

Renewal Aspects in the Objectives of the Sharia and Their Urban Dimensions "A study of the vision of Abdul Majid Al-Najjar".

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Abstract:

This article presents an analytical reading of the intellectual experience contributed by the contemporary Islamic thinker Abd al-Majid al-Najjar in the field of renewal, based on his reviews of Islamic thought in general and jurisprudential thought in particular. The article focuses on highlighting the aspects of renewal that al-Najjar has added to the knowledge of the objectives of the Shari'a and their connection to the urban dimension, considering that all the rulings of the Shari'a were issued by Allah Almighty to achieve objectives that bring good to human beings and enable them to fulfil the task of human administration with which they have been entrusted. This is the essence of the goals of the Shari'a according to al-Najjar.

This vision crystallised for al-Najjar on the basis of his critical observations of traditional and contemporary classifications, which he felt were neither definitive nor binding. Moreover, they did not meet all the needs of human beings for a stable and fruitful life. Moreover, these classifications should keep pace with reality and its developments, which are characterised by the evolution and changes in living conditions and the complexity of its problems. This led him to adopt new classifications at the level of objectives, which include the preservation of human dignity, the preservation of the environment and the preservation of society. The latter overlaps significantly with the main features of his project of Islamic civilisational development.

Keywords: Renewal, Shari'a, goals, urban dimensions, stewardship, cosmic interconnectedness.

Introduction:

Undoubtedly, research and contemplation on the issues of civilisation for any nation cannot be a sound theorisation or a fruitful investigation unless it takes place within the framework of recalling and embodying the cultural and civilisational reference values specific to that nation. This is what is known in Islamic literature as the cosmic vision of the world. The Islamic nation, in its quest to build the desired civilisation, is now more than ever called upon to fully comprehend and engage with the concept of civilisation from the Islamic perspective, understanding its contexts and dimensions in terms of its origin, path and ultimate goal. This is done by returning to its pure sources and foundations, starting from the objectives of the

Qur'an and its sciences, through the crystallisation of civilisational consciousness regarding the contemporary mission of the Muslim individual. At present, there is an urgent need to discuss and enrich the subject of civilisation and urbanism, to activate it, to understand its depth, our active role in it and our responsibility towards it. This reflection stems from the multitude of civilisational challenges facing the Islamic world, which have taken different forms and dimensions, especially given the state of civilisational fatigue it is experiencing.

On this basis, the science of the objectives of the Shari'ah has become one of the most important and prominent branches of jurisprudence. It has been extensively studied and researched as an independent scientific discipline after being part of the foundations of jurisprudence. This is due to the significant position that the objectives of the Shari'a occupy in legal thought. Considering that Islamic law, in its general objectives, aims to achieve the welfare of humanity by establishing stewardship on earth, some contemporary studies in the field of objectives have focused on reclassifying the objectives of Sharia in light of their connection to civilisation and urban affairs. In doing so, they take into account the practical realities of the Muslim individual's life, in order to adapt to its challenges and changes on the one hand, and to be in harmony with its existential mission on the other. This is achieved by re-examining the concept of the goals of the shari'a, emphasising its objectives, and reconsidering the traditional classifications of the goals of the shari'a found in the literature, both ancient and modern.

Among the studies that have focused on the understanding, formulation and implementation of the civilisational discourse, the study of the contemporary Islamic thinker, Abdulmajid Al-Najjar¹, stands out. This study is conducted within the framework of his diligent pursuit of the application of the Shari'a and the restoration of its active role in guiding reality and solving its problems and crises. Consequently, this research paper provides an analytical reading of the intellectual experience contributed by Abdulmajid Al-Najjar in the field of renewal, based on his revisions of Islamic thought in general and specifically in the field of legal thought. Accordingly, this paper will focus on highlighting the aspects of renewal that Al-Najjar has added to the science of the objectives of the Sharia and the extent to which it relates to the dimensions of urbanism.

The importance of this research lies in the fact that the study focuses on establishing the paradigm that should frame the civilisational vision within the Islamic framework. In other words, the value of the subject lies in the nature of the innovative vision that Al-Najjar has added to the traditional classifications found in the literature on the

¹- Abdul Majid Al-Najjar was born in Tunisia in 1945 in the village of Beni Khedache. He obtained a doctorate in theology and philosophy from Al-Azhar University in 1981, a master's degree in theology and philosophy from Al-Azhar University in 1974, and a bachelor's degree in religious studies from Zitouna University in 1972. He has taught at Zitouna University, Prince Abdul Qadir University of Islamic Sciences in Algeria, United Arab Emirates University and Qatar University. He was also a guest lecturer at various Arab and Islamic universities.

objectives of the Shari'a. This vision serves as a compass whose indicators contribute to the precision of legal analysis and the guidance of practical behaviour in accordance with the provisions of the Shariah, while at the same time responding to the realities of life and encompassing all aspects of life.

The research objectives have been formulated on the basis of their importance, with the aim of:

- Uncovering the aspects of renewal in Al-Najjar's work through his reclassification of the objectives of the Shari'a, taking into account the dynamics of life on the one hand and addressing human issues on the other.
- Emphasising the close relationship between the goals of the Qur'an and their dimensions in civilisational and urban activities by strengthening the link between the reality of existence and the purpose of life within the framework of the goals of the Qur'an. This shift transforms the philosophical question posed by ancient Greek thought, which was lost in the search for the origin of existence, and the question posed by contemporary existential philosophies in the absence of the true meaning of existence. In the Islamic perspective, it transforms from a question of fate and destiny to a question of construction and development for the worship of Allah and the progress of humanity.

The nature of the available literature on this subject is as follows:

The existing literature on the subject has witnessed a significant development and includes valuable books that cover various aspects of the objectives of Sharia. These books, both ancient and contemporary, have contributed to the conceptual understanding, classification and organisation of the objectives of the Shari'a. Examples of such literature include "Al-Mawafaqat" by Al-Shatibi, "Maqasid al-Shariah al-Islamiyah" by Muhammad al-Tahir ibn Ashur, "Maqasid al-Shariah wa Makaarimaha" by Al-Ala'al-Fassi, "Mudakhil ila Maqasid al-Shariah" by Ahmed Raisouni, "Mudakhil li-Fiqh al-Aqlayat" by Taha Jabir Al-Alwani, and "Taf'il Maqasid al-Shariah" by Jamal al-Din Atiya, among others.

However, Al-Najjar believes that despite their importance, these proposals and classifications do not comprehensively cover all aspects of life. He suggests opening the door for further *ijtihad* (independent reasoning) to include other classifications that are more inclusive of human life and in keeping with the spirit of the times.

Research Methodology: The research methodology used in this study is based on the descriptive analytical approach, as it is well suited to the nature of the research. This methodology will be applied in all stages of the study, whether it be in the establishment of concepts, the description and analysis of the foundations of civilisation according to Abdulmajid Al-Najjar, or the identification of the dimensions of the classifications presented by Al-Najjar.

