

WELLBEING OF THE SOCIETY: A *MAQĀṢID AL-SHARĪ'AH* APPROACH

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Abstract

Wellbeing is generally seen as an example of the condition of households, society, and people. The issue of wellbeing in the modernized world has been reviewed and explained in various ways as it is a crucial issue for a household that acts as a reflection of the comfort status among humanity. From the Islamic perspective, wellbeing can be widely explained through inner and outer fulfilment, and guiding people through a peaceful life, named as *ḥayāt al-ṭayyibah*. The ultimate objective of the paper is to present a framework of wellbeing from the *Maqāṣid al-Sharī'ah* principles. Each dimension of the principles were deliberated according to the views of scholars from the perspective of the *Sharī'ah*. The paper highlights the operation of *Maqāṣid al-Sharī'ah* as a measurable multidimensional concept, a relatively new discipline in various fields of social sciences and economics. Studies have shown that wellbeing could be explained in a multidimensional perspective using these principles.

Keywords: Wellbeing; *Maqāṣid al-Sharī'ah*; society; multidimension.

Khulasah

Kesejahteraan menggambarkan keadaan isi rumah dan masyarakat secara umum. Dalam era moden ini, ianya dijelaskan dalam pelbagai bentuk dan merupakan isu penting isi rumah kerana ianya menggambarkan status kesejahteraan manusia. Dari sudut Islam, kesejahteraan terdiri dari komponen dalaman dan luaran, membawa manusia kepada kehidupan yang dikenali sebagai *ḥayāt al-ṭayyibah*. Objektif makalah ini adalah untuk membentangkan suatu kerangka kesejahteraan menggunakan kelima-kelima dimensi berdasarkan prinsip *Maqāṣid al-Sharī'ah* dari sudut pengoperasian yang boleh diukur serta bersifat multidimensional.

Kata kunci: Kesejahteraan; *Maqāṣid al-Sharī'ah*; masyarakat; multidimensi.

Introduction

Wellbeing is a general illustration of the condition of households, society, and the people of a nation. Contemporarily, there are various ways of defining wellbeing. It is a crucial issue for household as it reflects humankind comfort status. Wellbeing includes the living condition of a family such as shelter, food, clothing, safety, and others¹. Through study, happiness could not be counted as a measurement of wellbeing per se. Currently, wellbeing is one of the main agenda for policymakers in enhancing sustainability and better living condition². It is generally

¹ A. McGregor, S. Coulthard, L. Camfield, "Measuring What Matters: The Role of Well-being Methods in Development Policy and Practice," *Development Progress* (June 2015), 1–26.

² J. Schleicher et. al. "Poorer Without It? The Neglected Role of the Natural Environment in Poverty and Wellbeing," *Sustainable Development* Vol. 26(1) (2018), 83-98.

known as the science of happiness³. From an Islamic perspective, wellbeing is inevitably considered both inner and outer fulfilment, and it all goes towards living a peaceful life, named as *ḥayāt al-ṭayyibah*.

This paper attempts to explore the preliminary and broad manner of wellbeing that is associated with the *Maqāṣid al-Sharī'ah* axioms. Each dimension of the principles was deliberated according to the views of scholars from *Sharī'ah* perspectives. The introduction begins with the background of the study and precise discussion on wellbeing from the Islamic perspective. Subsequently, the paper explains a thorough review of the *Maqāṣid al-Sharī'ah*. Section four deals with evaluation of the concept of wellbeing using the *Maqāṣid al-Sharī'ah* principles. The final chapter concludes the study and offers suggestions for future research.

***Maqāṣid al-Sharī'ah* and its Principles**

There are various definitions provided by prominent scholars on the objectives (*maqāṣid*) of *Sharī'ah* and among them, Ibn 'Ashūr define *Maqāṣid al-Sharī'ah* as the purpose and wisdom behind the enactment of most the *Sharī'ah* rulings.⁴

The definition includes that the objective of *Sharī'ah* is to achieve the targeted end behind each *Sharī'ah* rulings and the secrets involved in such rulings. The targeted includes the development of the world, the preservation of a social system and maintaining the good on the earth through

³ T. S. Smith, & L. Reid, "Which 'Being' in Wellbeing? Ontology, Wellness and the Geographies of Happiness," *Progress in Human Geography* Vol. 42(6) (2018), 807-829.

