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**REALIZING MAQASID AL SHARIAH IN ISLAMIC FINANCIAL PLANNING**

**Abstract**

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Maqasid Al Shariah is the guiding principle in determining any Islamic laws that widely used in areas revolving around Muslim's way of life. The major objective of Shariah is to achieve maslahah and to uphold the interest of the public at large in this world and the hereafter. It deals with the prioritization in Islam in safeguarding the purity of religion, mental, life, property and offspring of mankind. In facing or solving current issues either directly or indirectly touching the aspects of social, economics, politics and finance, the application of Maqasid Al Shariah is an important element that needs to be incorporated by most Muslim. This paper will cover the definition, objective, classification of Maqasid Al Shariah. It will examine the ways of realizing the noble objectives of Shariah in all aspects of wealth planning i.e wealth creation, wealth generation, wealth purification, wealth protection and wealth distribution. It will also be looking at the implementation of these scopes in the current practice in Malaysia. Understanding or application of this principle is not to determine what is "halal" and what is "haram" but to ultimately achieve al fahlah – to be successful in this life and the hereafter.

**Objectives of the Research**

To understand the concept of MAQASID AL SHARIAH and the application towards Islamic Financial Planning in Malaysia from the aspects of:

- Definition of the concept
- Objective of the concept
- Classification of the concept
- Current Practice of Islamic Financial Planning in Malaysia
- Application of the concept in Financial Need Analysis Process

**Key words:** Maqasid Al Shariah, Daruriyyat, Hajjiyat, Tahsiniyyat, Islamic Financial Planning, Wealth and financial need Analysis Process.

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## INTRODUCTION

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When people talk about the reasoning and rationale of certain action in Islam, for example paying of zakah or prohibition of riba, most of the answers to the rational justifications are provided by “*Maqasid al Shariah*” i.e the goals and the objectives of the Islamic rulings. Every ruling comes with a purpose. In paying of zakat, the goal is to purify or to cleanse one’s wealth and the rationale of it is to distribute wealth to others.

Indeed, maqasid al-Shariah reflects the holistic view of Islam which has to be looked at as a whole and not in parts as Islam is a complete and integrated code of life. At all times, its goal encompasses the individual and society; for the good in this world and the Hereafter.

### 1.0 DEFINITION OF MAQASID AL SHARIAH

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The term “*Maqsid*” (plural : Maqasid) refers to a purpose, objective, principle, intent, goal. Maqasid include the wisdoms behind rulings, the objectives of certain actions and the good ends to achieve certain means. As for the term “*Shariah*”, some scholars define the word as following strictly the injunctions of Allah or the way of Islam (din). It contains law, rules, regulations, commands, obligations, principal, ideology, faith and behavior aiming to protect the interest of human life in all aspects and in all segments of life on earth.

Many jurists have tried to explain the aims and the objectives of Shariah upon which it is established. Among these the outstanding figures are the Malikite Abu Ishaq al-Shatibi, the Shafite al-‘Izz ibn ‘Abd al-salam, and the Hanbalite Ibn Qayyim al Jawziyyah. According to Imam Al Ghazali “*The objectives of the Shariah is to promise the well-being of all mankind, which lies in safeguarding their faith (din), their human self(nafs), their intellect(‘aql), their posterity (nasl) and their wealth (mal). Whatever ensures the safeguard of these five serves public interest and is desirable.*” (Chapra 2000a, p 118).

Al –Shatibi approves al-Ghazali’s list and sequence, hereby indicating that they are the most preferable in terms of their harmony with essence of Shariah.

### 2.0 OBJECTIVES OF MAQASID AL SHARIAH

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The concept of compassion and guidance are part of Shariah’s objectives which are declared in the Quran, “*We have not sent you but a mercy to the world*”- (21:107) and “*A healing to the (spiritual) ailment of the hearts, guidance and mercy for the believers (and mankind)*” – (10:57). It seeks to establish justice, eliminate prejudice and alleviate hardship. It promotes cooperation and mutual support within the family and society at large. This ensues the preservation of public interest (maslahah) as the objective of the Shariah which Islamic scholars considered that all the intents and purposes synonymous with compassion. Shariah identifies three areas which constitute the component part of Rahman, namely; promoting maslahah to people, educating individual<sup>1</sup> and establishing justice.