The problem posed: If the Shari'a has been revealed to sustain the existence of human beings as individuals and as a community, leading to their existence as beings in a material environment to fulfil their purpose of creation, what are the intellectual

justifications upon which Al-Najjar's critical vision of the goals of the Shari'a has crystallised? In other words, what are the foundations and pillars upon which Al-Najjar built his teleological perspective? Did Al-Najjar have a distinctive teleological perspective that set him apart from the legacy of teleology?

First, an introductory basis for the concepts of the study:

Since we are at the beginning of this study, it seems methodologically appropriate to elaborate on the main concepts it deals with to the extent that it helps to eliminate confusion. The inclusion of conceptual elements is not intended to be exhaustive, but rather to achieve intellectual convergence and methodological coherence.

1-The concept of renewal:

Renewal in the Arabic language is derived from the verb "tajaddud", which means to become new, to make something new, or to renew. It can also mean to rejuvenate or revitalise. Renewal is seen as the antithesis of the concept of tradition. Tradition refers to the imitation of the past in all its forms and formalities. The adherence to tradition has led to a separation between revelation and reason, as if they were in conflict and could not be reconciled. On this basis, the process of renewal is necessary to restore the relationship between revelation and reason, so that things are not disturbed. It means that renewal should not be driven solely by external influences (Western imitation) or by a backward-looking attempt to restore the past (idolisation of heritage). Rather, it means that the purpose of reason is to honour humanity, to serve as the basis for fulfilling responsibility, and to abide by the principles of stewardship and the obligations of vicegerency².

"Renewal is essentially an attempt to return something to its original state, as it was when it was first created. It aims to return it to its original form so that it appears new alongside its age. The aim is to bring it as close as possible to its original image, rather than to change the nature of the old or replace it with something completely new and innovative. Renewal is therefore based on the old foundation and a return to its original essence³".

The researcher adds that renewal focuses on the religion of the ummah (the Muslim community) rather than the religion of Allah Almighty. Intellectual renewal in Islam is not about copying or creating a new ideology or merely reviving an old one. Rather, it is a dynamic process within an existing framework to rediscover and develop it in accordance with the temporal understanding that recognises the needs of the times. In other words, it does not emerge from nothing, but has its principles, its methodology, its points of reference and its constants.

²- Abdul Fattah, Saif al-Din, Concepts and Terminology of Renewal, www.arabphilosophers.com, the website was accessed on: 14/01/2017 at 07:10.

³- Shibbar, Saeed, A Summary of the Book of Ijtihad and Renewal in Contemporary Islamic Thought, 1st edition, Virginia: The International Institute of Islamic Thought, 2016, page 55.

Philosophers of the Arabs Renewal is a progressive discourse that aims to address the intellectual structure in order to meet all the needs of contemporary man. Its points of reference are the Qur'an, the purified Sunnah (teachings and practices of the Prophet Muhammad), the tools for understanding the basic sources such as reason, consensus and others, as well as the intellectual and jurisprudential heritage⁴.

2- The term "Maqasid al-Sharia":

2-A-The Intended, or the Purpose:

The concept of "maqasid" or objectives refers to what our intentions and wills are directed towards when we speak or act. In the context of Shari'ah (Islamic law), the objectives of Shari'ah, or the legislator's objectives, are the meanings, purposes, effects and results associated with the Islamic legal discourse and the obligations it imposes. It is intended for the responsible individuals to strive for and achieve these goals. The Shari'ah expects the accountable individuals to intend what it intends and to strive towards its goals and objectives. Thus, we have two sources of goals: the Shari'ah itself on the one hand, and the accountable individuals on the other. However, they converge towards the same goal, which means that the goals of the accountable individuals should be in line with the objectives of the legislator⁵.

2- B - The concept of Sharia:

Sharia is derived from the root" (Sh-R-A). In the Qur'an, its meaning encompasses all that God has revealed to His servants regarding beliefs, worship, ethics, manners, laws, customs and transactions. Faith and worship take precedence in what God has ordained for His servants and made Shari'ah, as He has said: [Qur'an, Surah Ash-Shura (42:13)].

The term "Sharia" is mentioned only once in the Qur'an, in His saying: [Quran, Surah Al-Jathiyah (45:18)]⁶.

2 - C - The Concept of Sharia According to Al-Najjar

"The term Sharia refers to religious rulings that relate to the comprehensive regulation of individual and social behaviour, encompassing all aspects and dimensions of human life. Sharia corresponds to 'Aqeedah (creed), which consists of rulings relating to the factual truths that are to be believed and which inherently require intellectual acceptance. If 'Aqeedah is the foundational aspect of religion, then Sharia is its practical application in the daily reality of life. Therefore, it includes rulings that are

⁴- Shibbar, Saeed. A Summary of the Book of Ijtihad and Renewal in Contemporary Islamic Thought, the previous reference, pp. 55-56.

⁵- Al-Raisoni, Ahmed. Introduction to the Objectives of the Shari'a, Cairo: Dar Al-Kalamah for Publishing and Distribution, 2013, p. 9.

⁶- Al-Raisoni, Ahmed. Islamic Thought and Our Contemporary Political Issues, Cairo: Dar Al-Kalamah for Publishing and Distribution, 1st edition, 2013, pp. 92-93.

directly related to the realistic aspects of life and provide guidance to those aspects in the pursuit of human welfare⁷.

Al-Najjar emphasises that "Islamic Sharia is a comprehensive law that encompasses all aspects of life. The legal rulings that jurists and scholars are required to establish should encompass all situations and events that make up the lives of Muslims. All of life should be illuminated by the Shari'ah as dictated by the Islamic religion and its characteristic of comprehensiveness⁸.

Al-Najjar examines the meaning of the term Shari'ah as it has been established in Islamic culture, stating that "it refers to the divine injunctions and prohibitions regarding practical behaviour in human life, in contrast to 'aqedah, which encompasses the injunctions and prohibitions related to faith, requiring the heartfelt acceptance of unseen truths as dictated by religion and its derived principles. Consequently, the term 'Maqasid al-Shari'ah' initially focused on the objectives of rulings related to behaviour, excluding those related to belief, as they are considered matters of faith rather than Shari'ah. Many maqasid studies have adopted this understanding of objectives, both in terms of theoretical analysis and in providing examples of legal rulings⁹.

However, Al-Najjar goes beyond this definition and expands its scope by stating: "In reality, the term Maqasid al-Shari'ah should include all divine commands and prohibitions. The injunctions and prohibitions related to faith are also part of divine legislation and are issued for specific purposes... For this reason, we believe that it is necessary for the term Maqasid al-Shari'ah to include the objectives of both faith and law. Although these objectives are more explicit in legal rulings and require a deeper understanding of the process of ijtihad, the scope of ijtihad in matters of belief is limited and narrow¹⁰.