⁴ Muḥammad al-Ṭāhir, *al-Shaykh Muḥammad al-Ṭāhir ibn 'Ashūr wa Kitābuh Maqāṣid al-Sharī'ah al-Islāmiyyah* (PJ, Malaysia: n.p, 1998), 188.

the betterment of the people. It is achieved by the obligation that each person must live their life justly and virtuously and to do and think for the good of the world and its occupants.

As introduced by al-Ghazālī and al-Shāṭibī, *Maqāṣid al-Sharī'ah* clarifies the reasons behind decisions. For example, the reason for the encouragement of philanthropy is to improve social consistency and bring individuals to have a good relationship with each other.⁵ Hence for the *maqāṣid* of 'safeguarding the minds and souls of individuals', Islam strictly restrains people to conduct any wrongdoings such as abusing drugs or alcohol due to the *maqāṣid* of 'safeguarding wealth and honour'.

Maqāṣid has traditionally classified three levels of necessity, which are, a) *darūriyyāt*, also known as necessities; b) *ḥājjiyyāt*, known as needs; and c) *taḥṣīniyyāt*, known as luxuries. In terms of *darūriyyāt*, it consists of five elements, which are faith, soul, wealth, mind and offspring⁵, whereas *ḥājjiyyāt* is essential to compliment to human life such as getting married. Finally, *taḥṣīniyyāt* is beautifying, such as perfume, clothing style, and home decoration⁵.

Religion is likely to be related to wellbeing based on most restraint that is frequently connected to religious commitment. However, this claim is untested since religious individual seems to have an improvement in self-discretion and self-direction⁶. Besides, it is conceivable that religious

⁵ Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A System Approach* (Washington: The International Institute of Islamic Thought, 2008), 3-4.

⁶ M. E. McCullough & B. L. Willoughby, "Religion, Self-regulation and Self-control: Associations, Explanations, and Implications," *Psychological Bulletin* Vol. 135 (2009), 69-93.

gatherings could vary in a specific manner⁷. For example, in terms of prayers, Allah SWT in al-‘Ankabūt, verse 45, said: “Indeed, prayers can prevent from doing indecency and evil actions.”

The wisdom of *al-Sharī‘ah*, is to help humankind in harvesting advantages in both the universes, here and hereafter⁸. In a specific order of investigating the destinations of *al-Sharī‘ah*, this study could be valuable for humanity in comprehending the establishments of the arrangements and knowledge behind the maxims.

Wellbeing from an Islamic Perspective

Development in Islam is to accomplish and maintain improvement in the material and non-material well-being of man. Therefore, Islam has laid *Maqāṣid al-Sharī‘ah* as an essential point in the Islamic teachings that highlight human welfare as the primary purpose. The fundamental aim of *al-Sharī‘ah* is to ensure and promote the wellbeing of all humanity and to avoid harm. Referring to al-Rusayni, *Maqāṣid al-Sharī‘ah* is the target controlled by the Islamic principle, and it must accomplish for the benefit of humankind.⁹ Therefore, *Maqāṣid al-Sharī‘ah* constitutes each component identified with human instincts. These components can be classified into five basic aspect.¹⁰ The

⁷ Adam B. Cohen & Kathryn A. Johnson, “The Relation between Religion and Well-Being,” *Applied Research in Quality of Life* Vol. 12(3), (2017), 533-547.

⁸ Muhammad Mubashir Mukhtar et. al., “Articulating *Hayat-e-Tayyaba* Index (HTI) on the Basis of *Maqāṣid al-Sharī‘ah*,” *Socio-Economic Philosophy of Conventional and Islamic Economics*, Vol. 22, 2014, 1-34

⁹ R. Md Ramli, A. Ghafar Ismail & M. Tasrif, “M-Dex among the Islamic Countries,” Roundtable Policy Discussion on Maqasid Shariah, KUIS, 2015, 8.