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<sup>1</sup> Muhammad Hashim Kamali, *Principles of Islamic Jurisprudence*, p 334

The objectives and the rationale of the Shariah in promoting *maslahah* (benefits) to the people, concerning to their affairs both in this world and the hereafter. Also it aims at preventing people against *mafsadah* eg: corruption and evil. This statement can be illustrated from the following verse: “*And perform al salat. Verily, al salat prevents from al-fahsha (ie great sins of every kind, unlawful sexual intercourse, etc) and al-munkar (ie disbelief, polytheism and every kind of evil wicked deeds, etc)..* – (Al Ankabut:45). ***Please refer to diagram below for the explanation of maslahah and mafsadah.***

It shows that the rational objective of prayer is to act as a shield for those who perform it as a protection for the believers from committing all kinds of evil. Every ruling in Shariah comes with reasoning and with a purpose, which is to protect and preserve public interests (*maslahah*) in all aspects and segments of life.<sup>2</sup> It is to be noted that in an event there are conflicts arise between promoting benefit and prevention of evil and none appears to be preferable, then prevention of evil takes priority over the realization of benefit.<sup>3</sup>

Educating individuals is also an important objective of Shariah in order to inspire them with faith and *taqwa* in achieving social goals. A trustworthy and righteous individual can become an agent of benefit to others and carrier of the injunctions of Shariah related to *ibadah*, *muamalah*<sup>4</sup> and *jinayah*<sup>5</sup>. And the last objective of the Shariah is in the social sphere, i.e upholding the principle of justice or ‘*adl*. It is to establish a balance by way of fulfilling rights and obligations and by eliminating excess and disparity in all spheres of life which include individual justice, social justice and international justice regardless in dealing with friends or foes, Muslim or non-Muslim, personal or public. (Akram, pg 33). Evil conducts and crimes are reprimanded and punished to prevent injustice as it is unacceptable and contradicts with the teaching of Quran and the objective of the Shariah.

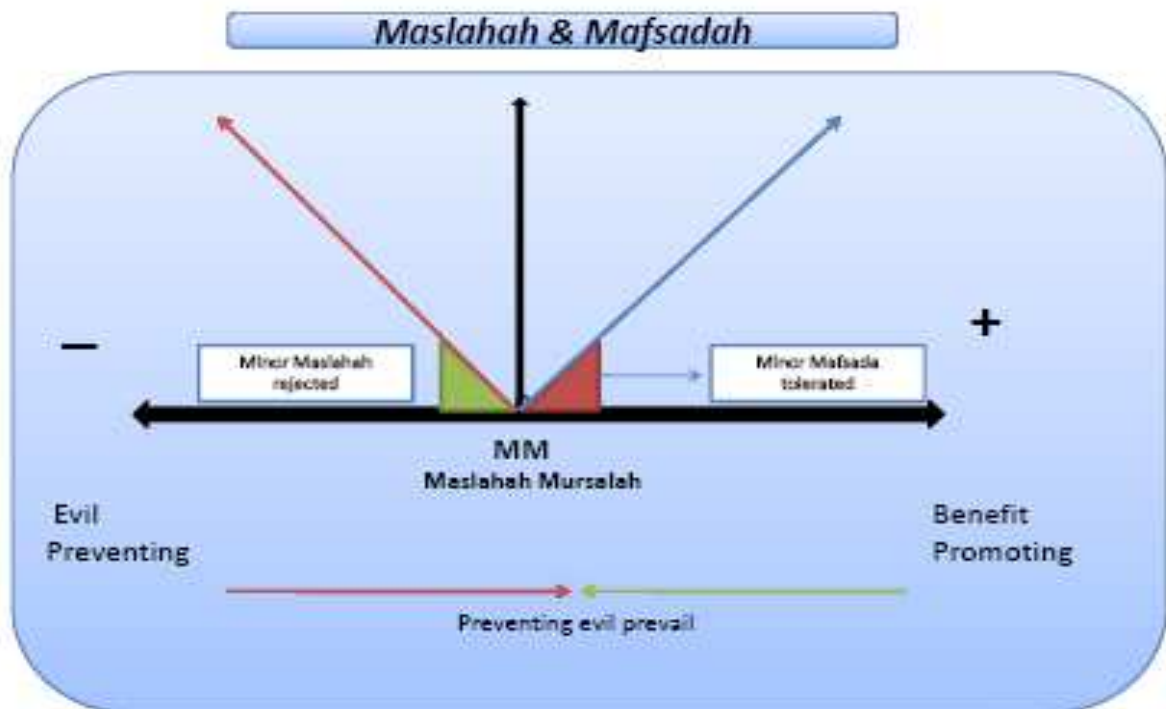
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<sup>2</sup> Ibn al-Subki, *Al-Ibhaj*, 3/52; Al-Shatibi, *Al-Muwafaqat*, 2/2