2 - D - The general purpose of the Sharia:

After defining the concept of the objectives of Sharia, Al-Najjar turned to the question of its specific purpose and wisdom, for if the concept of the objectives of Sharia in its general sense is the purpose for which it was established or the wisdom contained in its rulings, what is this specific purpose and what is the wisdom contained in its rulings?

Al-Najjar replies: "If the purpose of the creation of man is that he should be a steward on earth, based on worship as defined in His saying: [Qur'an, Surah Adh-Dhariyat

⁷- Al-Najjar, Abdel Majeed. In the Jurisprudence of Religion, Understanding and Implementation, Vol. 2, Qatar: Gulf Publishing and Printing Foundation, 1989, p. 58.

⁸- Al-Najjar, Abdel Majeed. Goals of the Sharia with New Dimensions, Lebanon: Dar Al-Gharb Al-Islami, 2006, p. 6.

⁹- Al-Najjar, Abdul Majeed. Objectives of Sharia with New Dimensions, the same source, p. 15.

¹⁰- Al-Najjar, Abdul Majeed. Objectives of Sharia with New Dimensions, the same page.

(51:56)], and if this stewardship cannot be achieved unless individuals are organised into a collective body, then the purpose of Sharia is consequently linked to the individual and collective realisation of the goal of stewardship on earth¹¹.

From this context, it can be concluded that the ultimate goal of Islamic Shari'ah is to enable individuals to achieve their well-being and interests by fulfilling the purpose of their existence, which is to be representatives of God (khulafa) on earth. This is achieved through the righteousness of the individual and the social structure, leading to their happiness both in this world and in the Hereafter¹².

This meaning is confirmed by Alal Al-Fassi in his statement: "The general objective of Islamic Shari'ah is the building of the earth, the preservation of its system of coexistence and the continuity of its well-being through the righteousness of those entrusted with it. They are responsible for justice, honesty, intellectual and practical righteousness, reforming the earth, reaping its benefits and managing the welfare of all¹³.

On earth it is their responsibility to engage in the necessary reforms to rectify their conditions. By 'reform' here I mean the improvement of human affairs, not just the correction of beliefs¹⁴.

Regarding the importance of knowledge of the objectives of the Shari'ah, Al-Najjar believes in the necessity of this knowledge and emphasises that it should not be limited to specialists in Islamic sciences to guide their insights and legal endeavours, as some might mistakenly assume. Rather, this knowledge is of great importance to every Muslim, regardless of his or her scholarly specialisation or practical involvement in life. Therefore, Al-Najjar envisages that "every specialist in a field of knowledge and every practitioner of a profession should ensure that his opinions in his respective fields and his applications in his work are in accordance with the provisions of the Shari'ah and fulfil its objectives. This is required by the principle of comprehensiveness, which Islam has particularly emphasised¹⁵.

Ibn Ashur, on the other hand, argues that "once we have identified the resources of Islamic Shari'a that indicate its objectives through legislative sources - including both the general indications and the specific established principles - it becomes clear that the overarching purpose of legislation within it is to preserve the order of the community and maintain its well-being through the righteousness of those in authority

¹¹- Al-Najjar, Abdul Majeed. Objectives of Sharia with New Dimensions, the same source, pp. 16-17.

¹²- Al-Najjar, Abdul Majeed Omar. Objectives of Sharia with New Dimensions, the same source, p. 17.

¹³- Al-Fassi, Alal. Objectives of Islamic Sharia and its Noble Ethics, 5th edition, Lebanon: Dar Al-Gharb Al-Islami, 1993, pp. 45-46.

¹⁴- Al-Fassi, Alal. Objectives of Islamic Sharia and its Noble Ethics, the same previous reference, p. 46.

¹⁵- Al-Najjar, Abdul Majeed. Objectives of Sharia with New Dimensions, the same previous source, p. 21.

who are a type of human being. This righteousness includes the soundness of their intellect, their actions, and the proper management of the earthly resources under their control¹⁶.

3- In the concept of "Al-'Imran" (civilisation/urbanisation):

The meanings of "Al-'Imran" in the Qur'an indicate human settlement, inhabiting a place, developing and improving it, repairing it, establishing stability, using one's abilities and potentials, and fulfilling the rights of Allah in establishing human life according to the objectives of His laws and the guidance of His prophets. It also carries the meaning of the development and progress of human life over time. Ibn Khaldun made the term "Al-'Imran" a general pattern for human life, in which individuals contribute to the development of the earth, cooperate in maintaining human life, and provide the social needs that can only be achieved through such cooperation, in response to Allah's command. Allah says in the Qur'an:

And [Noah] said: "Enter therein; in the name of Allah is its course and its anchor. For my Lord is Oft-Forgiving, Most Merciful." [Surah Hud, 11:41]¹⁷.

Fathi Hassan Malkawi adds: "It is important to emphasise here that the meaning of civilisation or urban civilisation in the Islamic worldview, which is characterised by integration and harmony, must combine the spiritual dimension, which deals with intellectual principles, administrative systems, social relations and moral values, on the one hand, and the material dimension, which focuses on scientific progress, technological advancement and civil urbanisation, on the other. The measure of civilisation in the Islamic perspective should not be limited to the first aspect without the second¹⁸.

Secondly, the elements of Islamic civilisation according to Al-Najjar:

It may be appropriate to briefly mention the active elements that govern the process of civilisational construction according to Al-Najjar in order to understand the aspects of renewal in the objectives of the Shari'ah and its civilisational dimensions. Since the jurisprudence of Islamic civilisation is constructed on the basis of Islamic belief, it is necessary for us to delve into the explanation of this belief regarding the essence of existence, the purpose of life and the nature of the universe.

The formulation of the idea within the Islamic belief, according to Al-Najjar, can be structured in the following equation:

¹⁶- Ibn Ashur, Muhammad Al-Tahir. Objectives of Islamic Sharia, Vol. 3, Edited and Reviewed by Sheikh Muhammad Al-Habib Ibn Khogjah, Qatar: Ministry of Awqaf and Islamic Affairs, 2004, p. 194.

¹⁷- Malkawi, Fathi Hassan. The System of Supreme Values: Monotheism, Purification, and Development, United States: The International Institute of Islamic Thought, 2013, p. 153.

¹⁸- Malkawi, Fathi Hassan. The System of Supreme Values: Monotheism, Purification, and Development, the same previous reference, p. 154.

Qur'anic thought = essence of existence + purpose of life + nature of the universe.

1- Al-Najjar's definition of the idea:

Al-Najjar has defined the idea in different places and using different formulations, but they all converge in the same direction and agree that it is a fundamental factor for civilisation. These definitions include:

"The idea is that comprehensive vision which explains existence and evaluates human life, thereby determining a purpose for that life which society seeks to achieve. Regardless of the strength or weakness, soundness or fallibility of this idea, it is the fundamental factor in every civilised phenomenon, so that no civilisation can arise without the foundation of an idea¹⁹.

