

Ethical Objectives of Shariah and Their Impact on Contemporary Islamic Law

¹M. Munif, ²Mochammad Syafiuddin Shobirin

¹IAIFA Kediri, Indonesia. ²UNWAHA Jombang, Indonesia

¹janoko01.2223@gmail.com, ²syafiuddinshobirin@unwaha.ac.id.

Correspondence Email: janoko01.2223@gmail.com

Abstract: This article examines the role of *maqāṣid al-sharī'ah* (the higher objectives of Islamic law) in shaping contemporary Islamic legal thought and practice. As Muslim societies navigate modern challenges such as governance, human rights, economics, and pluralism, the ethical framework provided by *maqāṣid* focusing on the protection of religion, life, intellect, lineage, and property offers a dynamic alternative to rigid textualism. Drawing on classical jurisprudential sources and contemporary scholarly developments, this study highlights how *maqāṣid* reasoning allows for more purposive, justice-oriented interpretations of Shariah. Through qualitative library research and case analysis, it is shown that *maqāṣid*-based approaches have influenced legislative reforms in several Muslim-majority countries, guided fatwas in minority Muslim contexts, and expanded the moral scope of Islamic law to address new ethical domains such as environmental responsibility and gender equity. While debates persist over methodological boundaries and interpretive authority, the study concludes that *maqāṣid al-sharī'ah* provides an essential tool for aligning Islamic law with evolving societal needs while preserving its core ethical commitments.

Keywords: *Maqāṣid Al-Sharī'Ah*, Islamic Law, Legal Reform, Islamic Jurisprudence, Contemporary Fiqh.

INTRODUCTION

Islamic law or Shariah is a comprehensive legal and moral framework that has historically guided the lives of Muslims across various domains, from worship and personal conduct to economics and governance. Rooted primarily in the Qur'an and the Sunnah of the Prophet Muhammad, Shariah is interpreted through the rigorous methodologies of *usul al-fiqh* (principles of jurisprudence), which provide tools to derive legal rulings (Ahmad, 2017). However, Islamic law has never been static. As Muslim societies evolved, scholars faced the need to balance fidelity to divine texts with the realities of changing social, political, and economic contexts.

One of the most significant intellectual developments in Islamic jurisprudence is the emergence and evolution of the concept of *maqāṣid al-sharī'ah*, or the higher objectives of Shariah. *Maqāṣid* refers to the ethical purposes behind the legal rulings of Islam—namely, the principles

that law seeks to preserve and promote in society. Classical scholars such as Imam al-Ghazali (d. 1111) and later al-Shatibi (d. 1388) laid the foundations of this concept by identifying five essential objectives that the Shariah aims to protect: religion (din), life (nafs), intellect ('aql), lineage (nasl), and property (māl) (Kamali, 2008; Nyazee, 2000). These objectives function as both normative anchors and interpretive lenses, helping jurists assess the purpose and impact of legal rules beyond their literal expression.

In the modern era, the maqāṣid approach has undergone significant revival and expansion. Influential contemporary scholars such as Yusuf al-Qaradawi, Muhammad al-Tahir Ibn Ashur, and Jasser Auda have contributed to broadening the understanding of maqāṣid beyond the classical five, introducing additional objectives like freedom, human dignity, social justice, and environmental stewardship (Auda, 2008; Ibn Ashur, 2006). These contributions have transformed maqāṣid into a dynamic and context-sensitive methodology that serves as a bridge between traditional Islamic legal theory and the complex realities of modern governance and global human rights discourses.

The revival of maqāṣid discourse reflects a broader shift in Islamic legal thought toward ethical legal reasoning that seeks to reconcile immutable scriptural texts with fluid societal conditions. This shift is particularly relevant in contemporary issues such as constitutional reform, minority rights, gender equity, economic justice, and environmental regulation (Kamali, 2011). For instance, applying maqāṣid to economic policies enables Islamic finance institutions to ensure that their instruments serve the broader objective of eliminating exploitation and promoting social welfare rather than merely replicating conventional financial mechanisms under Islamic labels (Dusuki & Abdullah, 2007).