<sup>3</sup> Cf. Yusof al-Qardawi, *al-Madkhal li Dirasat al-Shariah al-Islamiyyah* (Cairo: Maktabah Wahbah, 1411/1990) 70-71

<sup>4</sup> The injunctions of Shariah governing the relationship between man and man and other creatures of Allah

<sup>5</sup> The injunctions of Shariah related to criminal matters



*Source: Dr Ahcene Lahsasna – Lecture on Maqasid al Shariah*

### 3.0 CLASSIFICATION OF MAQASID AL SHARIAH

The objectives of Shariah can be divided into three levels of necessities:



Essentials (Daruriyyat)



Complementary (Hajiyyat)

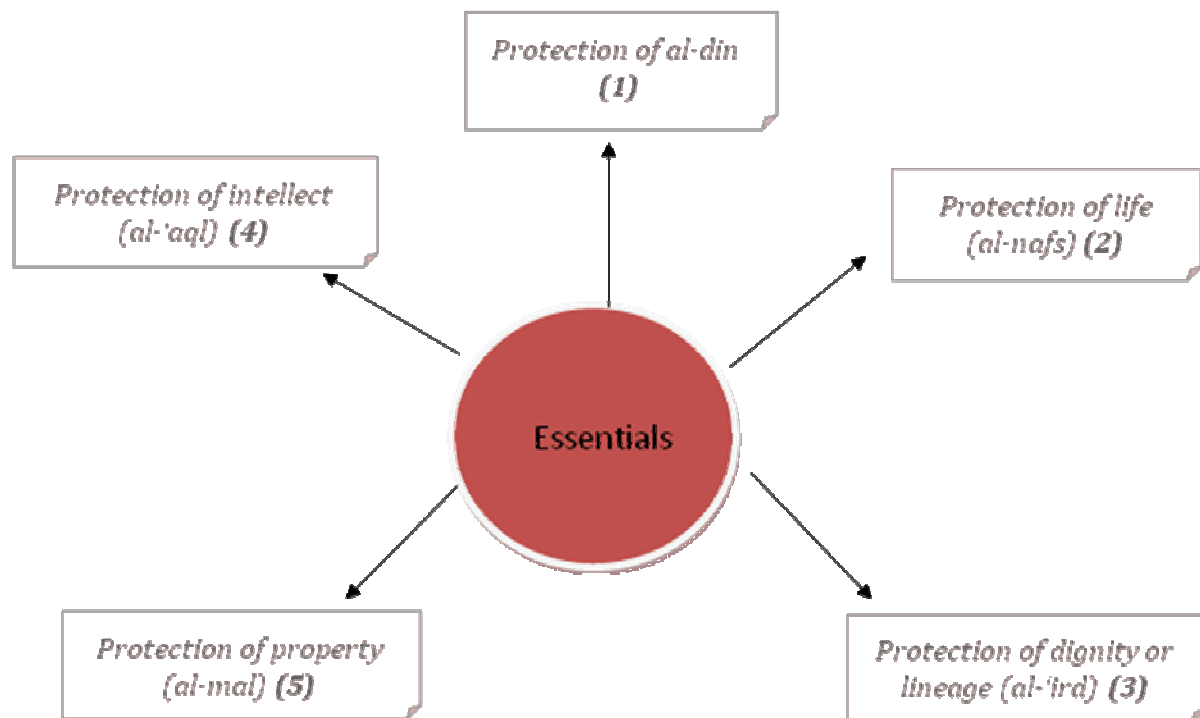


Embellishment (Tahsiniyyat)