¹⁰ H. A. Dar, “On Making Human Development More Humane,” *International Journal of Social Economics* Vol.31(11/12) (2004),

idea of *Maqāṣid al-Sharī'ah* can be obtained and examined by concentrating on the *al-Sharī'ah* concern, protecting the five main *ḍarūriyyāt* of human's life, seen within the quotes by Islamic philosopher, Abū Ḥāmid al-Ghazālī as follows:

"The very objective of the *Sharī'ah* is to promote the well-being of the people, which lies in safeguarding their faith (*al-dīn*), their lives (*al-nafs*), their intellect (*al-'aql*), their posterity (*al-nasl*) and their wealth (*al-māl*). Whatever ensures the safeguard of these five serves public interest and is desirable, and whatever hurts them is against public interest and its removal is desirable".

***Maqāṣid al-Sharī'ah* and Wellbeing**

The science of *Maqāṣid al-Sharī'ah* is seen as an important but often neglected development in Islamic history until it was revived by al-Ghazālī and al-Shāṭibī. The revival was motivated out of similar concern that we are facing today – that Islamic thought must extend to the broader objectives of our religion, and not exclusively concerned on its prohibitive aspects or exclusively literal interpretations.

From an Islamic point of view, scholars attempt to harmonize the index in developing human advancement that

1071-1088; Z. Hasan, "Sustainable Development from an Islamic Perspective: Meaning, Implications and Policy Concerns," *JKAU: Islamic Economics* Vol.19(1) (2006), 3-18; M.B.H. Anto, "Introducing an Islamic Human Development Index (I-HDI) to Measure Development in OIC Countries," *Islamic Economic Study* Vol. 19(2) (2011), 69-95; A. W. Dusuki & S. Bouheraoua, *The Framework of Maqasid Shariah (Objective of the Shariah) and its Implications for Islamic Finance. Research Paper (No: 22/2011)* (Kuala Lumpur: International Shariah Research Academy for Islamic Finance, 2011); H. Ahmed, "Maqasid al-Shariah and Islamic Financial Products: A Framework for Assessment," *ISRA International Journal of Islamic Finance*, Vol.3(1) (2011), 149-160.

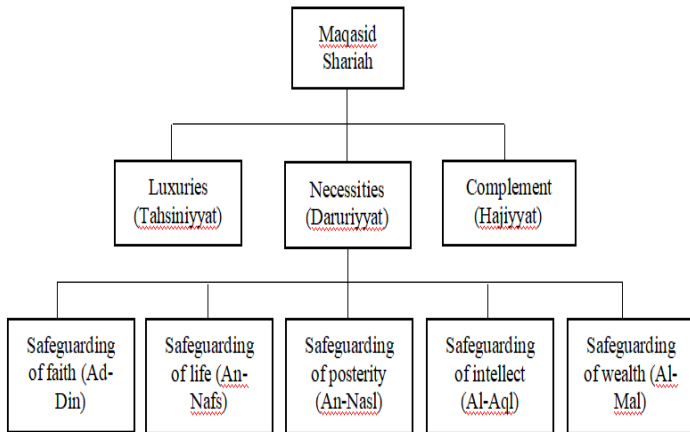
is related to the measurement that could be linked with wellbeing. *Maqāṣid al-Sharī'ah* Multidimensional Poverty Index (MSMPI) was developed by Rahmatina Kasri and Habib Ahmed who utilized health, education, economic, religion, and social to represent the five *Maqāṣid al-Sharī'ah* measurements.¹¹ The fundamental part of Islamic development is to ensure the wellbeing of all mankind, and it ought to be in accordance with the targets of *Maqāṣid al-Sharī'ah*.¹²

The Qur'an reveals overriding interest in the general welfare of humankind and the need to balance between this world and Hereafter: "And of them, there are some who say; 'Our Lord! Give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire!'" (al-Baqarah: 201); "But seek, with that which Allah has bestowed on you, the home of the Hereafter, and not forget your portion of lawful enjoyment in this world; and be generous as Allah has been generous to you and seek not mischief in the land. Verily Allah likes not the mischief-makers" (al-Qasas: 77).

¹¹ Rahmatina Kasri & Habib Ahmed, "Assessing Socio-Economic Development based on *Maqasid al-Shariah* Principles: Normative Frameworks, Methods and Implementation in Indonesia," *Islamic Economic Studies* Vol. 23(1) (2014), 73-100.

¹² A. H. M. Sadeq, "Economic Development in Islam," *Journal of Islamic Economics* Vol. 1(1) (1987), 35-45.