Al-Najjar defines the idea as follows: "It is a person's conception of the nature of existence and the purpose of life, which culminates in the act of civilisation, when the idea assumes a religious dimension. Civilization, as a collective striving for material and moral progress, is essentially a struggle driven by the conception of the nature of existence and guided by the meaning of life. It is fundamentally and consistently governed by this purpose and exists for the sake of its realisation²⁰.

According to Najjar, the idea is considered the fundamental factor in the emergence and development of civilisation. This means that the image a people has of the reality of existence, the universe and life is what drives cultural creation. By its very nature, it determines the direction of the emerging civilisation, gives it a distinctive character, and even shapes its destiny²¹.

Because of the importance and effectiveness of the idea in cultural endeavours, Najjar firmly links them and emphasises this connection. He says: "A people that does not have a clear idea of the reality of existence and a clear idea of the purpose of life does not progress towards a state of civilisation, but remains in a state of primitiveness or something similar to primitiveness²².

Najjar outlines the main features of the idea he refers to concerning the Islamic nation as follows: "The Islamic creed, in its general concept, defines the reality of existence as the absolute perfection of God, the Creator and Sustainer of the universe. It defines

¹⁹- Najjar, Abd al-Majid Umar. "Civilizational Witnesses of the Islamic Nation, Islamic Civilization Jurisprudence, Vol. 1, Lebanon: Dar al-Gharb al-Islami, 2nd edition, 2006, p. 27.

²⁰- Najjar, Abd al-Majid. "Succession in Islamic Civilization Jurisprudence," Al-Tajdeed Magazine, Issue 1, Year: 1, 1997, p. 89.

²¹- Najjar, Abd al-Majid Umar. "Civilizational Witnesses of the Islamic Nation, Factors of Civilizational Witnesses, Vol. 2, 2nd edition, Beirut: Dar al-Gharb al-Islami, 2006, p. 18.

²²- Najjar, Abd al-Majid. "Succession in Islamic Civilization Jurisprudence," Al-Tajdeed Magazine, as mentioned earlier, pp. 89-90.

the purpose of life as the representative of God on earth. It portrays the reality of the universe as a stage prepared for human beings to succeed and flourish in accordance with divine guidance²³.

Regarding its name and source, Najjar affirms: "It is an idea derived from the message of revelation, and man has no role in it except to comprehend it through thought and to adhere firmly to it. This is the justification for its designation, without attributing its initiation to human invention or thought²⁴".

2- The Reality of Existence:

Najjar explains the nature of existence based on the Islamic creed, elucidating its civilisational dimensions and representations on the reality of existence, the position, value and function of human beings, and their relationship with the universe and beyond. It can be summarised as follows:

1. The duality of existence: Existence, in its basic theological essence, is explained as a duality with two distinct and separate entities: Allah (God) and everything other than Him (the world). The true existence is considered to be the divine existence, which is eternal and everlasting. On the other hand, the worldly existence is an imperfect existence because it is a shadow of the divine existence and a result of its effects. Both man and the universe are elements within the world and are equal in their nature created by Allah. They are governed by the same law in terms of divine guidance, control, administration, and destiny, as illustrated in the following verse: (Surah Al-Qamar, 49-50)²⁵.

1- A - Divine Existence:

The contemplation of the human self and its inherent feelings and natures implies an innate longing for a great Being ascribed with qualities of perfection. It seeks protection, security and tranquillity in the presence of this Being. This feeling is found in every human being in moments of weakness, fear and on the brink of destruction, no matter how arrogant they may be in times of abundance and tranquillity²⁶.

Reading the verses about the universe, its horizons, and the system and harmony upon which it is built, leads to the belief in divine existence. The universe, from its smallest to its largest elements, is constructed with an amazing degree of harmony and order. Each component has a self-contained structure and a fixed place in the cosmic system that remains unchanged through time. Even the slightest change in them would result in a disruption, affecting not only the phenomenon of life, but cosmic existence itself.

²³- Najjar, Abd al-Majid Umar. Factors of Civilizational Witnesses, previous source, Vol. 2, p. 18.

²⁴- The same source, the same page, p. 18.

²⁵- Najjar, Abd al-Majid Umar. Investigations in the Methodology of Islamic Thought, Lebanon: Dar al-Gharb al-Islami, 1992, pp. 11-12.

²⁶- Abd al-Majid Najjar, Man's Succession Between Revelation and Reason: A Study in the Dialectics of Text, Reason, and Reality, Tunisia: Halq al-Wadi Printing, Publishing, and Advertising Company, undated, p. 23.

This means that the remarkable order and harmony on which the universe is built clearly points to a Creator of supreme wisdom, power and knowledge who has created everything with precision. These are all signs that guide us on the path to knowing Him, as mentioned in the Qur'an (Surah Fussilat, 41:53-54)²⁷.

Indeed, there is nothing comparable to Allah, and the collective attributes of perfection attributed to Him fall under the overarching attribute of Oneness. This oneness signifies the divine uniqueness in essence, where there is an absence of plurality and similarity. It also denotes uniqueness in all the attributes of perfection related to creation and creation, uniqueness in governance, uniqueness in judgement, and uniqueness in worship²⁸.

1-B-Universal Existence:

It is the existence opposite to the divine existence and is used to refer to everything except God, whether it has a material nature or not. It is beyond human knowledge and what is known about it is only a drop in the ocean. Scientific discoveries continue to reveal more of the greatness in the world of heavenly bodies and the smallest in the world of atoms, as mentioned in the Qur'an (Surah An-Nahl, 16:8)²⁹.

3- Human Existence:

Human beings are part of universal existence, but they are distinct from all other creatures, whether in their creation, composition, place in the universe, or existential purpose.

3-A- Creation of man:

Humans had an existence in divine knowledge before they had a physical existence in the universe. In the sense that the essence of humanity preceded divine knowledge in terms of what God created in them in terms of their nature and the mission of stewardship they were to fulfil. The creation of Adam, the father of mankind, marked the starting point of human physical existence³⁰.

Human beings are different and unique from other creatures in several ways:

- Existential polarity: This is evident in the story of Adam's creation and the events that followed. The story illustrates that the emergence of this new being brought about a radical shift in the hierarchy of beings. Adam became the existential pole to which all creatures aspire, and their value is determined by their proximity or distance from

²⁷- Najjar, Abd al-Majid. Man's Succession Between Revelation and Reason, previous source, p. 24.

²⁸- Najjar, Abd al-Majid. Man's Succession Between Revelation and Reason, previous source, p. 25.

²⁹- Najjar, Abd al-Majid. Man's Succession Between Revelation and Reason, previous source, p. 28.