#### 3.1 The Essentials (Al-Daruriyyat)

The essentials are the matters that are needed and considered as basic for the establishment of welfare in this world and the world hereafter, in the sense that if they are neglected, the whole

society will be in disorder and there will be disruption to the functionality of the society which will lead to total collapse. Hence, an obvious loss (*al-khursan al-mubin*) in the hereafter. The essential interests necessary to human life are enumerated at five, namely:



The protection of the five values are essential to ensure normal order in society as well as to the survival and spiritual well-being of individuals, so much so that necessary measures are needed to remove all the obstacles that will obstruct the realization of these values. The Shariah seeks to protect and promote these values and validated measures for their preservation and advancement. A guiding principle has been enacted to ensure the values are protected.

### 3.1.1 Protection of Al-Din<sup>6</sup>

Al-Din is a comprehensive way of life of a Muslim person which is guided by the teaching of Quran and Sunnah. It is the most important values that must be protected at personal level and also at others such as at the public and regulator's level. Shahadah, salah, zakah, fasting and hajj are the elements to be observed at personal level to increase the iman of a person, which will protect the person from committing sin and indulging in any action that will obliterate his *din*. At a wider scope, Allah has enacted the law of Jihad and commanded that Muslims to defend their faith particularly if they are attacked by the enemy of Islam. (*Were mentioned in the Al-Baqarah: 190 and Al-Taubah: 36*) This is because, if the *din* is not protected, then it will definitely lead to an evil and destruction of the religion.

<sup>6</sup> Al-din is a comprehensive way of life which is guided by the teaching of Quran and Sunnah

### **3.1.2 Protection of Life (al-Nafs)**

Protecting one's life is important and obligatory to each and every individual and societies regardless of his/her status, race, and religion. The Shariah has enacted severe punishment in order to protect life. Law of Equality in punishment or *Qisas* had been implemented to give punishment for those who kill innocent human being. Such punishment will deter others from committing this crime and also making sure fairness prevail to the inflicted family.

### **3.1.3 Protection of Dignity or Lineage (al-'Ird)**

Dignity is one of the important values that need to be protected. It includes the protection of individual rights to privacy and not exposing or accusing of others of misbehaviors. And also, ensuring the relationship between men and women are guarded to prohibit any immoral behaviors. Family Law has been enacted to protect the dignity of mankind. For example, severe punishment has been imposed for those who commit adultery, for a married person the punishment is stoning to death. This is to prevent social problems from spreading which will jeopardize the society as a whole.

### **3.1.4 Protection of the Intellect or Mind (Al-'Aql)**

Al-Aql is a great gift given by Allah to mankind and it differentiates man from animals. Using the 'aql for the benefit of all by expressing views and opinions that conform to Shariah to serve the interest of Islam and Muslims. Protection of the mind requires safeguarding it from anything that might harm the ability and function of the brain, for example consumption of liquor or drugs that will disrupt the function of the brain. Punishment has been imposed to prevent the spread of the habit and to deter others from doing the same mistake.

### **3.1.5 Protection of Property (al-Mal)<sup>7</sup>**

Property is wealth and acquiring them has become the necessities of mankind. Islam encourages the Muslim to acquire properties justly but has enacted punishment for those who acquire the property unlawfully (of others without legitimate reasons and without proper contract). Among the punishment includes chopping off the hand of a thief for those who steal the properties of

others. And for those who steals from the orphans, the Quran has warned "*Verily, those who unjustly eat up the property of orphans, they eat up a fire into their bellies, and they will be burnt in the blazing Fire!*" – *An Nisa: 10*. Accumulating wealth has to be through halal transaction and Shariah has provided guidelines to ensure that the financial activities are conducted in a lawful manner.

## **3.2 The Complementary (al-Hajjiyat)**

In Islam, removing severity and hardship of individuals and community are considered as the aims of Shariah. This is to ensure that people have smooth life and there will be no disruption to their normal life. A great deal of *rukhsas*<sup>8</sup> that the Shariah has granted in regards to ibadah, for the travelers and the sick, they are allowed to perform jamak and qasar. In muamalat, contract

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<sup>7</sup> Ibid, vol. 2, p. 10

<sup>8</sup> Concessions/legal excuses

such as bai salam, ijarah are validated, and all these are to facilitate the life of mankind in this world.