Figure 1: Al-Ghazālī’s Theoretical Framework of *Maqāṣid al-Sharī’ah*



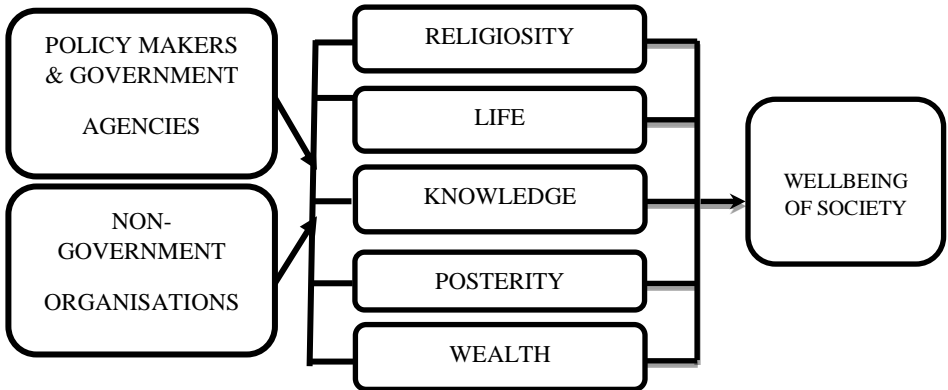
Source: Adapted from MD Ramli, Ghafar Ismail, & Tasrif (2015); Auda, J. (2008)

Maṣlahah could be accomplished by developing the three important elements, namely necessities (*darūriyyāt*), complementaries (*hājīyyāt*), and luxuries (*taḥsīniyyāt*).¹³ Necessities (*darūriyyāt*) can be categorised into safeguarding faith/religiosity (*al-dīn*), life/health (*an-nafs*), intellect/education (*al-‘aql*), posterity/social (*al-nasl*), and wealth/economics (*al-māl*)¹⁴. To address these elements, a comprehensive effort by various parties, as shown in Figure 2, should be undertaken. Government bodies with relevant policies, together with the non-government organizations should collaborate to address the wellbeing of the society through the five dimensions of *Maqāṣid al-Sharī’ah*. The elements of *Maqāṣid* are summarized as in Table 1 below.

¹³ R. Md Ramli et al., “M-Dex among the Islamic Countries,” 9.

¹⁴ M. U. Chapra, “Ibn Khaldun’s Theory of Development: Does It Help Explain the Low Performance of the Present-day Muslimworld?,” *The Journal of Socio Economics*, Vol.37 (2006), 836-863.

Figure 2: Addressing the Wellbeing of the Society from an Islamic Perspective



Source: Rahmatina & Habib (2014)

Table 1: Example of the Elements based on the 5 Dimensions of *Maqāṣid al-Sharī‘ah*

Dimensions	Element	Source
Religion (<i>al-Dīn</i>)	i. Religious obligations ii. Religious education iii. Contribute to charity iv. Seeking Knowledge v. Mosque activities vi. Trust in Allah	Rahmatina & Habib, (2014); Rasool, (2016); Shakona, (2013)
Intellect or Mind (<i>al-‘Aql</i>)	i. Education level ii. Motivational programs iii. Skill iv. School attendance v. Knowledge vi. The literacy level of household	Rahmatina & Habib, (2014); Rasool, (2016); Sen, (1976, 1977); Harun & Abdullah, (2007); Alkire & Foster, (2010)
Economic/Wealth (<i>al-Māl</i>)	i. Skill ii. Income iii. Purchasing power iv. Savings	Rasool, (2016); Waggle (2005, 2007, 2008); Harun & Abdullah, (2007); Che Mat, et al.

	v. Productivity vi. Assets, income, land, foodstock	(2012); Harun & Abdullah, (2007); Awan, Waqas and Aslam (2012)
Posterity (<i>al-Nasl</i>)	i. Better future for family ii. Harmony iii. Anti-social activities iv. Participation in community activities v. Marriage vi. Children vii. Personal liberty and freedom	Rahmatina & Habib, (2014); Harun & Abdullah (2007); Rasool (2016)
Life/Health (<i>al-Nafs</i>)	i. Consumption of food and nutrition ii. Access to healthcare iii. Awareness of health iv. Frequency of sickness v. Nutrition vi. Body fluid weight	Rahmatina & Habib, (2014) Che Mat et al. (2012) Fakhri & Dahlan (2015)