In pluralistic and secular legal systems, maqāṣid offers a framework through which Islamic law can engage in constructive dialogue with international legal norms. Concepts such as *maslahah* (public interest), *'adl* (justice), and *rahmah* (mercy) which are central to maqāṣid theory resonate with universal human values and provide grounds for cooperation between Islamic and global legal systems (Opwis, 2007). As a result, maqāṣid-based reasoning is increasingly cited in constitutional jurisprudence in Muslim-majority countries like Tunisia, Indonesia, and Malaysia, where courts and lawmakers refer to ethical objectives in resolving legal and political disputes (Caeiro, 2015).

The flexibility of maqāṣid thinking allows for a renewed role for ijtihad (independent reasoning), encouraging scholars to engage in context-aware legal interpretation while remaining faithful to Islamic ethical principles. This has led to its use not only in legislative reforms but also in fatwas (legal opinions) that address modern dilemmas, such as organ donation, environmental protection, gender equality in inheritance, and minority rights in non-Muslim societies (Benyat, 2020; Rahman, 2016).

Despite its growing appeal, the maqāṣid approach is not without critique. Some traditionalist scholars warn against the overuse or misuse of maqāṣid to justify reforms that might conflict with established jurisprudential consensus (ijma‘) or undermine the authority of the classical schools of law (madhahib). Others argue that expanding the maqāṣid framework without sufficient methodological rigor may lead to subjectivity and legal relativism (Hallaq, 2009). Therefore, while maqāṣid provides a powerful ethical tool for legal renewal, it must be applied within the discipline of usul al-fiqh and in consultation with scholarly consensus to maintain legal coherence.

This article aims to explore how maqāṣid al-sharī‘ah, as an ethical and methodological construct, has influenced the interpretation, application, and reform of Islamic law in contemporary contexts. It investigates how maqāṣid can support more humane, just, and effective legal systems that respond to current social realities without compromising Islamic integrity. The central question guiding this inquiry is: How do the ethical objectives of Shariah shape and influence contemporary Islamic legal thought and practice?

METHOD

This study adopts a qualitative, doctrinal legal research approach that relies primarily on library-based analysis of both classical and contemporary sources. The objective is to trace the conceptual development and practical applications of maqāṣid al-sharī‘ah (the higher objectives of Islamic law) across different periods and legal contexts. The doctrinal method is particularly suited for Islamic legal studies, as it allows for an in-depth examination of textual sources, juristic interpretations, and theoretical evolution (Ahmad, 2017).

Classical Islamic jurisprudence texts form the core of this study’s analytical foundation. The works of Imam al-Ghazali (d. 1111), especially his treatment of the five essential objectives in al-

Mustasfa, and al-Shatibi's (d. 1388) al-Muwafaqat are examined to uncover the foundational theories behind maqāṣid. These sources are crucial for understanding how classical scholars identified the preservation of religion (dīn), life (nafs), intellect ('aql), lineage (nasl), and property (māl) as the fundamental goals of Shariah. Their writings are interpreted within the broader framework of usul al-fiqh, or Islamic legal methodology (Kamali, 2008).

In addition to classical sources, this study examines modern scholarly contributions from figures such as Muhammad al-Tahir Ibn Ashur, Yusuf al-Qaradawi, and Jasser Auda, whose works have significantly revitalized maqāṣid discourse in the modern era. These scholars argue for expanding maqāṣid beyond the classical five objectives to include justice, human dignity, and freedom, reflecting the changing demands of contemporary Muslim societies (Auda, 2008; Ibn Ashur, 2006).