A definition provided by Ibn Ashur about *hayjiyyat* is that: “it consists of what is needed by the community for the achievement of its interest and the proper functioning of its affairs. If it is neglected, the social order will not actually collapse but will not function well. Likewise, it is not on the level of what is indispensable (*daruri*).

### **3.3     *The Embellishments (al-Tahsiniyyat)***

The embellishments refer to interests which provide improvement in the society and lead to a better life. The Shariah encourages cleanliness of body and attire for purpose of prayer, giving charity and avoiding extravagance, and in ibadat, it recommends supererogatory prayers. The purpose of all these are the attainment of beauty and perfection in all areas of human conduct. However, without these luxuries the society will still function and normal life process will not be interrupted. The examples of this category are: voluntary (*sadaqah*), and ethical and moral rules, and others.

Al Ghazali defined the complementary by saying: “They function as embellishing elements facilitating the achievement of the virtues and fine ways in manners and dealings”.

According to Ibn Ashur, the complementary comprises what leads to the perfection of the community’s condition and social order so that it leads a peaceful life and acquires the splendor and beauty of human society in sight of the other nations”.



#### **4.0 ISLAMIC FINANCIAL PLANNING – CURRENT PRACTISE IN MALAYSIA**

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Islamic Financial Planning is a new concept being introduced in Malaysia beginning 2001 by the group effort of Shariah advisors and practitioners. It came about due to the growing awareness of the need for intermediaries due to proliferation of Islamic Financial Services and the greater demand from public for alternative on conventional products.

Financial planning is define as an effort to render professional service to individuals, their families and their businesses, to provide impartial assistance in analyzing and organizing financial affairs in order to achieve financial and lifestyle goals. It would involve the process of determining life goals, gathering relevant financial information, examining current financial status and later proposing a strategy and plan to handle the current situation.

However, Islamic Financial Planning is a process whereby a holistic plan is develop to accomplish the financial objectives and goals of an individual that conform to Shariah. The crux of an Islamic financial planning practice is the planning itself whereby the planners need to analyze, organize and implement the financial affairs of clients with the objectives to achieve Al-Falah and Hayatan Toyibba. Being attributed by Shariah, the drawing up of the financial plan should be embedded with Islamic values and principles.

Planning for one's life whether for material gains or spiritual is considered as an Ibadah in Islam. A similitude of this is revealed in the Quran, in the story of Yusof, the Quran relates a fifteen-year economic plan that was put in action in facing a potential economic crisis and thwart disaster thus, *"Ye shall sow seven years as usual, but that which ye reap, leave it in the ear, all save a little which ye eat. Then after that will come seven hard years which will devour all that ye have prepared for them, save a little of that which ye have stored. Then, after that, will come a year when the people will have plenteous crops and when they will press (wine and oil)."* It was the planning and storage of wheat and the keeping of fine seeds and good stalks of wheat that kept the country going during the seven-year drought leading to the abundant harvest in the fifteenth year. The keeping of good 'stalks' of wheat can be likened to the keeping of good 'stocks' with strong 'fundamentals'. The 'value' seeds and stalks were 'preserved' in the first and second seven-year cycle and 'reinvested' to generate the abundant returns in the fifteenth year.

This ayat shows that we need to work in order to earn, to spend wisely what is being earned and finally to save some for future. Planning is a continuous and life long process and not an ad-hoc affair. Muslims are encourage to plan for their life and put efforts to achieve the goal setting then ask help from Allah. The final stage is tawakal for what the result will be and takes it as the destiny bestows by Allah.

In Islam, financial planning is not just merely a process of acquisition and accumulating wealth but it has a broad definition which relates to the concept of vicegerent (*khalifa*). Allah has given His "bounties" to all mankind, an as a trustee man has to administer this trust properly. Earning and spending should be in compliance with His covenants.