³⁰- Najjar, Abd al-Majid. Man's Succession Between Revelation and Reason, previous source, p. 32-33.

him. The prostration of the angels before Adam, the noblest of creatures, and their attainment of divine satisfaction, as well as the refusal of Iblis (Satan) to prostrate himself, leading to his curse and loss, symbolise the change in the polarity of creatures in favour of this new arrival.

- Polarity of Self-Formation: Human beings, unlike any other creature, contain within their composition the elements from which all cosmic creatures are formed. There are two primary elements: a material earthly element and a spiritual intellectual element. This is succinctly summarised in the following verse: (Surah Al-Hajr, 28-29). Expressing this intrinsic polarity of human formation, it is described as the microcosm, the essence and the quintessence of the world.

- Cognitive polarity: This refers to the human ability to cognitively understand beings. Human beings possess cognitive faculties that enable them to perceive and internalise the external world and to quantitatively represent its characteristics through imagination. This gives them dominion and control over other creatures. This is confirmed by the following verse: (Surah Al-Baqarah, 31)³¹.

The elevation and nobility of man has led to another religious truth, which is the harnessing of the universe for mankind. Allah has prepared the world to receive human beings, and He has subdued His creations to serve humanity in a manner appropriate to the fundamental mission of human stewardship on earth. This is in response to man's ability to interact constructively with nature through effective human settlement. This is reflected in the following verse: (Surah Al-Jathiya, 12)³².

4-The wisdom of human existence:

Human beings are part of the universe, and the wisdom of God in creating them is initially encompassed within the wisdom of God in creating the universe. However, the distinction with which human beings have been created entails additional aspects of wisdom. From the beginning, the divine proclamation of creating this new being explicitly declared one aspect of the wisdom behind its creation, which is stewardship on Earth, as stated in the following verse: [Quranic verse] (Surah Al-Baqarah, 30). The declaration of stewardship is associated with the act of creation, indicating that it is one aspect of the wisdom behind the creation of human beings.

One of the aspects of wisdom encompassed within stewardship is the cultivation of the Earth, as mentioned in the following verse: [Quranic verse] (Surah Hud, 61). This verse establishes a connection between the colonization of the Earth and the creation of human beings, indicating that the cultivation of the Earth is one of the goals of human creation³³.

³¹- Najjar, Abd al-Majid. Human Succession Between Revelation and Reason, previous source, pp. 36-37.

³²- The same source, p. 38.

³³- Najjar, Abd al-Majid Umar. The Principle of Humanity 1: 'Humanity in Islamic Belief,' Kingdom of Morocco: Dar Al-Zaitouna Publishing, 1996, pp. 59-60.

The commentator adds that the comprehensive divine wisdom behind the creation of human beings, which encompasses all aspects of wisdom, in addition to the cultivation of the earth, is the worship of God, as stated in the following verse: (Surah Adh-Dhariyat, 56). Worshipping God means submitting to Him, turning to Him, acknowledging His greatness, generosity, and favour, and praising Him in recognition of His absolute perfection. And when all these meanings are realised in the absolute worship emanating from all divine creatures, as mentioned in the following verse: (Surah Al-Isra, 44), and if God is self-sufficient and does not need human worship, then this created human is not independent of worshipping God. Rather, this worship is the ultimate purpose of their creation and the core of their existence. The Qur'an, by teaching man this reality, reinforces the fact that his existence is endowed with a purpose that gives him value to the extent that he achieves perfection in fulfilling that purpose, and to the extent that he falls short of it, he approaches nothingness³⁴.

5-The ultimate goal of human life within the concept of the caliphate:

Islam sets the ultimate goal of human life as the establishment of the caliphate on earth. This is the mission for which man was created, the task with which he is entrusted, and the basis upon which he will be held accountable on the Day of Judgment. This mission is exemplified in the story of the creation of Adam (peace be upon him), as the following Qur'anic verse indicates: (Surah Al-Baqarah, 30). The concept of caliphate does not refer to Adam as an individual, but rather to the collective responsibility of humanity. The caliphate on earth means humanity's representation of God, carrying out His will in establishing life on earth. One of the meanings of caliphate is to be entrusted with the implementation of divine commands³⁵.

In fact, within the concept of the Caliphate, the ultimate goal of human life is to engage in a movement of development and cultivation on earth in accordance with the commandments and prohibitions of God. In this perspective, every material or spiritual endeavour is directed towards God, seeking His will, striving for His pleasure and succeeding in it.

On the basis of this doctrinal dimension of the purpose of human life, the concept of development or civilisation, as understood by the commentator, acquires distinct characteristics that distinguish it from other forms of civilisation. It becomes a concept deeply rooted in the meaning of servitude to God, since it is nothing other than the realisation of the mission of the caliphate. The caliphate itself is based on the worship of God³⁶.

6-The reality of the universe: The Cosmic Environment

Civilization, in one of its aspects, is the result of the relationship between man and the universe, and is influenced by it. The various elements of the universe serve as the

³⁴- Najjar, Abd al-Majid Umar. The Principle of Humanity 1, previous source, p. 70.

³⁵- Najjar, Abd al-Majid Umar. Islamic Civilization Jurisprudence, previous source, pp. 51-52.

³⁶- Najjar, Abd al-Majid. Al-Tajdeed Magazine, previous source, p. 93.

stage on which man practises civilisation. At the same time, the universe is the material out of which sense-based civilised life is primarily constructed, as well as its spiritual dimension.

Based on this, human interaction with the universe is not a spontaneous interaction, but an interaction governed by an ideological conception. This conception represents the conceptual image that man has of existence in general. The ideological dimension of the universe, as perceived by human beings, largely determines their actions in life³⁷. The term "attachment to the universe" has been used by Al-Najjar as a general translation for the Islamic understanding of cosmic interaction in civilisation³⁸.

-The Concept of Kindness to the Universe

Kindness to the Universe means interacting with it in a way that preserves its resources, systems, and entities, and prevents any destruction or deviation from its intended purposes of creating life and benefiting humanity. When this interaction is disrupted and chaos ensues, leading to corruption in the Universe, it becomes an obstacle to fulfilling the mission of the Caliphate, both in its earth development aspect and in the aspect of human self-improvement and social advancement. Both can only be achieved in a cosmological environment free from corruption³⁹.

It also means that human behaviour towards nature in the pursuit of civilisation is based on respect and honour. This is achieved by preserving nature in its structures and systems designed for the benefit of humanity, and by protecting it from distortion, destruction and harm. It also involves the responsible use of natural resources, avoiding waste that undermines their potential for constructive civilisation⁴⁰.

Third, Najjar's vision of a renewal of the goals of sharia: Critique and Establishment.

1. Critical phase:

Najjar turned his attention to examining the inherited legacy of the goals of sharia both in the past and in the present. He then presented the classifications he arrived at for the objectives of the shari'a in its old and new sources, arranged according to the considerations on which these classifications were based, as follows:

The Arrangement	Considerations underlying the classification	Variations in the Objectives of Islamic
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³⁷- Najjar, Abd al-Majid Umar. Islamic Civilization Jurisprudence, previous source, p. 125.