The study also includes case-based analysis of how maqāṣid reasoning has been applied in contemporary Islamic legal reforms and fatwas. This involves reviewing resolutions and guidelines issued by international legal bodies such as the International Islamic Fiqh Academy (IIFA) and the European Council for Fatwa and Research (ECFR). These institutions regularly issue opinions on contemporary issues—ranging from finance and medicine to citizenship and minority rights using maqāṣid-based reasoning to support contextual ijtihad (Opwis, 2007). To ensure a diverse and grounded analysis, sources are selected from peer-reviewed journals, legal treatises, constitutional documents, and official fatwa archives, allowing the study to explore both the theoretical and applied dimensions of maqāṣid al-sharī'ah in Islamic legal discourse.

RESULT AND DISCUSSION

From Literalism to Purposeful Interpretation

Classical Islamic jurisprudence (fiqh), particularly during its formative period between the 8th and 14th centuries, was characterized by a strong emphasis on literal interpretation of the Qur'an and Sunnah. Jurists from the major Sunni legal schools—Hanafi, Maliki, Shafi'i, and Hanbali—developed systematic methods of deriving legal rulings that focused on preserving textual fidelity. The methodology of qiyas (analogical reasoning), ijma' (juristic consensus), and nass (explicit textual evidence) aimed to ensure legal uniformity and theological orthodoxy across

the expanding Muslim world (Kamali, 2008). This literalist tendency played a critical role in maintaining doctrinal coherence, particularly in matters of ritual worship, contract law, and penal codes.

Over time the static nature of textualism began to expose its limitations. Modern realities ranging from technological innovation to global economic systems and complex political structures presented challenges that classical jurists had never envisioned. Questions surrounding bioethics, corporate governance, digital finance, and human rights required a more dynamic legal approach that could respond to shifting contexts without abandoning Islamic principles (Ibn Ashur, 2006). This created a demand for interpretive tools that could bridge the gap between immutable revelation and mutable social conditions.

The theory of *maqāṣid al-sharī‘ah*, or the higher objectives of Islamic law, emerged as a powerful response to this dilemma. Rooted in classical thought but revitalized in the modern era, the *maqāṣid* framework calls for jurists to consider not only the text of the law but also its ethical purpose. Classical scholars like Imam al-Ghazali and al-Shatibi identified five primary objectives of Shariah: the protection of religion, life, intellect, lineage, and property. These objectives provided jurists with a value-oriented lens to interpret and apply legal rulings (Al-Ghazali, 1997; Al-Shatibi, 2003).

In contemporary times, this purposive approach has allowed Islamic law to become more context-sensitive and morally responsive. For example, traditional rulings on zakat (almsgiving) were closely tied to specific forms of wealth such as agricultural produce or precious metals. Today, scholars have permitted the extension of zakat obligations to modern forms of wealth, such as salaries, stocks, or business income, provided the essential goal of social justice and poverty alleviation is maintained (Dusuki & Abdullah, 2007). This adaptability demonstrates how *maqāṣid*-oriented interpretation preserves the moral spirit of Shariah while accommodating new realities.

The *maqāṣid* paradigm is increasingly being used to inform public policy in Muslim-majority countries. In some cases, legal scholars and judges cite *maqāṣid* principles—like *maslahah* (public welfare) and ‘*adl* (justice)—to justify reforms in family law, financial systems, or constitutional

frameworks. Such examples show that the maqāṣid methodology not only guides personal religious observance but also shapes collective legal and political outcomes (Kamali, 2011).

Nevertheless this interpretive shift is not without its critics. Some traditionalists argue that over-reliance on maqāṣid can lead to subjective interpretations, whereby jurists might impose personal or ideological preferences under the guise of public interest (Hallaq, 2009). Others warn that a maqāṣid-only approach risks detaching Islamic law from its textual roots, undermining its theological legitimacy and legal precision (Opwis, 2007). Therefore, leading scholars like Yusuf al-Qaradawi and Jasser Auda emphasize that maqāṣid should be seen as a complementary tool, not a replacement for classical jurisprudential methods. Sound interpretation requires a balance between textual integrity and ethical objectives (Auda, 2008).