Source: Adopted and Adapted from Rasool, (2015), Rahmatina & Habib, (2014), Shakona, (2013)

Religiosity

Ibn ‘Ashūr, defines *al-dīn* as every individual saving their faith of Islam by abstaining from anything that might weaken and confuse the faith that can turn them into the upside down behaviour.¹⁵ In addition, preserving *al-dīn* consists of three different meanings that are first; a revelation to Rasulullah (pbuh) Second, it is the law that involves the belief in Allah, His Messenger, and hereafter. Third, similar revealed law which governs the external

¹⁵ Jabatan Kemajuan Islam Malaysia, *Indeks Syariah Malaysia Model Tadbir Urus Berteraskan Maqasid Syariah* (Kuala Lumpur: JAKIM, 2015), 15-24.

aspect of human life¹⁶. For example, in term of fasting, Allah said that:

ذَٰلِكَ وَمَنْ يُعَظِّمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِنْدَ رَبِّهِ
وَأَحَلَّتْ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُتَىٰ عَلَيْكُمْ فَأَجْتَنِبُوا
الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

Meaning: "That [has been commanded], and whoever honours the sacred ordinances of Allah - it is best for him in the sight of his Lord. Moreover, permitted to you are the grazing livestock, except what is recited to you. So, avoid the uncleanness of idols and avoid false statement".

Al-Hajj (22):30

For religiosity, there are numerous definitions coming from the different perspectives of researchers, and they usually lead towards the aspects of belief and behaviour¹⁷. Thus, it can be measured using two dimensions, which are through belief and the practice¹⁸. In terms of religious belief, there are five dimensions, which are a personal belief, internal belief, the meaning of the term belief, framings and lastly, an individual perspective towards their

¹⁶ S. Fakhri & H. M. Dahalan, "Pembangunan Dalam Islam: Analisis Dalam Kerangka Maqasid al-Syariah," World Academic and Research Congress, YARSI University, Jakarta, Indonesia, 2015. 18-21.

¹⁷ C. Lee & A. Early, "Religiosity and Family Values: Correlates of God-image in a Protestant Sample," *Journal of Psychology and Theology* Vol. 28(3) (2000), 229-240.

¹⁸ J. K. Matsuoka, *Economic Change and Mental Health on Lana'i: A Longitudinal Analysis* (Manoa: School of Social Work, University of Hawaii, 1997), 21; C. D. Batson, P. Schoenrade & W. L. Ventis, *Religion and the Individual* (New York: Oxford University Press, 1993), 30.

religion.¹⁹ As for religious practices, it is observed externally when an individual performs certain religious practice or rituals.²⁰

Religiosity is also measured through Islamic primary sources, which are al-Quran and Hadith²¹. Meanwhile, more researchers have come out with a varied opinion on how religiosity is constructed. According to Maselko and Kubzansky, religiosity constructs are divided into two dimensions.²² These dimensions were created based on how an individual understands the term religiosity, and those who practiced religiosity in their daily life, whether individually or performed in a group.

Besides that, other studies focus on the measurement of religiosity in terms of the behaviour of the individual itself. For example, the frequency in attending religious programs, identity and adherence to religious rules such as prohibition to drink alcohol and eat pork and attitude of an individual towards religion.²³ Based on Shakona's opinion's opinion,

¹⁹ L. D.Marks & D. C. Dollahite, "Religion, Relationships and Responsible Fathering in Latter-day Saint Families of Children with Special Needs," *Journal of Social and Personal Relationships* Vol. 18(5) (2001), 625-650.

²⁰ M. S. Rasool & A. M. Salleh, "Non-Monetary Poverty Measurement in Malaysia: A *Maqāṣid al-Sharī'ah* Approach," *Islamic Economic Studies* Vol. 22-2(2) (2014), 33-46.

²¹ H. Tiliouine & A. Belgoumidi, "An Exploratory Study of Religiosity: Meaning in Life and Subjective Wellbeing in Muslim Students from Algeria," *Applied Research Quality Life*, Vol. 4(1) (2009), 109-127.