³⁸- See: Abd al-Majid Najjar, Islamic Civilization Jurisprudence, previous source, p. 127.

³⁹- Najjar, Abd al-Majid Umar. Islamic Civilization Jurisprudence, previous source, p. 157.

⁴⁰- Najjar, Abd al-Majid Umar. Islamic Civilization Jurisprudence, previous source, p. 158.

		Law
First	According to the strength of the evidence	A- Definite objectives. B- Presumptive objectives. C- Illusory objectives.
Second	According to scope	A- Broad objectives. B- Specific objectives. C- Partial objectives.
Thirdly	According to comprehensiveness	A- General objectives. B- Specific objectives.
Fourth	According to originality	A- Objectives of the principles. B- Objectives of the means.
Fifth	According to the strength of the utility	A- Essential aims. B- Necessary objectives. C- Improvement objectives ⁴¹

Najjar's research and reflections led to the following results: After reviewing the most common classification of goals based on the strength of their benefits, especially the first part, which has been extensively studied in detail because it includes the essential goals, it is found that some of the types of essential goals included in this section do not necessarily include all the necessities required by human beings to establish a stable and productive life today.

Despite the suggestion by some scholars that these five essentials are the absolute necessities that cannot be added to or subtracted from, a consideration of the complexities and interrelationships of human life and the crises and problems it has faced as it has evolved may suggest otherwise. It is possible that the Shari'ah intended

⁴¹- For more detailed information, please refer to "Abd al-Majid Najjar, New Dimensions of Sharia Objectives," from page 37 to 49.

to include other necessities of equal importance that are not listed in the common classification of goals⁴².

1-A- Justification for the renewal of the objectives of the Sharia:

Among the evidences and justifications presented by Al-Najjar to formulate new objectives of the Sharia, we find the following:

Al-Najjar noted that in the modern era, materialistic and atheistic philosophies have spread, and as a result, humanity has witnessed significant violations of the meaning of humanity and the value of its components. This has occurred through doctrines that do not recognise a fixed human nature, but rather assert that humans create their own identities, as in existential philosophy. The meaning of purpose in human life has also been violated, leading to the emergence of nihilistic philosophies that see life as based on randomness. Despite the claims of the proponents of this era that it is the era of human rights, events are revealing the extent of the falsehood inherent in such claims on a daily basis.

If this is the case, is it not necessary to emphasise, among the aims of the Sharia, this essential aim, which is the preservation of humanity in its various components? And should we, for this purpose, collect the provisions mentioned in the Shari'a, which all lead to the affirmation that this purpose is an integral and necessary objective of the Shari'a? This is an affirmation of what is already established in the Shari'a, which actively opposes the various forms of violation that humanity in general, and individuals in Islamic countries in particular, are subjected to with regard to this legitimate purpose, through various types of violations⁴³.

In terms of modern civilisation, it has led to an extremely dangerous environmental crisis that threatens the fate of all humanity with destruction. This should draw the attention of scholars studying the objectives of the Shari'a to add another necessary objective, that of the environment.

Al-Najjar believes that the goal of preserving the environment is not explicitly included in any of the five necessities, so it cannot be derived from them. If Objectivists in the past did not consider this interest as part of the categories of necessities, their excuse is that the environmental crisis was not apparent in their time. So how can today's purposive researchers not include this interest among the necessary ends, especially when it is an interest the loss of which threatens the extinction of life?⁴⁴

On examination, the objectives seem to have been based primarily on the consideration of individual interests, although they inevitably lead to collective interests. Collective interest, however, has not been explicitly identified as an

⁴²- Najjar, Abd al-Majid. Reviews in Islamic Thought, Tunisia: Dar al-Gharb al-Islami, 2008, p. 127.

⁴³- Najjar, Abd al-Majid. New Dimensions of Sharia Objectives, previous source, pp. 51-52.

⁴⁴- Najjar, Abd al-Majid. Reviews in Islamic Thought, previous source, p. 129.

independent necessary interest to be added to these five necessities. This is particularly important as contemporary social life has become more interconnected, complex and expansive, to the extent that society has become the main determinant of life paths, while the individual and group dimensions have diminished significantly.

If the Islamic Shari'ah used to legislate for society in all its dimensions, working to preserve its security, vitality, and ability to provide people with the means to give and build, then society today is in greater need of this legislation, given the complexity and expansion of its tasks on the one hand, and the multitude of dangers that threaten it on the other. Therefore, it is necessary to focus the field of goals on making the preservation of society an independent goal among the necessary goals of Islamic Sharia⁴⁵.

Among the criticisms and objections raised by Al-Najjar regarding the objectives (maqasid), he stated: "If the necessary legal objectives (maqasid) are the pillars on which everything else is built, and they are the principles on which all other matters are based, then we see in the studies of maqasid, both old and new, a focus on explaining these principles, stating their requirements, and detailing what is necessary to preserve these requirements. There is also an expansion in presenting them through the rulings of the Shari'a, so that they become the central axis around which this field revolves. Other studies related to maqasid are considered subsidiary. In this way, this field is prepared to be active in legal reasoning (ijtihad), serving as its driving force and guiding the new rulings derived from it⁴⁶.

On the basis of these observations, Al-Najjar concluded that if the goals of the Shari'a are aimed at the general welfare of humanity, which includes the realisation of this welfare in all aspects of life and in all circumstances, then it is appropriate to include the comprehensive goals (maqasid al-kulliya), which are the foundations of the goals, in the holistic vision of humanity that the Shari'a brings. This Sharia seeks to achieve the interests of human beings in broad spheres, beginning with the value of their existence and the purpose of their lives as individuals, extending to their existence as a society, and finally to their existence as beings in a material environment. In each of these spheres, the Shari'ah has come to preserve humanity so that it can fulfil the purpose for which it was created⁴⁷.

2- Foundational stage: Najjar's Classification and Categorisation of Objectives

Najjar stated that based on his observations of the previous classifications of Shari'a objectives found in the literature, and taking into account the changes in human life characterised by complexities, difficulties, crises, and emerging demands and needs, he intends to categorise the Shari'a objectives in his research. This categorisation will be based on how they address human issues within the spheres of human life. It will begin with the value of human life and extend to the natural environment in which

⁴⁵- Najjar, Abd al-Majid. *Sharia Objectives with New Dimensions*, previous source, p. 53.

⁴⁶- Najjar, Abd al-Majid. *Reviews in Islamic Thought*, previous source, p. 130.

