



Vol. 1, No. 1, 2022, p.59-78

journal.maqasid.org

DOI: 10.52100/jcms.v1i1.57

Received : August 10th 2021Revised : Sept 21th 2021Accepted : Sept 27th 2021

The Ontology and Epistemology of Maqāsidī-based Knowledge and Its Educational Implications: A Methodological Perspective

Aly Abdel Moneim

Maqasid Institute Indonesia
aamoneim@maqasid.org

Abstract

Maqasid al-Shariah herein denotes the higher objectives of the Islamic Revelation that guide Muslim worldly and spiritual life. This article aims to extract these Maqasid from the Holy Qur'an and investigate their philosophical, theoretical and practical implications. Ontologically, Maqasid entails a systematic view of the universe that governs the relationship between the Creator and His creation, which in turn governs the natural, psychological and social environments. In this regard, *Maqasid* proposes an integrated network of relations between these environments, incorporating *ibādah*, *imārah*, *tazkiyah*, *khilāfah*, and *istikhdām maqasidī*. Epistemologically, Maqasid implies a fact-based, systematic, developmental and purified base for the ontological theses suggested. Moreover, this research seeks to apply the *Maqāsidī*-based thought educationally and methodically through the standards of competencies and content that are defined from its multifaceted paradigm based on its ontological and epistemological perspectives. The *Maqāsidī*-based approach provides an alternative to the limitations found within the current educational systems and policies that hinder the application of the Maqasid revelation. Thus, this study proposes a multidimensional rationalization of the Maqāsidī-based thought in education to achieve development and true success.

Keywords : maqasid al-shariah; maqāsidī-based method; islamic development philosophy; ontology; epistemology.

الملخص

تشير مقاصد الشريعة هنا إلى الأهداف العليا للوحي الإسلامي التي توجّه حياة المسلمين الدنيوية والروحية. يهدف هذا المقال إلى استخلاص تلك المقاصد من القرآن الكريم وتقصّي مضامينها الفلسفية والنظرية والعملية. من الناحية الوجودية، تستلزم المقاصد رؤية منهجية للكون تحكم العلاقة بين الخالق وخلقّه، وبالتالي فهي تحكم البيئات الطبيعية والنفسية والاجتماعية. وفي هذا الصدد، تقترح المقاصد شبكة متكاملة من العلاقات بين عناصر هذه البيئات تشمل العبادة والعمارة والتزكية

Corresponding Author

Name : Aly Abdel Moenim

Email : aamoneim@maqasid.org

والخلافة والاستخدام المقاصدي. أما من الناحية المعرفية، تشير المقاصد إلى قاعدة وجودية نقية للأطروحات المقترحة مبنية على أبعاد واقعية ومنظومية وتنموية. يقترح هذا البحث تطبيقات الفكر المقاصدي تربويا ومنهجيا حيث يتم من خلاله تحديد معايير الكفاءات والاطروحات بناءً على منهج مقاصدي يتغيا مقارنة اسلامية للوجود و المعرفة. وبالتالي فإن المنهج المقاصدي يمثل بديلاً جدياً للعجز الحالي داخل النظم التربوية والسياسات التعليمية التي حالت دون تحقيق مقاصد الوحي. لذلك تقترح هذه الدراسة تطبيقات متعددة الأبعاد للفكر المقاصدي في التربية والتعليم لتحقيق التنمية والنجاح الحقيقي.

الكلمات المفتاحية: مقاصد الشريعة؛ المقاربة المقاصدية؛ فلسفة التنمية الإسلامية؛ الوجود؛ المعرفة.

Conceptual and Methodological Annotations

A philosophical approach allows us to arrive at a systematic, future-oriented and critical system. A philosophical thinking also allows us to adopt the main principles of Qur'anic epistemology: signs-based, integrated knowledge and character. Furthermore, only philosophy allows us to pursue a methodology independent of the hegemony of economized personalities and societies. Philosophy also allows us to take a comprehensive approach to reality: to its nature (ontology); our knowledge and conceptualization of that nature (epistemology); and the morally correct course of action upon considering the ontology and epistemology (axiology). Without a comprehensive approach for understanding and correcting development and educational prospects, it seems impossible to properly assess and prescribe a proper course of action that is immune or resistant to social, political and economic forces.

The Holy Qur'an proposes several aspects of knowledge integration that may straighten the inconsistencies within the field of education, knowledge inquiry and development. The Qur'an proposes the integration between sources of knowledge (spoken signs and created signs of God); between the means of acquisition of knowledge (hearing, sight and heart); dimensions (visible and invisible); cognitive processes (analytical and constructive); themes (theology, natural, psychological, social and man-made); actors of knowledge (cooperation); and results of knowledge (discourse and practice). This comprehensive concept for the integration of knowledge in the Qur'an serves as a well-established model for an interdisciplinary approach to studying, planning and implementing sustainable, vigorous and just development. These aspects of the integration of knowledge in the Qur'an will be looked at in discussing Maqasid as an epistemology.

Maqasid Identification between Rules of Organs and Rules of Ideas

Identifying Maqasid al-Shariah is a part of the Fundamental Theory of Islamic Jurisprudence (*Uṣūl al-Fiqh*), therefore any effort to conceptualize Maqasid must first deal with the fundamentals of jurisprudence and with the very definition of Fiqh. In the terminology of *usulis* (jurists who study the fundamental theory of fiqh), fiqh according to the Kuwaiti Encyclopedia of Fiqh, has passed through three main phases of development (The Ministry of Awqaf and Islamic Affairs, 1983, 11-13).

In the first phase, fiqh was synonymous with Sharia and considered to be “the understanding of everything God Almighty delivered to the Prophet ﷺ, including belief (*a‘qīdah*), morals (*akhlāq*), and actions of organs of the human body (*af‘āl al-jawāriḥ*). In this first phase, one of the most famous definitions of fiqh was that of imam Abū Ḥanīfah, who said that fiqh means “to know yourself and your rights and obligations.” Based on that general definition of fiqh, Abū Ḥanīfah entitled his book on Islamic beliefs *The Great Fiqh*.

In the second phase, when there was more specialization into the study of *fiqh*, beliefs were excluded from it and the new disciplines of Science of Oneness of God (*‘ilm al-tawḥīd*), Islamic Theology (*‘ilm al-kalām*) or Science of Creeds (*‘ilm al-‘qā’id*) were included within. In this phase, *fiqh* was defined as “knowing secondary rulings based on detailed evidence which constituted all of the rulings outside of the fundamental rules, which are the rules of the Islamic creed and belief (*‘aqīdah*)”. This definition includes rulings related to actions of the human body organs (*jawāriḥ*) such as the prohibitions of theft and adultery; and actions of the heart such as the prohibitions of envy and arrogance.

