, *Fī Zilāl al-Qur'ān* and others. Modern Qur'ān exegetes typically follow two Maqāṣidic trends when analysing the text: first, they place the themes and goals of the entire sura at the front of their analysis, and second, they concentrate on the meaning of any verse. In the modern period, this method is becoming increasingly common.

⁸⁶ Muḥammad 'Abduh, *fī Tafsīr al-Qur'ān*, vol. 4: 22-25.

⁸⁷ Ibn 'Āshūr, *Al-Tahrīr wa Al-Tanwīr*, vol.1: 36.

⁸⁸ His other excellent methods for comprehending the Qur'ān and its exegesis include: relating the Qur'ān to the Prophet's (p.b.u.h) biography; noting the close relationship between the Prophet's environment and his mission on the one hand, and the Qur'ānic revelation and pre-Islamic environment on the other; understanding the vocabulary, idioms, structure, and grammar of the Qur'ānic language; Angels and jinn in the Qur'ān; narratives from the Qur'ān; natural phenomenon and its rules in the Qur'ān; the sequencing and meaning of the Qur'ānic verses, the existence of the afterlife in the Qur'ān, the Being of Allāh in the Qur'ān; Attempting to understand the Qur'ān through the Qur'ān.

⁸⁹ 'Izzat Darwāza, *al-Tafsīr al-Ḥadīth*, vol. 1: 141.

⁹⁰ Ismail K. Poonawala, *Muḥammad Izzat Darwāza's Principles of Modern Exegesis*, "Approaches to the Qur'ān" edited by G.R. Hawting and Abdul Kader A. Shareef (London and New York: Routledge, 1993). 231.

THE CORE PRINCIPLES OF *MAQĀSID AL-QUR'ĀN*

The core principles of *Maqāsid al-Qur'ān*, as stated by the scholars above, generally centre on comprehending the higher goals and purposes that underlie Islamic teachings and regulations. The following are some common ideas that these scholars have emphasised, notwithstanding possible differences in emphasis and precise formulations:

1. **Preservation of Religion (*Hifz al-Dīn*):** The Qur'ān's primary goal is to safeguard and preserve Islām's core tenets and teachings. Protecting the faith's foundational tenets, rituals, and moral principles falls under this category.
2. **Preservation of Life (*Hifz al-Nafs*):** The Qur'ān emphasises the sacredness of human life and forbids unjust killing or harm, intending to safeguard and encourage it.
3. **Preservation of Intellect (*Hifz al-'Aql*):** The Qur'ān promotes the use of reason and intellect, and among its goals are the promotion of intellectual growth and the avoidance of actions that undercut reason and sound reasoning.
4. **Preservation of Progeny (*Hifz al-Nasl*):** The Qur'ān emphasises the value of stable marriages and good childrearing in order to preserve the institution of family and lineage.
5. **Preservation of Property (*Hifz al-Māl*):** The Qur'ān encourages the equitable and ethical use of wealth while forbidding theft, usury, and exploitation.
6. **Justice and Equity (*'Adl*):** The Qur'ān emphasises the concepts of justice, fairness, and equality in all facets of life, and one of its goals is to create a just social order.
7. **Communal Welfare (*Maṣlahah*):** The Qur'ān aims to promote communal welfare and opposes behaviours that cause harm or anarchy.
8. **Mercy and Compassion (*Raḥmah*):** The Qur'ān emphasises the value of mercy, compassion, and kindness towards others, promoting the growth of a compassionate society.
9. **Removal of Harm (*Takhalluf al-Ḥaraj*):** The Qur'ān aims to lessen the load on people and communities and forbids excessive suffering in daily life and religious rituals.
10. **Promotion of Knowledge and Wisdom (*Taḥqīq al-'Ilm*):** The Qur'ān promotes intellectual growth and comprehension by encouraging the pursuit of knowledge and wisdom.

11. **Purification of Soul (*Tazkiyat al-Nafs*):** The Qur'ān attempts to purify the soul and deepen one's relationship with Allāh, encouraging spiritual development and closeness to God.
12. **Human Dignity Protection (*Hifz al-'Ird*):** The Qur'ān protects people's honour and dignity by forbidding conduct that degrades or humiliates them.

These rules assist scholars and jurists in arriving at decisions consistent with the Qur'ānic goals, particularly when certain legal texts are unclear or new issues crop up in different situations. The comprehension of Islamic teachings that results from the study and implementation of *Maqāṣid al-Qur'ān* is more thorough and holistic, guaranteeing that Islamic law endures as helpful to humanity in all eras and societies.

CONCLUSION

In conclusion, the examination of *Maqāṣid al-Qur'ān* has revealed the greater purposes and profound wisdom inherent within the Islamic scripture. The essential concepts of preservation, justice, compassion, and knowledge offer Muslims a timeless moral compass for navigating life's complexity while remaining true to their faith. Understanding *Maqāṣid al-Qur'ān* enhances individuals and communities, building a just and compassionate society inspired by Islām's divine values. May these goals inspire and illuminate the path for future generations.

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