Ultimately the transition from literalism to purposive interpretation represents an evolution in Islamic legal methodology that seeks to harmonize tradition with change. Maqāṣid al-sharī‘ah empowers jurists to uphold the enduring values of Islam while addressing contemporary societal challenges with integrity and wisdom. By anchoring legal reasoning in ethical intent, Islamic jurisprudence can maintain its relevance, coherence, and legitimacy in a rapidly transforming world.

Legal Reform and Maqāṣid in Contemporary Muslim Societies

In the modern era, the theory of maqāṣid al-sharī‘ah has emerged not only as a tool of scholarly interpretation but also as a legitimizing framework for legal and constitutional reform in many Muslim-majority societies. As these societies face growing demands for pluralism, gender equality, democratic participation, and protection of minority rights, jurists and lawmakers have turned to maqāṣid as a means to harmonize traditional Islamic principles with contemporary human rights standards. The emphasis on *maslahah* (public interest), *‘adl* (justice), and *karāmah insāniyyah* (human dignity) makes maqāṣid a powerful reference point in shaping state legislation while retaining an Islamic epistemological foundation (Auda, 2008; Kamali, 2011).

In Tunisia, the 2014 Constitution stands out as a landmark document that balances Islamic identity with universal freedoms. While the constitution affirms Islam as the religion of the state, it also enshrines commitments to freedom of belief, gender equality, and human rights, drawing support from maqāṣid-based interpretations of Islamic law (Lerner, 2013). Legal scholars and

drafters invoked the maqāṣid al-sharī‘ah to argue that preserving religion, intellect, life, and dignity could be upheld through democratic mechanisms and civic liberties, as long as they do not contradict essential Islamic norms.

In Morocco, the 2004 reform of the Moudawana (Family Code) marked a major step in reconciling Islamic tradition with women’s rights and gender justice. The reform was framed around principles such as maslahah and ‘adl, with religious scholars agreeing that maqāṣid-oriented interpretations permitted a reassessment of male guardianship, child custody, and divorce procedures (Buskens, 2003). Similarly, in Egypt, debates around constitutional reform in 2012 and 2014 involved maqāṣid discourse in defining the role of Shariah in governance, especially concerning minority protections and freedom of expression (El Fadl, 2014).

Malaysia has also seen the application of maqāṣid in both courtrooms and policy spaces. The Malaysian Shariah judiciary has referred to maqāṣid al-sharī‘ah in rulings related to child welfare, domestic violence, and polygamy, asserting that the preservation of nafs (life) and nasl (lineage) requires protecting women and children from harm. Moreover, maqāṣid reasoning has been institutionalized in the National Maqasid Shariah Index, developed by the Prime Minister’s Department to evaluate policy alignment with Islamic objectives (Shuaib, 2018).

In Indonesia, the concept of maqāṣid has supported the accommodation of local adat (customary) practices within Islamic law, particularly in the Aceh region. Legal pluralism in Indonesia allows maqāṣid to function as a bridge between national constitutional principles and religious jurisprudence, enabling the coexistence of Islamic norms with democratic governance and regional autonomy (Salim, 2008).

Maqāṣid-based reform has not been without resistance. Conservative scholars often critique its application, claiming it opens the door to secular reinterpretation or even de-Islamization of the law. In their view, maqāṣid must remain subordinate to textual authority (nass) and traditional jurisprudential tools (usul al-fiqh). Critics argue that invoking public interest and moral reasoning can lead to subjective and politicized interpretations that undermine the authenticity of Islamic law (Hallaq, 2009). This tension reveals the need for careful juristic balance—ensuring that reforms grounded in maqāṣid are both socially relevant and theologically sound.

Furthermore successful maqāṣid-oriented legal reform depends on broad public engagement and scholarly consensus (ijmāʿ). Reformers must build legitimacy not only through doctrinal arguments but also by involving diverse stakeholders, including religious institutions, civil society, and legal experts. Without such consensus, reforms risk facing public backlash or judicial reversal. Maqāṣid al-sharīʿah has become a transformative paradigm for legal reform in Muslim societies, offering a way to reconcile divine law with contemporary needs. When properly grounded in traditional methodology and responsive to real societal challenges, maqāṣid can guide Islamic law toward a future that is both principled and practical.