In the third phase, specialization continued to divide the subject by excluding actions of the heart from *fiqh*. Henceforth, it solemnly focused on the actions of body organs. In this particular phase, *fiqh* became widely known as it is today, namely referring to the knowledge of practical secondary legal rulings based on detailed evidence. To supplement and guide *fiqh*, Islamic scholars have suggested certain methods to identify *Maqasid al-Shariah*. For instance, Yūsuf al-‘Alim suggests that the three primary sources for deriving *Maqasid* are: (1) justified clear Scriptures (*al-Naṣṣ al-Ṣaḥīḥ al-Mu‘allal*); (2) tracing the wisdom of the Legislator (God Almighty and Prophet Muhammad ﷺ) through induction (*istiqrā’*); and (3) following examples of the Prophet’s ﷺ Companions in comprehending the Holy Scriptures (*al-ihtidā’ bi al-ṣaḥābah*) (Al-'Alim, 1994, 112-122).

Limiting the scholastic works on *fiqh* to identifying practical secondary rules have consequently reduced the scholarship on *Maqasid* to identifying evidence and indications for rulings. A large number of *Maqasid*, whether they are derived from the Scriptures, the wisdom of the Legislator, or the examples of Companions in comprehending the Scriptures, have been excluded because they

have not been considered to have practical secondary implications. In our work, we reclaim the unified conception of *fiqh* as the comprehension of everything that has been delivered from Almighty God to the Prophet ﷺ. Thus, the current research intends to build a philosophical *Maqasid*-based knowledge and methodology, and to identify the *Maqasid* within these four domains: (1) actions of beliefs; (2) actions of cognition; (3) actions of feeling and values; and (4) actions of the organs.

According to our comprehensive understanding of *fiqh*, *Maqasid* considers the Holy Qur'an as a blueprint for instructions. Starting from the simplest level of the Qur'an, the concept or more specifically the Arabic concept of the Qur'an is worthy of being considered among the objectives (*Maqasid*) of Islam. Going to the next level, the verse or more precisely the Arabic syntax of the Qur'an helps us to pursue the *Maqasid*.¹ Furthermore, every part of the Qur'an—chapter (*sūrah*);² part (*juz*); theme (*maḍū'*); story (*qiṣṣah*);³ prophecy (*nubū'ah*); metaphor or allegory (*majāz*); or rule (*ḥukm*)—either commands, recommends, prohibits or prescribes a method (*ṭarīqah/manhaj*) in fulfilling the highest objectives of Islam (*Maqasid*). All of these Qur'anic entities are valid objects of scholarship on *Maqasid*.

Maqasid as an Ontological Model

The ontology of the *Maqasid* approach has micro and macro dimensions. The micro-ontology designates the classification of *Maqasid* as a system of identifying and systematically attaining the highest objectives of Islam. The macro-ontology of *Maqasid* indicates the ontology in its primordial meaning, that is the classification of existence. While endeavouring to map the *Maqasid* classification (the micro-ontology) in the Qur'an, another unique classification of existence will take shape. In other words, the macro-ontology of *Maqasid* represents the main elements of existence, whereas the micro-ontology represents the ends of the relationships between these elements as commanded by God Almighty.

Considering the recent discourse on standards of education, it is useful to chart the *Maqasid* ontology when building a Qur'anic philosophy of education, as this has an impact on developing the various standards of competency, content, teachers, and to some extent process.⁴ When developing a curriculum, it is more

¹ Refer to the fourth feature of Maqasid-based epistemology, which is Arabic-based conception (*al-'Arabiyyah*), where we extract what we call 'maqasid of the Arabic conception of the Quran' from the Holy Quran. Briefly, Arabic conception supports the three fundamental features of Quranic epistemology; namely: (1) signs-based conception, (2) comprehensive conception, and (3) developmental-purified conception.

² For example: This is a surah which We have revealed, and which We have made obligatory; We have revealed in it clear instructions so that you may take heed. (24: 1)

³ For example: Now had We so willed We could indeed have exalted him through those signs, but he clung to earthly life and followed his carnal desires. Thus his parable is that of the dog who lolls out his tongue whether you attack him or leave him alone. Such is the parable of those who reject Our signs as false. Narrate to them these parables that they may reflect. (7: 176)

⁴ According to Indonesian regulation, there are eight elements of standardization for the education system: standard of competencies, content, process, valuing, teacher or lecturer, facilities and infrastructure, management, and financing; and especially for higher education, there are two

fruitful to consider all of the potential capabilities and understanding of students as human beings, rather than limiting their identity to mere citizens of a nation-state. Additionally, an ontology-based *Maqasid* considers students as the creation of God, successors of the Messenger ﷺ, communicators of the Revealed Book, and members of the *Ummah* (global community of Muslims), besides their identity as citizens of a nation-state. Further to this, we will look more closely into that complex yet inspiring system of Qur’anic *Maqasid*.

Maqasid Macro and Micro-Ontology: A Signs-based Components

The macro-ontology of *Maqasid* proposed in this article is a signs-based ontology, wherein God Almighty is the ‘Omniscient Knower of Signs’, the universe is composed of ‘interacting signs’, and human beings are the ‘learners of signs’. Signs-based ontology does not negate the possibility of proposing many alternative systems of ontology based on the Qur’anic *Maqasid*. For example, I can suggest an ontological system based on ‘sustenance’, wherein God stands as ‘The Sustainer’, human beings are ‘the sustained’, and the universe is ‘the sustenance’. But because we are proposing a philosophical system to extract educational standards from, in addition to other Qur’anic and Islamic considerations, we prefer the signs-based ontology system.

The first level of the macro-ontology of *Maqasid* proposes three main components: (1) God Almighty (*al-‘Ālim* or the Omniscient Knower of Signs); (2) The Universe (*al-‘ālam* or the interacting signs); and (3) Man (*al-muta’allim* or the learner of signs). This is an education-oriented ontology where the signs play a central role within it and is fully compatible with the Qur’an, as is discussed next in the epistemological model.