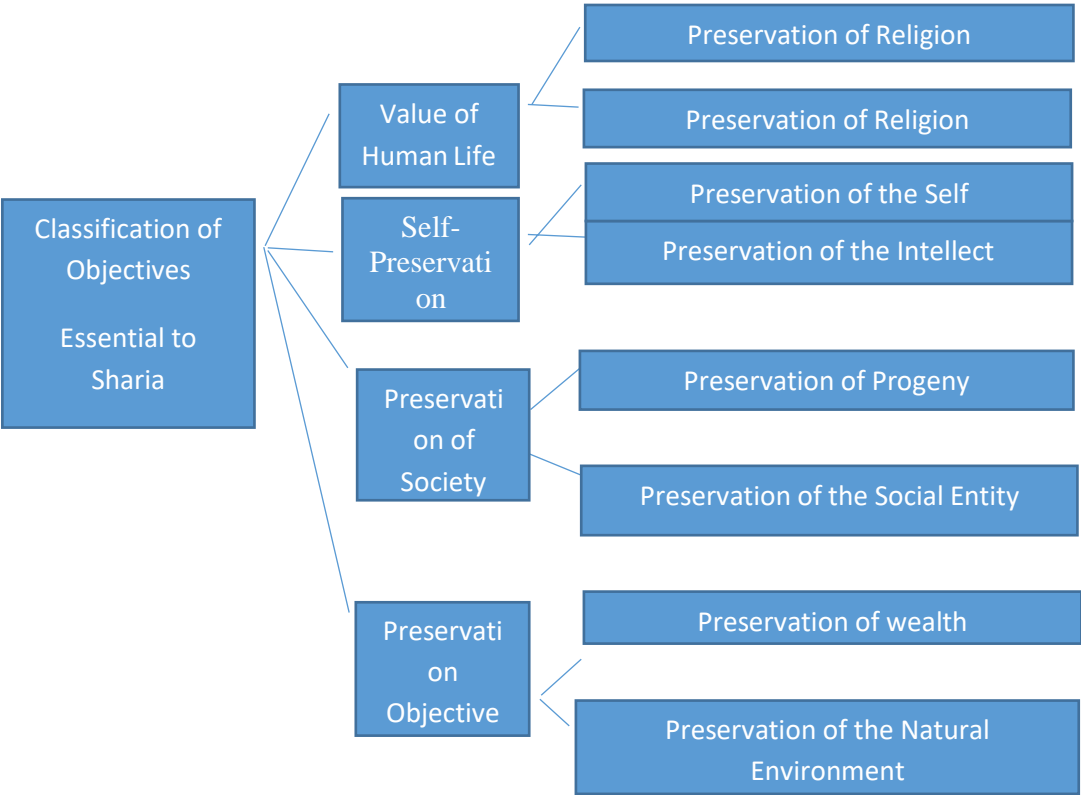
⁴⁷- Najjar, Abd al-Majid. *Sharia Objectives with New Dimensions*, previous source, p. 55.

humans live. Each of these spheres will include overarching goals aimed at preserving the highest interests, outline methods for preserving them, and provide illustrative examples. This classification will be based on a hierarchy that distinguishes between what is essential, what is complementary and what is aimed at improvement⁴⁸.

Certainly, you can clarify these divisions with the following illustrative diagram:

-Title:Najjar's Classification of Sharia Objectives in Light of His Approach to Addressing Human Issues

Note: It is worth noting that this diagram represents a personal interpretation.



⁴⁸- Najjar, Abd al-Majid. Sharia Objectives with New Dimensions, previous source, p. 56.

2-A- The goal of preserving the value of human life:

By the "humanity of man", Al-Najjar refers to the essence by which a person exists as a human being and not as something else. The quantitative and qualitative aspects of man's creation by Allah have made him different from everything else. These aspects have a universal meaning because they are shared by all human beings. The concept of humanity has a collective dimension that transcends the individual and encompasses humanity as a whole. Any disturbance in the nature of humanity caused by an imbalance in these aspects leads to a disturbance in the true nature of humanity in both its individual and collective dimensions. Since religious commitments are based on the meaning of humanity in this unity, any imbalance in it leads to a disturbance in these commitments and, consequently, in the purpose of human existence itself⁴⁹.

The Najjar emphasises that the goal of preserving humanity goes beyond the preservation of individual lives. It relates to the true essence of humanity in each individual. This essence can be violated for various reasons, and such violations can extend their effects to every human being, even if the violation initially targets a specific individual or group of individuals. In fact, these violations can extend to the entire human community, threatening the integrity of the human species as a whole⁵⁰.

The student of the Shari'ah rules, whether contractual or behavioural, will find that one of its primary objectives is the preservation of human life in its true essence and the enhancement of its value to the highest degree. This is achieved by safeguarding the factors that determine that value. Thus, at the forefront of the objectives of the Shari'ah we find the preservation of religion and the preservation of the humanity of the human being, both of which contribute to the realisation of the value of human life⁵¹.

2- B - The goal of preserving the human self:

Najjar argues that the individual human structure is a necessary condition for humans as a species and as a society to fulfil the role of stewardship. The stronger the individual human self, the more likely this condition is to be met, and the more feasible the performance of this task becomes. Conversely, the weaker the individual self, due to factors that lead to weakness, the less likely it is that the task of stewardship will be fulfilled and, if possible, the weaker the performance will be. Since the ultimate goal of the Shari'ah is for human beings to establish stewardship in order to achieve their well-being in this world and the Hereafter, one of the general

⁴⁹- Najjar, Abd al-Majid. Sharia Objectives with New Dimensions, previous source, p. 84.

⁵⁰- Najjar, Abd al-Majid. Sharia Objectives with New Dimensions, the same source, p. 85.

⁵¹- Najjar, Abd al-Majid. Sharia Objectives with New Dimensions, the same source, p. 61.

goals of the Shari'ah that leads to this ultimate goal is the preservation of the human self with the aim of achieving the strength needed to fulfil this task⁵².

This means that the human self was created for the purpose of carrying out the task of stewardship. Therefore, its perfection lies in reaching its maximum potential in carrying out this task, while its weakness means falling short of this potential to the point of complete incapacity, akin to annihilation⁵³.

The preservation of the human self, in both its material and spiritual dimensions, is considered one of the supreme goals of Islamic Sharia. This is achieved through the goals of preserving life by promoting security and dispelling fear, preserving the intellect by establishing rules that free the mind from obstacles to sound thinking⁵⁴, and preserving the intellect through liberation and education⁵⁵.

2-C- The preservation of society:

The task assigned to man by religion, namely the task of stewardship on earth, cannot be fulfilled except within the framework of society. For this task cannot be fulfilled by individual spiritual worship alone. It requires knowledge and action to build and develop the earth, which can only be achieved through collective solidarity. In this collective cooperation, individuals within society work together and complement each other's efforts, thereby advancing the collective in fulfilling the mission assigned by religion⁵⁶.

A healthy and cohesive society is characterised by continuity and renewal through successive generations. It is also characterised by the integrity of its members' affiliations. The preservation of lineage is the expression of this in the science of purpose. Furthermore, a healthy and cohesive society is built on a strong foundation and thrives on healthy relationships between its components and parties. This aspect is expressed by maintaining social cohesion⁵⁷.