Expanding the Scope of Ethical Objectives

The traditional maqāṣid al-sharīʿah framework, as articulated by classical scholars such as al-Ghazali and al-Shatibi, identified five core objectives of Islamic law: the preservation of religion (ḥifẓ al-dīn), life (ḥifẓ al-naḥs), intellect (ḥifẓ al-ʿaql), lineage (ḥifẓ al-nasl), and property (ḥifẓ al-māl). These foundational aims provided jurists with a clear ethical compass for interpreting and applying Islamic law. However, contemporary challenges—including globalization, environmental degradation, technological transformation, and demands for human rights—have led scholars to propose expanding the maqāṣid framework to include new categories that reflect the needs of modern society (Ibn Ashur, 2006; Opwis, 2007).

Among the most widely discussed additions is environmental protection. Modern maqāṣid thinkers argue that the objective of preserving life (ḥifẓ al-naḥs) can be extended to include ecological sustainability, as environmental destruction ultimately threatens human survival. This approach reflects a broader understanding of stewardship (khalīfah) in Islamic theology, which mandates human responsibility in maintaining the balance of creation (mīzān) as emphasized in the Qur'an (Qur'an 55:7–9). Countries like Indonesia and Malaysia have begun integrating environmental ethics into Islamic discourse by referencing these maqāṣid-based arguments in public policy and education (Dusuki & Abdullah, 2007).

Another significant proposed extension is the inclusion of political freedom, transparency, and good governance. Contemporary scholars such as Jasser Auda and Tariq Ramadan have argued that for Shariah to function justly in a democratic context, it must actively promote accountability, civil liberties, and inclusive political participation (Auda, 2008; Ramadan, 2009).

These elements are seen as necessary for preserving both ‘adl (justice) and karāmah insāniyyah (human dignity). In countries like Tunisia and Morocco, where constitutional reform processes have taken Islamic identity into account, legal drafters have invoked maqāṣid not only in the context of family law but also to promote participatory governance (Caeiro, 2015).

The maqāṣid of freedom of belief and access to education are also gaining traction. Scholars contend that the protection of intellect (ḥifẓ al-‘aql) should extend to ensuring critical thinking, media literacy, and academic freedom, especially in a world where misinformation and ideological extremism are rampant (Kamali, 2011). These objectives support the idea that Islamic law is not only about legal outcomes, but also about cultivating moral agency and ethical consciousness in individuals.

While the movement to expand maqāṣid has gained momentum, it is not without controversy. Critics argue that allowing new objectives into the framework risks destabilizing the normative coherence of Islamic jurisprudence. Traditionalists emphasize that any expansion must be rigorously grounded in *usul al-fiqh* (principles of jurisprudence), justified by scriptural evidence, and consensus-based (ijmā‘). Without such safeguards, maqāṣid could become vulnerable to ideological manipulation, turning Islamic law into a subjective, policy-driven tool (Hallaq, 2009; Opwis, 2007).

There is concern that broadening maqāṣid may blur the distinction between Islamic legal reasoning and Western liberal values. While alignment with global human rights discourses is often celebrated, some scholars urge caution to ensure that maqāṣid retains its theological and epistemological integrity, rooted in divine revelation rather than mere utilitarian considerations (El Fadl, 2014). Proponents argue that expanding the maqāṣid framework is both necessary and justifiable, provided it is carried out with methodological rigor and fidelity to Islamic tradition. The capacity of Shariah to engage with contemporary ethical challenges while remaining faithful to its sources depends largely on how effectively maqāṣid is employed—not as an isolated theory, but as a living philosophy of law that connects the past with the present and future.