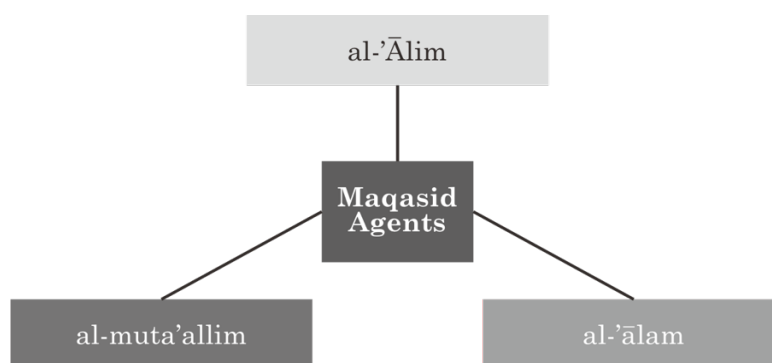


Figure 1. *Maqasid* agents in *Maqasid* macro ontology

A signs-based ontology is an authentic Qur’anic ontology based on three proofs. First, the Qur’an itself consists of *āyāt* (verses) which means signs in Arabic. The second proof that allows us to understand *Maqasid* is the Arabic word

additional elements, research and social service. For more detail, please refer to: Peraturan Pemerintah Republik Indonesia Nomor 19 Tahun 2005 tentang Standar Nasional Pendidikan Peraturan Menteri Riset, Teknologi dan Pendidikan Tinggi Republik Indonesia Nomor 44 tahun 2015 tentang Standar Nasional Pendidikan Tinggi.

for the universe (*al-ālam*) which means the entity that interacts through signs. Moreover, the universe interacts with humans by demonstrating God Almighty's signs;⁵ and humans, in turn, comprehend the purpose of creation and these signs will bear witness on the Day of Judgement.⁶ The third proof, as discussed later, deals with the *Maqasid* epistemology, which relies on a holistic education according to the Prophet's ﷺ example, where the primary purpose of education is to instill the comprehensive signs of God Almighty.

The second level of the macro-ontology of *Maqasid* states four environments in which they can be proposed and fulfilled: the natural, psychological, social and man-made environments. The *Maqasidī* feature of these environments is reflected through the term *bi'ah* which refers to two interconnected meanings. The first meaning comes from the verb *bawwa'*, which means to prepare and equip a place perfectly for its inhabitant.⁷ The second meaning comes from the verb *bā'*, which means compensation.⁸ The Arabic term *bi'ah*—which is commonly translated as the *environment*—has a much richer meaning than the English translation. God Almighty has perfectly prepared the environment for mankind, but when people pollute and destroy the environment, they will suffer the consequences. These consequences remind us of the Arabic denomination of the universe (the macro environment) as *al-ālam*, which is the stage for the signs of Allah to be witnessed and to interface with mankind.

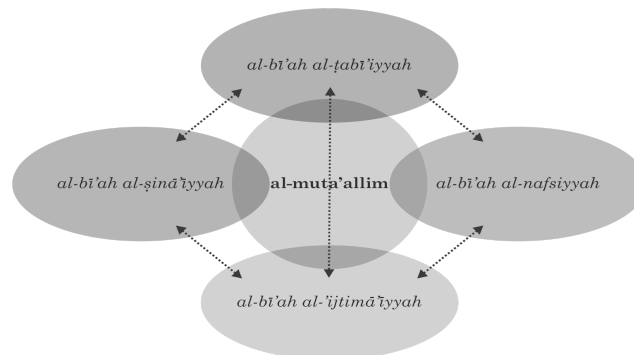


Figure 2. *Maqasid* environments in *Maqasid* macro ontology

⁵ Considering that Pickthall translates 'signs' (*āyāt*) as *revelations*, refer to the verse: "Say: Behold what is in the heavens and the earth! But revelations (*āyāt/signs*) and warnings avail not folk who will not believe." (10: 101).

⁶ Even the closest components of the universe to humans, their own flesh and blood, will stand as witnesses in the hereafter, as God Almighty says, "On the day when their tongues and their hands and their feet testify against them as to what they used to do;" (24: 24) and, "Till, when they reach it, their ears and their eyes and their skins testify against them as to what they used to do." (41: 20)

⁷ See verses: ... and gave you station (*bawwa'akum*) in the earth. Ye choose castles in the plains and hew the mountains into dwellings. So remember (all) the bounties of Allah and do not evil, making mischief in the earth. (7: 74). And We verily did allot unto (*bawwa'nā*) the Children of Israel a fixed abode, and did provide them with good things ... (10: 93), see also (16: 41).

⁸ Please refer to the next verses: Is one who followed the pleasure of Allah as one who hath earned (*bā'*) condemnation from Allah, whose habitation is the Fire, a hapless journey's end? (3: 162), Lo! I would rather thou shouldst bear (*tabū'a*) the punishment of the sin against me and thine own sin and become one of the owners of the fire. That is the reward of evil doers. (5: 29), as well as verse (8: 16).

The micro-ontology of *Maqasid* in its first level proposes two main categories: the *Maqasid* of creation (*maqāṣid al-Khalq*), and the *Maqasid* of commandment/message (*maqāṣid al-amr/al-risālah*). The *Maqasid* of creation contains three categories: the general purpose of Allah's creation (including humans), the specific purpose of Allah's creation and the specific purpose of mankind. The general purpose of creating the entire universe is only one, namely the worship of God Almighty. Worshipping God is presented in the Qur'an as a universal command as all of creation serves God. The Qur'an provides rational reasons why God is the only one worthy of worship, namely because He is the source, the final destination and the caretaker of all creation, He is the one presiding over all creation, and no one has any of the aforementioned attributes.⁹

Maqasid of the Universe and Mankind

The specific purpose of creating the universe include: a signs-based interaction with humans (*al-mufā'alah al-'alamātiyyah*);¹⁰ bestowing favours upon humans (*isbāgh al-ni'am*);¹¹ testing humans (*al-ibtīlā*);¹² putting the universe at the service of humans (*al-taskhīr*),¹³ and fighting for what is right and against evil (*al-tajnīd*).¹⁴ It is worth noting that bestowing favours is part of the human test, and putting the universe at the service of man is to fight for what is right and just. These connections represent balance and the responsibility of humans before God. Humans are given many favours as a test of their true character. The universe is put at the service of humans but sometimes it can be the opposite, where the universe works for God to punish humans for committing evil and to remind us that iniquity will always be met with punishment.

The specific purpose of creating mankind includes curating (*al-'imārah*)¹⁵ the natural environment, purifying the heart (*al-tazkiyah*),¹⁶ serving as

⁹ See the Holy Qur'an, (13: 16 and 23: 91)

¹⁰ We could deduce this purpose from two sources, the first is the Arabic denominator of the universe (*al-'alam*) as explained before. The second source is Quran, where the universe is represented as signs demonstrator for humans. See the Holy Qur'an: Say: Behold what is in the heavens and the earth! But revelations (*al-āyāt*) and warnings avail not folk who will not believe. (10: 101), Lo! in the heavens and the earth are portents (*āyāt*) for believers. (45: 3)

¹¹ See the Holy Qur'an, Verses (31:20 and 14:34)

¹² And He it is Who created the heavens and the earth in six Days - and His Throne was upon the water - that He might try you, which of you is best in conduct. Yet if thou (O Muhammad) sayest: Lo! ye will be raised again after death! those who disbelieve will surely say: This is naught but mere magic. (11: 7)

¹³ And hath made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him. Lo! herein verily are portents for a people who reflect. (45: 13)