Allah affirms:

*'For Allah is He Who Gives (all) sustenance.....  
(Al-Dhariyat 51:58)*

The concept of Allah's bounty is considered very important in Islam as a good Muslim is required to have a proper balanced between the fulfillment of his spiritual and worldly obligations.

The Prophet stated;

*'A Muslim should prepare himself for the next world as if he is going to die tomorrow, but at the same time work hard to improve all his worldly comforts as if he is going to live forever.,  
(Narrated by Al-Dailami)*

As a Muslim, we are not discouraged from acquiring wealth but we must know how to earn and spend it in accordance to the Islamic principles. Wealth must be managed in a highly responsible manner to benefit not only its owner but the Muslim community as a whole. Wealth should not be abused or misused as Allah SWT has laid down very clear injunctions on how wealth is to be acquired and spent. All above, wealth is a form of trial by Allah SWT towards His servants whether they follow His injunctions regarding wealth acquisition and disposal and as such the owners are to be fully accountable on the Day of Judgment for what they do with their wealth. The financial planning dimension in Islam covers five areas. They are wealth creation, wealth generation, wealth purification, wealth protection and wealth distribution.



#### 4.1 Wealth Creation

Wealth in Islam is "*rizq*" that connotes subsistence or means of living. This means of living is not necessarily as an outcome of man's effort. It is indeed an endowment or a gift from Allah. Because He is the one who sustains mankind's life. The effort of mankind is considered as a process, which will consequently lead to either positive or negative result. Everything on earth has been created for mankind, even in the Quran, time and again we are told that God is the real owner.

*"... and God has made for you in your homes and abode, and has made for you tents out of the hides of cattle for dwelling which you find so light and handy when you travel and when you stay; and of their wool, fur and hair furnishings and articles of convenience and comfort."*

The above verses show us that the creation of wealth is not due to our effort but that God is the one that makes it possible. Upon the availability of resources available, Muslims are encouraged to earn their living through halal income and with these income, they should be able to provide not limited to basic necessities only but encompasses all aspects of our needs that would make our life in this world more comfortable.

*"God is He Who created the heavens and the earth and sends down rain from the sky and thereby brought forth fruits as provision for you; and He has made ships to be of service to you, that they may sail through the sea by His command; and He has made rivers to be of service to you. And He has made the sun and the moon both in their orbit to be of service to you and He has made the night and the day orbit to be of service to you."*

With all these availability of wealth, Muslims are encouraged to utilize this wealth with full responsibility and be accountable in generating more wealth.

#### 4.2 Wealth Generation

In conventional planning, the word accumulation is widely used to describe amassing of wealth or creation of additional wealth. In Islam, the word accumulation is replaced with the word generation as it is more akin to Islamic concept that implies that wealth is already there and just utilizes it to bring more wealth.

Regarding wealth accumulation, the Quran say, *"They who accumulate gold and silver and spend it not in the way of God, unto them give tidings of a painful doom. On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which ye accumulated for yourselves. Now taste of what ye used to accumulate."*

Wealth generation is very much encouraged by Islam. There are many verses of the Quran and Hadith that shows this to be the case. Among others the Quran says, *"Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them."* This verse was revealed to remind those who are the guardians of orphans to manage the assets of their wards properly and efficiently.

According to some of the mufassirin (interpreters of the Quran), the Quran uses the Arabic word *fiha* and not *minha* to indicate that the wealth must be invested to generate more wealth for the orphans. According to Islam, wealth should be lawfully generated and lawfully spent.

In a hadith, the Prophet told us to use five before five, and one of it is about the use of wealth before poverty. The use of wealth before poverty means to use one's wealth to generate enough income (through investments) to face harder times ahead.

In Islam, wealth must not be kept idle, but should be invested. Hoarding of money is not allowed in Islam. For example, if gold is kept idle, one must pay zakat on the idle gold. In a hadith the Prophet said, *"Whoever develops an idle land, it belongs to him"*. (Sahih Bukhari). Islam has laid down clear injunctions on how Muslim should generate their wealth through Shariah compliant products with key principles are to avoid riba, maisir and gharar at all times.