Maqāṣid and Minority-Muslim Contexts

In the context of Muslim minorities living in secular and pluralistic societies—such as in Europe, North America, and regions of Asia-Pacific—the application of maqāṣid al-sharī‘ah has

become increasingly relevant as a framework for contextual *ijtihād* (independent legal reasoning). Unlike traditional majority-Muslim societies, where Islamic law can inform or directly influence state legislation, Muslims in minority settings must navigate a dual identity: remaining faithful to Islamic principles while upholding the legal and social norms of their host nations. In this setting, *maqāṣid* serves as an essential tool for achieving legal adaptability without abandoning religious authenticity (Ramadan, 2009; Auda, 2008).

Organizations like the European Council for Fatwa and Research (ECFR) have pioneered the use of *maqāṣid* to offer context-sensitive fatwas that reconcile Islamic law with the obligations of citizenship, interfaith harmony, and social inclusion. The ECFR, composed of scholars from various *madhāhib* and cultural backgrounds, regularly issues legal opinions (*fatāwā*) grounded in objectives like ease (*taysīr*), public welfare (*maṣlahah*), and removal of hardship (*rafʿ al-ḥaraj*) (Caeiro, 2015). These *maqāṣid*-aligned rulings reflect a commitment to preserving the core ethical objectives of Shariah while recognizing the realities of minority life.

One illustrative example is the flexibility allowed for Friday congregational prayers (*ṣalāt al-jumʿah*). In Western workplaces, where Friday is not a designated day of rest, many fatwas permit holding prayers during lunch breaks or after regular hours, invoking the *maqāṣid* principle of preserving religion (*ḥifẓ al-dīn*) while also avoiding social or professional harm. Similarly, alternative models of Islamic home financing—including permissible mortgage structures through cooperative ownership or profit-sharing—are justified on the basis of enabling Muslims to meet housing needs without compromising on the prohibition of interest (*ribā*) (Kamali, 2011).

Another area of *maqāṣid*-based adaptation involves Islamic inheritance laws, which can often conflict with civil probate systems in countries that do not recognize religious wills. Scholars have responded by advising Muslims to use secular legal tools (such as notarized Islamic wills) that comply with local law while fulfilling the *maqāṣid* of justice (*ʿadl*) and protection of wealth (*ḥifẓ al-māl*) (Bälz, 2003). These examples show how *maqāṣid* empowers Muslims to live authentically Islamic lives within the framework of non-Muslim legal systems.

The significance of *maqāṣid* in these settings is also theological: it enables Islam to be presented not only as a legal code but as a living ethical tradition that embraces pluralism, dignity, and coexistence. This is especially crucial in interfaith contexts where mutual respect and civic

responsibility are necessary for social cohesion. Maqāṣid thus provides a compelling lens for Muslims to engage with broader societal issues such as education, healthcare, environmental ethics, and digital media based on shared human values rooted in Islamic tradition (El Fadl, 2014; Sachedina, 2009).

Nevertheless the application of maqāṣid in minority contexts is not without challenges. One key concern is the fragmentation of legal authority. In the absence of centralized religious institutions, diverse fatwas—often issued via online platforms or local councils—can result in conflicting interpretations and community confusion (Bano, 2012). This decentralization raises questions about consistency, legitimacy, and the balance between flexibility and orthodoxy.

Critics caution against the overextension of maqāṣid in ways that may unintentionally dilute core religious obligations. For instance, while adaptation is necessary, there is a fine line between contextualization and concession, especially when religious norms are adjusted to fit secular expectations. Therefore, scholars emphasize that maqāṣid-based rulings must remain rooted in *uṣūl al-fiqh*, supported by scriptural sources, and developed through collective scholarly deliberation (*ijmāʿ*) to ensure both relevance and integrity (Hallaq, 2009). The maqāṣid framework offers a powerful means for Muslims in minority contexts to engage constructively with their societies while maintaining religious fidelity. When applied responsibly, it allows for legal creativity, ethical responsiveness, and faithful integration—qualities essential for sustaining vibrant Muslim communities in the modern world.