¹⁴ See the Holy Qur'an, Verses (48: 4 and 48: 7), Yusuf Ali

¹⁵ Please refer to the next verses: ... He brought you forth from the earth and hath made you husband it. So ask forgiveness of Him and turn unto Him repentant. Lo! my Lord is Nigh, Responsive. (11: 61)

¹⁶ Please refer to the next verses while considering that Pickthall limits his translation of 'zakkā' to one aspect of the word, which is 'growth', he neglects the second aspect, which is 'purifying': And a soul and Him Who perfected it. And inspired it (with conscience of) what is wrong for it and

representatives and vicegerents of God (*al-khilāfah*),¹⁷ working in a particular time and place, and fulfilling the *Maqasid* in society (*al-istikhdām al-maqāṣidi*). The highest objective of the Message sent by Allah (*maqāṣid al-amr*) is to see His will be done. There are three components of the *Maqasid* of Message: the intent and purpose of the Book (what Allah has delivered); the intent and purpose of the Messenger (the one delivering the message); and the intent and purpose of the *Ummah* (those receiving the Message and working as successors of the Messenger).

Allah refers to the Qur'an with fifty-five (55) different names. Al-Zarkasyī mentions in *al-Qāḍī Abī al-Ma'ālī* several names including the Book, the Light, the Criterion, Guidance, Healing and other names, yet the two most common names for the Qur'an are *al-Kitāb* and *al-Qurān* (Az-Zarkasyi, 2006, 273; Al-'Ubaid, 2000, 7). The highest objectives of the delivered Message based on the Qur'an can be classified into four categories: (1) *Maqasid* for mankind in general. This category contains five sub-categories: (a) bringing people out of darkness and into light;¹⁸ (b) guidance, clear proofs of the guidance (2:185); (c) criterion of right and wrong¹⁹ which includes explaining by differentiating or making things obvious,²⁰ identifying common subjects of dispute,²¹ and judging between mankind by the truth;²² (d) helping people to reflect;²³ and (e) a cure for the illness of the heart.²⁴

(what is) right for it. He is indeed successful who causeth it to grow (*zakkāhā*) (91: 7-9) , He is successful who growth (*tazakkā*) (87: 14)

¹⁷ The term *khilāfah* brings about unfinished debate over the political theory of Islam. Based on our complete induction of the root kh-l-f in Quran, we could conclude that limiting that debate to the political arena results from partial reading of Quran, which, in turn, resulted in distortion and reduction of the concept (*khilāfah*). According to that distorted and reduced conception of *khilāfah*, human is considered to be *khalīfah* (successor) of Almighty God, and *khilāfah* is limited to the political leadership function! However, On contrary, based on complete induction to the root kh-l-f in Quran, we could conclude the following: (1) it indicates substitution or replacement (2) *khilāfah* is, mainly, a social function, where people are cooperating, and replacing each other, (3) there are two types of *khilāfah*; (a) timely, between generations of the same nation (*umma*), or between nations, where nations that failed to fulfill their duties before God or creation; those nations were eliminated and be replaced by others that are more qualified, (b) spatially, between social roles, (4) the political realm of the concept which is very limited. Examples of those types of *khilāfah* are as follows: Succession of bygone nations: (6:133), (7:129), (10:14, 10:73), Succession of previous generations: (7:169), (19:59), Succession of social roles: (7:142), Use of *khalīfah* in the political realm: (38:26) in the story of prophet Dawūd (David) see: So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. (2: 251)

¹⁸ See the Qur'anic Verse: (This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise (14: 1). See also (57: 9)

¹⁹ Please refer to the next verses: The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong) (2: 185), see also (25:1).

²⁰ See: These are revelations of the Qur'an and a Scripture that maketh plain (27:1), By the Scripture which maketh plain, (43: 2)

²¹ And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ (16:64)

²² Refer to the next verses: Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee (4:105), and also (2:213).

²³ And verily We have coined for mankind in this Qur'an all kinds of similitudes, that haply they may reflect (39: 27)

The second category of the Qur'an's objectives pertains to the followers of previous Books which comprised of: (a) confirming the previous Scripture, and (b) verifying that those people implemented the Scriptures they had been given.²⁵ The third category of the objectives refers to the believers as the Qur'an is for them: (a) a mercy;²⁶ (b) glad tidings of a forthcoming reward;²⁷ (c) confirmation of their faith (Al-'Ubaid, 2000); (d) guidance (Al-'Ubaid, 2000);²⁸ and (e) a cure.²⁹

Maqasid of the Islamic Message and the Ummah

Based on the Qur'an, *Maqasid* of Prophet Muhammad ﷺ can be classified into five categories. Firstly, Prophet Muhammad ﷺ was sent as a mercy to all creation.³⁰ Secondly, his mission was towards all humanity which included his ﷺ tasks of (a) delivering the Message of God, (b) enlightening, (c) bearing witness, (d) bringing glad tidings, and (e) warning.³¹ Thirdly, the *Maqasid* of the Messenger ﷺ is his relationship with the *Ummah* that comprises all Muslims of all times. This prophetic holistic education includes three sub-missions: (a) reciting to them the verses of Allah; (b) empowering them to develop in a virtuous way; and (c) teaching them the signs of the Qur'an and wisdom.³²

The fourth category of *Maqasid* of the Messenger ﷺ relates to Islamic governance. This group of *Maqasid* includes: (a) enjoining that which is right and forbidding that which is wrong; (b) making lawful good things and prohibiting only the foul; and (c) relieving burdens and liberating from enslavement.³³ Furthermore, the fifth category of *Maqasid* of the Messenger ﷺ relates to other *Ummah* who

²⁴ O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance, and a mercy for believers (10: 57)

²⁵ And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it (5: 48)

²⁶ See: And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe (16:64)

²⁷ Refer to: (But hath made it) straight, to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward (18:2), and also (16:102) and (17: 9)

²⁸ See also (16:64) and (16: 102)

²⁹ See also (17: 82)

³⁰ We sent thee as a mercy for the peoples. (21: 107). Notice that Pickthall translates al-'ālamīn into "peoples", whereas this word can also mean the universe.

³¹ For the Prophetic tasks see: O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk. (5: 67), (14: 1). (33: 45), and (48: 8).

³² Those three dimensions of prophetic holistic education have been mentioned in Quran in four verses: Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise. (2: 129), Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not. (2: 151), see also verses (3: 164) and (62: 2)

³³ He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear (7: 157)

received Messengers or Prophets. This category of *Maqasid* incorporates (a) calling to common grounds, and (b) complementing the virtues of the other *Ummah*.

The main purpose of the Prophet Muhammad's ﷺ *Ummah* as we glean these *Maqasid* from the Qur'an are: (1) to be successors of the Prophet ﷺ, (2) to be witnesses over all mankind, and (3) to bring benefit, mercy and goodness to the world.