²² J. Maselko & L. D. Kubzansky, "Gender Differences in Religious Practices, Spiritual Experiences and Health: Results From the US General Social Survey," *Social Science & Medicine* Vol. 62(11) (2006), 2848-2860.

²³ S.W. McDaniel, & J.J. Burnett, "Consumer Religiosity and Retail Store Evaluation Criteria," *Journal of the Academy of Marketing Science* Vol. 18(2) (1990), 101-112; J. K. Davidson, N. B. Moore & K.M. Ullstrup, "Religiosity and Sexual Responsibility: Relationship of

religiosity is measured by using these terms: "Islam is the final and complete religion", "women can wear perfume", "men can shake hands with women", "existence of Jinn", "Qur'an as the final word", "seeking knowledge as a Muslim religious duty", "trust in Allah", and lastly is "hajj".²⁴ It is shown that when two or more dimensions were used in measuring religiosity, ultimately, it would produce numerous and different elements.

Life

The objective of *al-Nafs* is to protect anything that ensures the survival of the family.²⁵ It is a physical need that is important in daily life, for example, maintaining individual health by various methods such as taking care of their diet moderately.²⁶ Different researchers used various elements in measuring health. The essential element is nutrition. This was used by Alkire and Foster (2010) and Che Mat (2012) for measurement.²⁷ Besides, other elements under this category are access to healthcare, awareness of health, frequency of sickness, mortality rate, health condition, free

Choice," *American Journal of Health Behaviors* Vol. 28(4) (2004), 335- 347.

²⁴ M.Y. Shakona, "The Influence of Religiosity on the Intention of United States Muslim Tourists to Choose a Shariah Compliant Hotel" (PhD Thesis, Clemson University, 2013), 236.

²⁵ R. Md Ramli, et. al. *M-Dex among the Islamic Countries*, 11.

²⁶ M.S. Rasool, "Monetary and Non-Monetary Poverty Measurement at Lembaga Zakat Selangor (LZS), Malaysia" (PhD Thesis, University of Technology MARA (UiTM), 2016), 10-11.

²⁷ Alkire, S., & Foster, J.E. Designing the inequality-adjusted human development index. (2010); Che Mat, S. H., A Hakim, R., & Jumali, S. N. *Indeks Kemiskinan Pelbagai Dimensi Sebagai Alternatif Pengukuran Kemiskinan: Kajian Kes di Daerah Baling, Kedah*. *Jurnal Ekonomi Malaysia*, 46(1), 2012.

from disease and body fluid weight.²⁸ Therefore, the *Maqāṣid al-Shari'ah* principles are suited to measure wellbeing, as it explains the requirements to improve life outcomes as the vision of Islam is to be a blessing for humanity, and to promote the wellbeing of all.

Knowledge

Education is an essential process for every individual activity that leads to knowledge. Knowledge is a fundamental element that helps in the development of scholars and skills of an individual²⁹ where it includes the psychological factors such as education level, motivational programs, level of skills that have been acquired, distance to school and lastly, the frequency of individual involvement in school programs. Islam ordains that every individual Muslim should acquire knowledge ranging from the individual duty (*farḍ 'ayn*), which is the knowledge that focuses on the individual character, until the Muslim polity (*farḍ kifāyah*), which is more general and focuses on individual responsibility in a community.

There are different perceptions of the element in education by different researchers. Rahmatina & Habib viewed that education can be measured in terms of the ability to read and write, the primary education from

²⁸ A. K. Sen, *Development as Freedom (DAF)* (Oxford: Oxford University Press, 1977); U. Waggle, "Multidimensional Poverty Measurement with Economic Well-Being, Capability and Social Inclusion: A Case from Kathmandu, Nepal," *Journal of Human Development* Vol. 6 (2015), 301-328. U. Waggle, "Poverty in Kathmandu: What do Subjective and Objective Economic Welfare Concepts Suggest?," *Journal of Economic Inequality* Vol. 5(1) (2007), 73-95; U. Waggle, "Multidimensional Poverty: An Alternative Measurement Approach for the United States?," *Social Science Research* Vol. 37(2) (2008), 559-580.