2-d- The goal of preserving the environment:

The term "environment" here refers to the natural habitat in which human beings live and in which they are called to fulfil the role of stewards of the earth. It encompasses everything related to human life, including the land, its flora and fauna, the atmospheric envelope and the celestial bodies that are related to and affect life. In this

⁵²- Najjar, Abd al-Majid. Sharia Objectives with New Dimensions, the same source, p. 112.

⁵³- The same source, pp. 114-115.

⁵⁴- Najjar, Abd al-Majid Omar. Sharia Objectives with New Dimensions, the same source, p. 125.

⁵⁵- Najjar, Abd al-Majid. Sharia Objectives with New Dimensions, the same source, p. 140.

⁵⁶- Najjar, Abd al-Majid. Sharia Objectives with New Dimensions, the same source, p. 143.

⁵⁷- The same source, p. 144.

sense, the environment, as created by Allah, is designed to sustain human existence and to enable human beings to carry out the responsibilities of stewardship that have been entrusted to them. This concept is expressed in the Qur'an through the notion of "taming" or harnessing the environment⁵⁸.

Regarding the importance and value of preserving the environment and the need to do so, Al-Najjar argues that the cumulative teachings of religion regarding the preservation of the environment and the prohibition of harming it are evident in the Qur'an and Sunnah. There are strong prohibitions against corruption of the earth and strong condemnation of actions that harm the environment. This indicates that protecting the environment from corruption is an essential goal among the goals of Sharia⁵⁹.

Because of the negative impact that man-made ecological disruptions have on its ability to fulfil its purpose of creation and the wider course of life, Islamic law has sought to achieve one of its essential objectives, which is the preservation of the environment. This is reflected in the following Qur'anic verse

"And cause not corruption on the earth after its reformation. And call upon it with fear and longing. For the mercy of Allah is near to those who do good. (Surah Al-A'raf, 7:56)⁶⁰.

Al-Najjar suggests that one of the necessary aims of Islamic law should be the preservation of the material environment in which human beings live. This includes their acquisition of wealth, which is essentially derived from natural resources, as well as the preservation of the environment itself, which serves as the nurturing ground for life. Islamic rulings consistently converge and intertwine, sometimes in a general sense and sometimes in specific details, towards the same goal of preserving wealth and the environment. When this goal is achieved, it facilitates the fulfilment of the responsibility of stewardship for human beings. Conversely, if this goal is neglected, the fulfilment of that responsibility for which man was created is compromised⁶¹.

Conclusion :

The aim of this study was to highlight the close relationship between the reality of civilisation and urbanisation and the objectives of Islamic law. This was done by examining the intellectual contributions of the contemporary Islamic thinker Abdul Majid Al-Najjar in his innovative vision of the objectives of Islamic law. After a

⁵⁸- Najjar, Abd al-Majid. *Sharia Objectives with New Dimensions*, previous source, p. 207.

⁵⁹- Najjar, Abd al-Majid. *Sharia Objectives with New Dimensions*, the same source, pp. 209.

⁶⁰- Najjar, Abd al-Majid. *Sharia Objectives with New Dimensions*, the same source, pp. 208.

⁶¹- Najjar, Abd al-Majid. *Sharia Objectives with New Dimensions*, previous source, pp. 233-234

concise and focused analysis in an attempt to understand his objectives, the research has led to the following conclusions:

- The concept of renewal, as intended in this study, does not imply a complete break with the past. Rather, it is a process of revitalising the fundamental principles on which it is built and adapting them to interact with the needs of the present. Therefore, we believe that Al-Najjar introduced new dimensions that were absent from traditional jurisprudential thought, i.e. they were not among the essential objectives of Islamic law. For example, the goal of preserving the environment, which is seen as a product of contemporary technological thinking. This makes the demand for renewal a scientific and methodological necessity to achieve the goals of the individual and society.

The study reveals the depth of the semantic, conceptual and terminological dimensions of civilisation and urbanisation, considering their inherent values and their rooted religious foundations that nourish the human journey on earth. The result is an urbanisation characterised by righteousness, through which the true meaning of servitude is realised, allowing man to climb the ladder of his human perfection. This requires a thoughtful approach to the use of these terms within the Islamic framework and to distinguish them from their various civilisational uses.

The essential objectives of Islamic law are seen as the basic framework that ensures the process of building civilisation and establishing urbanisation within the Islamic vision. Conversely, it is impossible to achieve a civilisational renaissance without the conditions that guarantee its realisation. Logically, we can express the nature of the existing relationship between the objectives of Islamic law and urbanisation as a complementary relationship. It is inconceivable to imagine one without the presence of the other.

- Conceptually, Al-Najjar expanded the scope of the term "Maqasid al-Sharia" to include both creed and jurisprudence, going beyond the conventional understanding within Islamic culture, which often limited it to practical rules of behaviour without addressing the doctrinal aspect.

- Al-Najjar defines the ultimate purpose of Islamic Sharia as enabling human beings to achieve their own well-being and interests by realising their ultimate purpose on earth, which is the concept of stewardship. This is achieved by correcting individual and social behaviour, leading to happiness both in this life and in the hereafter.

- The Islamic creed, also known as the concept in the study of the philosophy of civilisation, serves as a source of civilisational energy for Abd al-Majid al-Najjar. This is because it encompasses the correct concept that explains the nature of existence, determines the purpose of life and establishes the relationship between man and the universe.

- Al-Najjar's renewal of the Maqasid al-Sharia can be understood in two phases:

- Critical phase: In this phase, Al-Najjar considered the most common categorisation of Maqasid al-Sharia based on the strength of its benefits. He found it inadequate to

encompass all the necessities of human life, especially in light of the impact of modernity on certain philosophical perspectives and ecological concerns. These developments necessitated the formulation of essential maqasid to address these dimensions.

- In the foundational phase, Al-Najjar developed his theory of Maqasid and gave it new dimensions, making it compatible with addressing human issues in different spheres of life. Within each of these spheres, he included the general objectives that encompass the preservation of the highest interests.

- Al-Najjar divided the essential goals of sharia into four spheres: the goal of preserving the value of human life, the goal of preserving human individuality, the goal of preserving society, and the goal of preserving the material environment.

- Al-Najjar's perspective on maqasid is deeply rooted in his intellectual project of civilisation. In examining the new dimensions of Maqasid and his civilisational approach, it becomes clear that his civilisational vision is translated into his Maqasid perspective. For Al-Najjar, civilisation is a created condition of human social life. It is a deserved condition that human beings establish through their free will, guided by religious thought. It is a consequence of the relationship between man and the universe, rooted in the concept of the worship of God. Civilization, in this Islamic sense, is a human journey towards God in all its elements and manifestations. In conclusion, we can say that civilisation in the Islamic sense is a human achievement that is inseparable from the knowledge of the Shari'a and its objectives.

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