The first purpose of the *Ummah* is to be successors of the Prophet ﷺ when the *Ummah* is believed to be his ﷺ *khalifah*. The name *khalifah* was what the first generation of Muslims called their successor who continued to lead the Prophet's ﷺ and the *Ummah's* mission. Many verses of the Qur'an and sayings of the Prophet ﷺ³⁴ assign successorship to every member of Prophet Muhammad's ﷺ *Ummah*, not just those chosen for leadership. The *Ummah* is responsible for being witnesses over all mankind,³⁵ enjoining right conducts and forbidding indecency.³⁶

The second purpose of the *Ummah* is to bear witness over all mankind. As successors of the Prophet ﷺ, the *Ummah* is responsible for providing testimony over mankind which has to be consistent because the same verse that calls upon witnessing, also calls upon belief-based witnessing. To believe in Islam is to enjoin right conduct and forbid indecency foremost for oneself, where one of the most significant definitions of faith (*imān*) is, "Speaking with the tongue, belief of the heart, and acting by the organs of the body." (*qawlun bi-allisān, i'tiqādun wa 'amalun bi-al-janān, wa 'amalun bi al-arkān*).

Accordingly, the third purpose of the *Ummah* is to bring benefit, mercy and goodness as the *Ummah* of Muhammad ﷺ are witnesses over mankind and are also shouldered with setting a beautiful example for all. To set an example from a Qur'anic perspective is to be the best community (Al-'Ubaid, 2000).³⁷ From a Prophetic perspective, to be the best is to be the one that brings the most benefit to others.³⁸

³⁴ Al-Bukhārī narrated that the Prophet PBUH said: Convey from me even an Ayah of the Qur'an. In the same regard, it is narrated from Muslim that the Messenger of Allah PBUH said: "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect"

³⁵ Please refer to the next verses: Thus, We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. (2: 143) And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. (22: 78)

³⁶ Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. (3: 110)

³⁷ See (3:110)

³⁸ It is narrated by al-Albānī, with the degree of ḥasan (verified as good narrations), that the Messenger of Allah PBUH said: "A believer gets along with others and others like to get along with him, there is no good from those do not get along with others, and the best people is the most beneficial for them".

***Maqāsidī*-based Knowledge as an Epistemological Model**

Although *Maqasid* by definition presents a model for striving to achieve the highest objectives of the system of existence as derived from the created signs (*āyāt kawniyyah*) and of the Message system as derived from the spoken signs (*āyāt kawniyyah*), *Maqasid* also implies an epistemological model. The *Maqasid* philosophy proposes its ontological model while providing evidential proof. The evidential basis of the *Maqasid's* ontological model is supported by its epistemological model, namely a signs-based knowledge encompassing purified developmental knowledge.

Signs-based Knowledge

The first feature of the *Maqasid* epistemology is that it is signs-based. This feature designates the *Maqasid* ontology of knowledge where it constitutes the signs. The signs-based knowledge is rooted, at least, in four authentic origins of *Maqasid*. Firstly, in the *Maqasid* of the Prophet ﷺ which is a part of the *Maqasid* of the Message. The *Maqasid* of the Prophet ﷺ, as explained above, has a specific relationship with the *Ummah* which can be titled prophetic holistic education. Prophetic holistic education consists of (1) comprehensively delivering Allah's signs to the *Ummah*, (2) purifying the *Ummah*, and (3) empowering the *Ummah* to learn the signs of the Book and wisdom.³⁹

The signs-based characteristic of the *Maqasid* epistemology is rooted in the basic ontology of the Qur'an as a *composition* of signs (Ahmed, 1979, 158). The fundamental unit of the Qur'an is the *āyah* or verse, which means a sign that results from purposeful contemplation and significance (Ahmed, 1979, 168). Furthermore, the signs-based characteristic is also rooted in the Arabic language as the mode of transmitting Islamic knowledge. The word *'ilm* (evidential-based knowledge) is related to the word *'alāmah*, which means *definite and great sign*. Additionally, these two words are related to *'ālam*, which means the universe that is the main subject of knowledge (Ahmed, 1979, 109).

The signs-based characteristic of Islamic knowledge is supported by a two-fold strategy: the affirmation of signs-based knowledge, and the negation of knowledge sources that are not signs-based. The Qur'an negates at least three kinds of non-signs-based knowledge, namely (1) selfish desires (*al-hawā*),⁴⁰ (2) assumptions (*al-zann*),⁴¹ and (3) imitation for the sake of imitation without

³⁹ Please, refer to the next verses: Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise. (2: 129), Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not. (2: 151), see also (3: 164), and (62: 2)

⁴⁰ See: And if thou shouldst follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting guardian nor helper. (2: 120), also (2: 145) and (7: 175-176).

⁴¹ See: And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree

sufficient evidence (*al-itibā' li al-itibā'*). This last kind of non-signs-based knowledge can be classified Qur'anically into 3 sub-categories: (1) imitation of the arrogant, or in the Qur'anic expression, 'those who see themselves as greater than they are' (*al-mustakbirīn*);⁴² (2) imitation of ancestors (*al-ābā'*);⁴³ and (3) imitation of the majority (*al-akṣariyyah*).⁴⁴

Fundamentally Encompassing Knowledge

The Prophetic *Maqasid* towards the *Ummah* as previously explained means comprehensively delivering Allah's signs. In the Qur'an, the word *sign* is not limited to the spoken sign. When we look at the root of the word 'a-y-y' (the root of the word *āyah*/sign), there are far greater signs than only the Qur'anic verses. Based on this conception of signs, one of the Prophet's ﷺ ways is to communicate the signs that demonstrate Allah's most beautiful and perfect names and attributes, whether those signs pertain to natural, psychological, social and man-made environments, or to the spoken verses of Qur'an. In the Qur'an there are at least seven aspects of signs integration.

The first aspect of signs integration in the Qur'an is between sources of signs, namely (1) Revelation—the spoken signs (*al-Wahīy*), (2) the horizons—the created signs (*al-āfāq*), and (3) the psycho-social environment (*al-anfus*), where both the previous categories of signs operate through teaching and learning to give the individual comprehension of the Truth, and comprehension of the consequential obligations of the Truth. The second aspect of signs in the Qur'an is the integration and differentiation between the human means of processing the signs, namely between (1) hearing (*al-sam'*), the signs that are spoken or witnessed audibly, (2) vision (*al-baṣar*), the signs that are witnessed visually, and (3) the heart (*al-qalb*), the core processor of signs which filters them in two directions, differentiation and integration.⁴⁵ The third aspect of signs integration in the

concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain. (4: 157), as well as (45: 24) and (53: 28)

⁴² Please refer to next verses: (On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them. (2: 166) as well as (14: 21) and (40: 47)

⁴³ See: Come unto that which Allah hath revealed and unto the messenger, they say: Enough for us is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever, and no guidance? (5: 104), They who are idolaters will say: Had Allah willed, we had not ascribed (unto Him) partners neither had our fathers, nor had we forbidden aught ... Say: Have ye any knowledge that ye can adduce for Us? Lo! ye follow naught but an opinion, Lo! ye do but guess (6: 148).