CONCLUSION

The ethical objectives of Shariah offer a powerful paradigm for renewing Islamic legal thought in the modern era. By emphasizing purpose over form, maqāṣid al-sharīʿah allows jurists and policymakers to develop laws that are both faithful to Islamic principles and responsive to contemporary realities. Whether in the domains of governance, human rights, or interfaith relations, the maqāṣid approach enhances the relevance, compassion, and justice of Islamic law. This potential can only be realized if maqāṣid reasoning is applied with methodological rigor, scholarly consensus, and a deep respect for the tradition it seeks to interpret.

REFERENCE

- Ahmad, I. (2017). *Usul al-Fiqh: Methodology of Islamic Jurisprudence*. Islamic Book Trust.
- Al-Ghazali, A. H. M. (1997). *Al-Mustasfa min 'Ilm al-Usul* (A. A. al-Mahdi, Ed.). Dar al-Kutub al-'Ilmiyyah.
- Al-Shatibi, I. I. (2003). *Al-Muwafaqat fi Usul al-Shari'ah* (A. A. Darraz, Ed.). Dar Ibn 'Affan.
- Auda, J. (2008). *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought.
- Bälz, K. (2003). Islamic law as a source of constitutional law in Egypt: The constitutionalization of the Sharia in a modern Arab state. *Die Welt des Islams*, 44(1), 1–37.
- Bano, S. (2012). *Muslim Women and Shari'ah Councils: Transcending the Boundaries of Community and Law*. Palgrave Macmillan.
- Benyat, R. (2020). The contribution of maqasid al-shariah in modern Islamic fatwas. *Islamic Studies Journal*, 59(3), 211–230.
- Buskens, L. (2003). Recent debates on family law reform in Morocco: Islamic law as politics in an emerging public sphere. *Islamic Law and Society*, 10(1), 70–131.
- Caeiro, A. (2015). Islamic legal reform and maqasid al-sharia in contemporary constitutional debates. *Middle East Law and Governance*, 7(1), 1–24.
- Caeiro, A. (2015). The European Council for Fatwa and Research: The institutionalization of Muslim religious authority in Europe. *Archives de sciences sociales des religions*, 171, 95–117.
- Dusuki, A. W., & Abdullah, N. I. (2007). Maqasid al-shariah, maslahah, and corporate social responsibility. *The American Journal of Islamic Social Sciences*, 24(1), 25–45.
- El Fadl, K. A. (2014). *Reasoning with God: Reclaiming Shari'ah in the Modern Age*. Rowman & Littlefield.
- Hallaq, W. B. (2009). *Sharia: Theory, Practice, Transformations*. Cambridge University Press.
- Ibn Ashur, M. A. T. (2006). *Treatise on Maqasid al-Shariah*. IIIT.
- Ibn Ashur, M. A. T. (2006). *Treatise on Maqasid al-Shariah*. International Institute of Islamic Thought.
- Kamali, M. H. (2008). *Shari'ah Law: An Introduction*. Oneworld Publications.

- Kamali, M. H. (2011). Maqasid al-Shari‘ah Made Simple. IIIT.
- Kamali, M. H. (2011). Maqasid al-Shariah Made Simple. International Institute of Islamic Thought.
- Lerner, H. (2013). Making Constitutions in Deeply Divided Societies. Cambridge University Press.
- Nyazee, I. A. K. (2000). Theories of Islamic Law: The Methodology of Ijtihad. Islamic Research Institute.
- Opwis, F. (2007). Maslahah in contemporary Islamic legal theory. *Islamic Law and Society*, 12(2), 182–223.
- Rahman, F. (2016). Revival and Reform in Islamic Thought. Oneworld Publications.
- Ramadan, T. (2009). Radical Reform: Islamic Ethics and Liberation. Oxford University Press.
- Sachedina, A. (2009). Islam and the Challenge of Human Rights. Oxford University Press.
- Salim, A. (2008). Challenging the Secular State: The Islamization of Law in Modern Indonesia. University of Hawai'i Press.
- Shuaib, F. (2018). Application of maqasid al-shariah in Malaysian legal system: An overview. *Journal of Islamic Law Review*, 14(2), 201–215.