²⁹ M.S. Rasool, Monetary and Non-Monetary Poverty Measurement, 206.

schooling, achievement in school, school attendance, years of schooling and also children registration in school.³⁰ Also, besides education and knowledge, the role of information is inevitable. Information is an essential part of people as it is important to give direction for the right mindset as indicated by lessons of Islam⁴¹. Chapra refers to al-Ghazālī, who said that the mind is the fountainhead, and it is the starting point and basis for science since Islam encourages education, knowledge, and information²¹.

Posterity

Islam has emphasised on posterity since it ensures the maintenance of physical and mental being. This starts with being a good person as it is beneficial to society to pose a friendly attitude, human affection, a sense of responsibility to help those in need, and others. Islam prohibits rude and unfriendly behaviour among others. Allah SWT says:

ضَرَبَتْ عَلَيْهِمُ الدِّلَّةَ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ
وَحَبْلٍ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضَرَبَتْ
عَلَيْهِمُ الْمَسْكَنَةَ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ
اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَٰلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ

Meaning: "They have been put under humiliation [by Allah] wherever they are overtaken, except for a covenant from Allah and a rope from the Muslims. And they have drawn upon themselves anger from Allah and have

³⁰ Rahmatina & Habib, "Assessing Socio-Economic Development based on *Maqasid al-Shariah* Principles", 73-100.

been put under destitution. That is because they disbelieved in the verses of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed".

Ali-Imran (3):112

Therefore, this principle was made to protect the wellbeing of the household, such as the tenets of marriage relating to the husband and wife and children. Islam also forbids fornication, cohabitation, and promiscuity²³. Previous authors have expressed the opinion that several children in institutions can be used as a part of the measurement⁴¹. However, they found that the standard of living, participation in social activities and number of children or size of the household have been adequately highlighted in terms of safeguarding of life and are sufficient to be used as the measurement.³¹

Wealth

Ḥifz al-Māl is where protection included in the ownership of economics in terms of avoiding the property from being damaged, harmed, stolen, and other bad repercussion²⁰. Besides that, wealth accumulation is a part of economics, seen in the ownership of settled resources and durable merchandise, the capacity to generate salary or income from financial exercises, and consumption of food and services that fulfil the essential needs.⁴¹ The wealth is supposedly handled honestly and adequately, and it should help in reducing poverty, help those who are in need, and should help in distributing income and wealth equally for the development of wealth²¹. In addition, the distribution is made through *zakat*, *waqf*, and *ṣadaqah*²¹.

³¹ A. K. Sen, "Poverty: An Ordinal Approach to Measurement," *Econometrical* Vol. 44(2) (1976), 219-231.

In terms of measurement, economic wealth can be measured using various elements. It is because different researchers have different perceptions of measuring the economic terms. Economic wealth can be measured in terms of the skills, employability, income, purchasing power and savings. Other than that, measured economic wealth are in terms of work status, weeks of work, self-employment, political activism, employment industry, income and financial situation.

Harun & Abdullah measured economic wealth using productivity and land ownership³² while others measured it in terms of owned assets, owned property (land & housing), consultation in making decisions on basic needs purchases and expenditure on non-durable and food indicators,³³ and lastly used assets, income, land, and food stock.³⁶

Conclusion

To recapitulate, this paper seems to be potent to highlight wellbeing using *Maqāṣid al-Sharī'ah* principles. Scholars agree that operationalising *Maqāṣid al-Sharī'ah* as a measurable concept has been a relatively new discipline in various fields of social sciences and economics. Studies have shown that wellbeing could be explained in the multidimensional perspectives using these principles. Thus, it is suggested that future research to be conducted in exploring further wellbeing from the Islamic perspective as mentioned above. Index or other appropriate measurement could be introduced to quantify wellbeing using *Maqāṣid*

³² M. F. Harun & A. F. Abdullah, *Kemiskinan Mengikut Teori Konvensional dan Perspektif Islam* (Shah Alam, Selangor: UPENA, 2007).

³³ Awan, M. S., Waqas, M., & M. A. Aslam, "Multidimensional Measurement of Poverty in Pakistan," Munich Personal RePEc Archive, https://mpra.ub.uni-muenchen.de/42119/1/MPRA_paper_42119.pdf.

al-Sharī'ah principles. In addition, demographic and socioeconomic factors that influence wellbeing could also be identified.

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