⁴⁴ Please refer to the next verses: If thou obeyedst most of those on earth they would mislead thee far from Allah's way. They follow naught but an opinion, and they do but guess. (6: 116), (10: 36), (7: 187) and (30: 6).

⁴⁵ We can induce those two directions from integrating our comprehension of the next two groups of verses: (1) Differentiation group which were indicated by the word *fiqh* and its derivations: Already have We urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle - nay, but they are worse! These are the neglectful. (7: 179), They are content that they should be with the useless and their hearts are sealed, so that they apprehend not. (9: 87), (2) Integration group, which indicated by the word 'aql and its derivations: Have they not travelled in

Qur'an is between themes of knowledge - natural, psychological, social and man-made. In addition, the fourth aspect is between the signs coming from the witnessed (*shahadah*) and unseen (*ghaib*) realms. The fifth aspect of signs is the integration process between the signs actors.

The sixth and the most significant aspect of signs processing integration in the Qur'an is between seven cognitive processes. Three of these are connected to the process of differentiation: (i) purposeful contemplation (*al-naẓar*), (ii) thought (*al-tafakkur*), and (iii) in-depth understanding using aids (*al-tafaqquh*). Four of them are connected to the process of integration: (iv) remembering or connecting the present to the past (*al-taẓakkur*), (v) drawing conclusions for the present and future based on contemplation (*al-tadabbur*),⁴⁶ (vi) connecting all these operations to construct a radical and comprehensive construction of the Truth (*al-ta'aqqul*),⁴⁷ and (vii) encompassing, by connecting the results of all previous processes of particular facts to the greatest Truth (*al-iḥāṭah*).⁴⁸

The seventh and last aspect of the signs integration based on the Qur'an is between the three fruits of processing signs, thereby constructing knowledge namely: (1) internal peace as a result of assured belief, which is an action of the heart (*al-imān*); (2) knowledge of discourse, an action of the tongue (*al-qawl*); and (3) the implementation of knowledge, the action of the hands (*al-fi'l*).⁴⁹ The integration between discourse and practice makes the *Maqāṣidī* epistemology more responsible and closes the gap between facts (what is) and values (what ought to be), where the widening gap between them has resulted in major inconsistencies and crises in modernity (Hallaq, 2013).

Developmentally Purified Knowledge

Acquiring knowledge in Islam from Qur'anic perspective is an eternal process and the self is always in need of purification. The verb *zakā* in Arabic has two correlated meanings, to grow and to purify (Ahmed, 1979, 17), which are two complementary processes. Growing sustainably requires purification or *tazkiyah*

the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind. (22: 46)

⁴⁶ It indicates the back part of, or the consequences, or the implication of something, as well as the process of using all those meanings in *tadbīr*, which means directing/ managing the course or the ordinance of something. We can see those meanings in Quran in the next verses: O ye who believe! When ye meet those who disbelieve in battle, turn not your backs (*al-adbar*) to them. (8: 15), Will they then not meditate (*yatadabbarun*) on the Qur'an, or are there locks on the hearts? (47: 24)

⁴⁷ Connecting signs represents maqasidi cognitive process, see verses: And We said: Smite him with some of it. Thus, Allah bringeth the dead to life and showeth you His portents so that ye may understand. (2: 73), (2: 242) and (24: 61)

⁴⁸ Encompassing signs represents maqasidi cognitive process, because God criticizes whom do not do it, please, see for instance: Nay, but they denied that, the knowledge (signs) whereof they could not compass, and whereof the interpretation (in events) hath not yet come unto them. Even so did those before them deny. Then see what the consequence was for the wrong doers! (10: 39)

⁴⁹ We can differentiate this type of integration by understanding of those verses: ... They speak with their tongues that which is not in their hearts. Say: Who can avail you aught against Allah, if He intend you hurt or intend you profit? Nay, but Allah is ever Aware of what ye do. (48: 11) and: It is most hateful in the sight of Allah that ye say that which ye do not. (61: 3)

that represents an ontological function within the philosophy of *Maqasid* and refers to the ideal relationship between the human being and his psychological environment, as mentioned earlier under the section on the specific purposes of human creation.⁵⁰ As stated in the Qur'an, besides being an ontological function it is a fundamental epistemological one, based on the Prophetic holistic education which constitutes the highest objectives of the Messenger ﷺ to his *Ummah*. This feature finds its root in the seventh aspect of knowledge integration in the Qur'an, namely the integration between the fruits of knowledge.

Signs-based Knowledge and its Implications

Education in the Muslim world requires reforms to revitalize and attain the objectives of the Shari'ah. In this spirit of *tazkiyah*, it is necessary to establish a constructive dialogue between the *Maqasid* of Revelation, as a philosophy of Islamic education, and our standard system of education especially the curriculum standards. The dialogue is also an obligation of the Muslims in the spirit of *tazkiyah*, *khilāfah*, *tanwir* and *shahadah* (serving as witnesses), as mentioned previously in the sections on *Maqasid* of creation and *Maqasid* of the Message.

We may say that the fundamental issue of the current curriculum standards is particularly related to the standards of competency and students' identity-reductive constructions. What is the identity of the students whom we hope to develop through the education system's curriculum? For those who normally develop the standards of competency, students or our children are usually considered as citizens, community members and prospective workers. Sometimes students have the identity of being a servant of the Almighty, mentioned always in general competence and core competence, but rarely embodied in the basic competence of the curriculum. Such identity formulas are reductive, ignoring the most important aspects of our students' identity.

The three identity elements mentioned above are not sufficient to achieve the aim of education that encompasses all aspects of life. From the perspective of the *Maqasid* philosophy, to ensure the *Maqasid*-based education is necessary for civilizational purposes, students must be given consideration at least as (1) students of God Almighty and His creation (*muta'allim* role in the macro-ontology trilogy), (2) servants of God Almighty (the role of *ibadah* and *tawhid* of Allah SWT), (3) stewards of the natural environment (role of *'imārah*), (4) developers and purifiers of the psychological environment (role of *tazkiyah*), (5) advocates for social welfare (*khilāfah* role), (6) inventors and users of the man-made environment according to the *Maqasid* (dealing with technology in a way that serves the highest objectives of the *Shariah*), (7) transmitters of the Qur'an (the *tanwir* of the Prophet ﷺ), (8) active-consistent witnesses of civilization (role of *shahadah*), (9) excellent role models, embodying the example of providing the greatest benefits to mankind (the third purpose of *Maqasid* of the *Ummah*), (10) unifiers of mankind based on

⁵⁰ See Verses: (87: 14) and (91: 9).

the truth and the common good (the role of common grounds within the *Maqasid* of the Prophet ﷺ), so that the student ultimately becomes (11) a source of mercy for the universe (*rahmatan lil'alam*).

As shown above, acquiring knowledge and understanding either from God Almighty through His spoken signs (the verses of the Qur'an) or from the signs of His creation is the first of many competencies in a *Maqasid*-based education system. Taking into consideration the complete philosophical system of *Maqasid*—ontologically and epistemologically—we may advance a general methodology for signs-based research relying on *Maqasid*, which can stand as a seminal standard in this regard.

Educational Implications of the Maqasidi Method

The suggested methodology consists of three interconnected components: (1) devising the truth about any given phenomenon or problem (*binā' al-ḥaqīqah*);⁵¹ (2) devising the righteous obligations resulting from knowing that ḥaqīqah (*binā' al-ḥaqq*);⁵² and (3) devising the steps towards enriching, developing and purifying the individual's character (*binā' an-nafs al-muzakkah*). Each step and tasks within these three are interdependent, and some steps within *binā' al-ḥaqīqah* may have the characteristics of *binā' al-ḥaqq* and vice versa.⁵³ Many steps pertaining to *binā' al-ḥaqīqah* depend on the steps of *binā' al-ḥaqq* and vice versa. *Binā' al-ḥaqīqah* may be carried out through several interconnected steps including *taqṣīd* through which researchers must make their research purposeful by following some interdependent tasks.⁵⁴

The first of these tasks is establishing good intentions (*niyyah ḥasanah*) which involves recalling and internalizing as much as possible the beneficial results of the intended research from the perspective of the *Maqasid* philosophy, especially as a form of worshipping the Almighty, caretaking the environment, purifying one's self, serving as a *Khalīfah* of God in the social environment, utilizing natural resources and serving as witnesses before God to all mankind. Devising one's intentions is not done in a single sweeping step but is interdependent on the following steps, and even becomes clearer and more comprehensible throughout the research process.

⁵¹ Based on the primary role of human as *muta'allim*, and on the fundamental value of *al-ḥaqq* as means 'truth'.

⁵² Based on the *ḥikmah* orientation of the maqasidi epistemology, and on the fundamental value of *al-ḥaqq* as means 'truth-based right and obligation'.

⁵³ Like *taqṣīd*, especially the task of *niyyah ḥasanah* that has the characteristic of *binā' al-ḥaqq*, because it is oriented towards Almighty God and the tetralogy of maqasidi macro-ontology, but, in the same time, it constitutes *ḥaqīqah* (truth) about the researcher purposes!

⁵⁴ Making research process purposeful may be carried out in some senses: (1) purposeful in sense of its terminal (research outputs), (2) purposeful in sense of the researcher intentions (research significance to its environmental complex, research outcome), (3) purposeful in sense of standards of the research process (epistemological and methodological values that guarantee that the research process will end up with its output and outcome).

The second task for *taqsīd* is recalling and internalizing the philosophy of *Maqasid* particularly pertaining to integrating the epistemological principles—signs-based, radical-encompassing, *tazkiyah*, Arabic-conception and *hikmah*—whereas these principles constitute the methodological foundation for everything that follows. Thirdly, devising the *fiqh al-mazāhir* is another crucial element which expounds on the consequences of the research problem based on a sound empirical initial study or literature review, taking into consideration the epistemological principles of *Maqasid*. For example, if we are going to study poverty among fishermen in a certain area, before we refine the research problem by identifying the exact community, area and a defined set of variables, we need to have a sound understanding of the manifestations and consequences of that poverty in order to estimate its effects on the community and later evaluate the feasibility of the research.

The fourth element is devising the *iṭār nazarī ‘ām* which is the initial theoretical model of the phenomenon under scrutiny by identifying its connections, ontologically (*taṣawwur*) and axiologically (*taṣarruf*), within the overall philosophical system of *Maqasid*. This model allows the researcher to depict phenomena from a *Maqasid* perspective, and to exercise caution towards biases within the literature and theoretical frameworks.⁵⁵ Fifthly, devising the *fiqh al-ma’ālāt*⁵⁶ is another important component for *taqsīd* by expounding on the possible consequences of the problem if there is no intervention, based on its *fiqh al-mazāhir* and *iṭār nazarī*.

The next element is devising the *fiqh awlawyyāt al-baḥs*, which is expounding on the research priorities within a particular discipline and environment, whether it is natural, psycho-social or man-made environment, as shown in the macro-ontology of *Maqasid* to demonstrate that the intended research provides a critical intervention within the particular field, as compared with other possible interventions.⁵⁷ Finally, the researcher needs to devise a research plan

⁵⁵ One may feel worried about ‘risks of partiality’ as we suggest building an initial ideal model of a given phenomenon based on maqasidi philosophy, before getting involved in the research process. Such worries will be calmed soon as we explain the next steps, especially those of *fahm*, *tafahhum* and *tafāhum*, where maqasid methodology, that is based on integrated and encompassing signs, suggests understanding the phenomenon in itself as a system, in its environment as a system, and even co-understanding between the research’s initial model and the model resulted from *fahm*, *tafahhum* and *tafāhum*. Meanwhile, having that initial model is of vital significance for the maqasidi approach, to help the researcher to frame the phenomenon within the most-needed frames (*ḍarūriyyāt*), focus on the necessary aspects of the phenomenon and to take clear biases towards its complex net of relations, in accordance with maqasidi value system that is mainly evident-based, systematic, yet committed to moral choices.

⁵⁶ Realizing the cognition process of *tadabbur*, and the maqasidi idea as ‘terminal’.

⁵⁷ Based on the maqasidi applied axiology scale of priorities (*ḍarūriyyāt*, *hājiiyyāt*, and *taḥsīniyyāt*)

known as *minhāj al-bahs* that achieves the purpose of the research within the framework of *Maqasid*.⁵⁸

Based on the *Maqasidi* epistemological method, the standards of education include three interconnected processes: (1) imparting knowledge of God and His signs (*tilawat al-ayat*); (2) cultivating, developing and purifying the psychological environment of the student (*tazkiyah*); and (3) teaching and training students to apply the knowledge of God as He wishes for His beloved servants (*hikmah*). The current curriculum is neither centered on the signs of God nor student development. In our opinion, the curriculum is not concentrated on students as it currently focuses on core competencies which are formulated by the government and endorsed by the legislative council. Core competencies represent the biases of the dictates of the government, and they do not represent the fundamental needs of students nor parents, nor do they cultivate Muslim hearts in learners as per the Holy Qur'an. To create a systematic curriculum based on the signs of God, the following steps are needed:

1. Constructing theoretical models and adopting the appropriate attitude towards the educational field, phenomenon or research problem at hand, based on the outlook of the Revelation (being the *Maqāsidī* model) which reflects the integral understanding of the Almighty's spoken verses (*ayat kauliah*) under the supervision of the epistemological principles of the Qur'an (verified signs-based, systematic, *tazkiyah*, Arabic conception and wisdom oriented).
2. Constructing theoretical models and adopting the appropriate attitude of the field, phenomenon or research problem at hand based on the literature of the subject, reflecting the integral understanding of the signs found in the Almighty's creation under the supervision of the epistemological principles of the Qur'an (verified signs-based, systematic, *tazkiyah*, Arabic conception and wisdom oriented).
3. Putting the theoretical models in dialogue under the supervision of the Qur'anic epistemology, so that a new model will emerge that reflects differentiated and integrated knowledge.

These three steps, in our opinion, also fall within the standard elements of the curriculum content as well as being of systematic process standard.

Conclusion

In order to realize the goals of any policy for social and civilizational development in Muslim societies, it is essential to integrate the principles of development into the educational system. In this context, education should focus on developing the capacity of citizens to compete in global domains to achieve worldly objectives and

⁵⁸ The maqasidi based method has also some other complementary aspects that elementary to realizing the research purpose such *Tawṣīq*, *Fahm*, *Tafahhum*: *TafāhumBinā' al-Ḥaqq*, *Taqyīm:Al-Taḥsīn*, *Taqwīm*, *Taṭbīq*, *Tafhīm*, *Taṭwīr* etc.

those of the hereafter. Islam represents a complex yet inspiring philosophy of education whereby meaningfulness and success rely on the development and acquisition of knowledge, morals and good deeds, as instructed by the Prophets and Messengers of God. This paper offers an overview of the *Maqasid* (highest objectives) of the Qur'an as a system which summons the main elements of a developmental philosophy. In light of that, this paper proposes some educational implementations based on the *Maqasid* approach and philosophy to advance the discourse on *Maqasid*-based education and methodology in order to realize the higher objectives of the Revelation. In short, the research proposes some recommendations to reform education based on the *Maqasid* methodology and approach to attain development and success in this world and the hereafter. Firstly, we should comprehend the meaning of education, its objectives and contexts especially from a philosophical perspective that reflects and exceeds the human-reality dialectic. Secondly, as people of the *khilāfah*, we should extract a philosophy of development and education from the Qur'an and its *Maqasid*. Thirdly, we must utilize that knowledge and include the derived standards arising from that specific philosophy into the education system and policies. Moreover, the *Maqasid*-based education, methodology and Islamic philosophy should go through a continuous empirical assessment to comprehend their efficacy in everyday life within our schools and universities. Additionally, in order to achieve the objectives of education and knowledge, *Maqasid* offers a cohesive network of relations among several elements such as *'ibādah*, *'imārah*, *tazkiyah*, *khilāfah* and *istikhdām maqasidī* as well as others. Finally, this study proposes the applications of *Maqasidī*-based thought incorporating methods and knowledge through which standards of competencies and content are defined based on the *Maqasid* ontological and epistemological paradigm.

Reference

- Ahmed, I. (1979). *Mu'jam Maqayis al-Lughah*. Damascus: Dar al-Fikr.
- Al-'Alim, Y. (1994). *Al-Maqasid Al-'Ammā li Al-Shari'ah Al-Islamiyyah*. Dar al-Alamiyyah lil Kitab al-Islami.
- Al-Albani, M.N.A.D. (198). *Silsilat al-Ahadith Assahihah* [Authentic Sayings of Muhammad]. Kuwait City: al-Dar al-Salafiyyah.
- Al-Albani, M.N.A.D. (1992). *Silsilat Al-Ahadith al-Daifa wa-l-Mawdu a wa-Atharuha Al-Sayyi fi Al-Umma*. Riyadh: Maktabat Al-Maarif.
- Al-Bukhari, M. (1978). *Sahih al-Bukhari*. Mecca: Dar al-Hadith.
- Al-'Izz Ibn abd al-Salam, (n.d), *Qawa'id al-Ahkam fi Islah an-Anam*, vol.1, Damascus Dar al-Qalam.
- Al-'Ubaid, A. i. (2000). *Jam' Al-Qurān Al-Karīm Hifẓan Wa Kitābatan*. Riyadh: Majma' al-Malik Fahd li Tib'at al Mushaf al-Syarif.
- Agustiansyah, A. (2018). Resistensi Penegakan Syariat Islam di Aceh Tenggara. *Journal of Contemporary Islam and Muslim Societies*, 1(2), 187-219.

- Az-Zarkasyi, M. i. (2006). *Al-Burhan Fi 'Ulum Al-Quran*. Cairo: Dar al-Hadith.
- Bakr bin Abdullah, A.Z. (1996). *Fiqh al-Nawazil*. Lebanon: Mu'assasat al-Risalah.
- Datta, A., Jones, H., Febriany, V., Harris, D., Dewi, R. K., Wild, L., & Young, J. (2011). The Political Economy of Policy-making in Indonesia. *Overseas Development Institute (ODI), London, UK*.
- Fauzi, A., & Oxtavianus, A. (2014). Pengukuran Pembangunan Berkelanjutan di Indonesia. *Mimbar: Jurnal Sosial dan Pembangunan* , 30 (1), 42-52.
- Hallaq, W. B. (2013). *The Impossible State: Islam, Politics, and Modernity's Moral Predicament*. New York: Columbia University Press.
- Ibn Fāris Ahmed, (1979). *Mu'jam Maqāyīs al-Lughah*. Damascus: Dār al-Fikr
- Martin, HP, & Schumann, H. (1999). The Globalization Trap. *Assault to Democracy and Wellbeing*, Bucureşti: Economic Publishing.
- Moneim, A.A. (2018). Towards Islamic Maqāṣidī Education Philosophy for Sustainable Development: Qur'anic Perspective with Special Attention to Indonesia. *Millah: Jurnal Studi Agama* , 17 (2), 221-266.
- Oxfam, G. B. (2015). Wealth: Having it all and wanting more. *Oxfam Issue Briefing*, (January).
- Pickthall, M. (2005). *The Qur'an Translated*. Washington: ICSFP.
- Yusuf al-'Alim (1994), *Al-Maqasid al-'Ammah li al-Shari'ah al-Islamiyyah*, Riyadh: al-Dar al-Alamiyyah lil Kitab al-Islami.
- The Ministry of Awqaf and Islamic Affairs. (1983). Al-Mawsu'ah Al-Fiqhiyah. In The Ministry of Awqaf and Islamic Affairs, *Encyclopedia of Fiqh*. Kuwait: Ministry of Awqaf.

----- *This Page Intentionally Left Blank* -----