Being wealthy is not against Islamic teachings; in fact Islam teaches us to cultivate and generate wealth through economic activities but muslim must earn his wealth honorably and without oppressing others. Without wealth one will be unable to live comfortably and to perform all the religious rituals like paying zakat, performing hajj, doing charity. We need wealth to achieve a good life as well as to be successful in hereafter.

#### **4.3 Wealth Purification**

The third aspect of Islamic financial planning is wealth purification. Wealth needs to be purified for two reasons; one may unknowingly earn illegal income that need to be cleansed and to giving part of one's wealth to others (8 asnafs). In Islamic terms this is called zakat or compulsory alms. The Quran says, *"Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement for them. Allah is Nearer, Knower."*

Wealth purification is very important in the overall financial planning as the Prophet said, *"Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a baldheaded poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.'"*

Payment of zakat is the third pillar of Islam and it is considered an obligatory charity upon the Muslim. It is often said the return given by Allah SWT for giving zakat is huge indeed, a 70,000% return on one's investment. In this respect the Quran has this to say. *"The likeness of those who spend their wealth in the way of God, is as the likeness of a grain of corn; it grows seven ears, and each ear has a hundred grains. God gives manifold increase to whom He wills."* Zakat helps the poor and the needy to live and it is useful for the development of economy. The sharing of wealth with others will create harmony, love and unity among the Muslim society.

#### **4.4 Wealth Protection**

In conventional practice, wealth protection relates to mitigating risk through insurance. While in Islamic Financial Planning, wealth protection is being done through participating in a Takaful scheme. *Takaful* is a way to reduce the financial risk of loss due to accident and misfortunes.

*Takaful* literally means mutually guarantee and solidarity. The effect of takaful scheme is that, the client will be able to protect the ability to earn or to generate wealth if any untoward events occur. Takaful can create an instant estate to provide families with financial security against premature death and disability.

Managing risk is encouraged in Islam especially in trying to reduce risk against loss and calamities. It is illustrated in a hadith related by Tirmidhi: One day Prophet Muhammad SAW noticed a Bedouin leaving his camel without tying the animal. He asked the Bedouin, “*Why don’t you tie down your camel?*” The Bedouin answered, “*I put my trust in Allah SWT*”. The Prophet SAW then said, ‘*Tie your camel first, then put your trust in Allah*’. Tying the camel is risk reduction. The urging of the Prophet on the Bedouin to tie down the camel clearly demonstrates the Islamic position on risk management.

Takaful industry is all about co-operating to guarantee each other against a defined loss; it is about risk sharing and not about transferring risk to an insurer for the price of a premium.

#### 4.5 Wealth Distribution

Wealth distribution deals with what a Muslim leaves behind upon death and how he should plan his estate according to Shariah. Proper planning will help Muslim to distribute his wealth according to his wishes. One-third of his estate can be distributed according to his wishes while the other two-third would have to be distributed according to Hukum Faraid. Wealth distribution in Islam has its own rules that must be followed. The law is obligatory for the Muslim to follow, especially by the heirs of the deceased Muslim.

The salient features of the Islamic law of distribution are<sup>9</sup>:

1. A son’s share equal to two daughters.
2. The following Quranic heirs are entitled to the following shares.

Quranic Heir	Shares	Condition
<b>Husband</b>	1/2	If the wife does not leave children
	1/4	If the wife leaves children
<b>Wife</b>	¼	If the husband does not leave children
	1/8	If the husband leaves children
<b>Daughter (s)</b>	½	If she is the only child
	2/3	If there are two or more daughters & no sons
<b>Mother</b>	1/3	If the parents are the only survivor
	1/6	If there are spouse & children
<b>Father</b>	1/3	If the parents are the only survivor
	1/6	If there are spouse & children

<sup>9</sup> Azman Ismail, Islamic Financial Planning - Module 5

It is being mentioned in one hadith that it is not right for a Muslim who has some property to bequest that he should pass two nights without having his will written down. Having a will is highly recommended for Muslims due to the complexity of estate administration laws in Malaysia. The process is very time consuming and this can be burdensome to dependents – especially if it involves infant, elderly parent or disable child. Distribution of estate for Muslim will involve the settlement of all funeral expenses, debts, any claims of Matrimonial Assets and disposition of one-third assets to non-heirs. Upon completion of these settlements, only the division of the residuary estate in accordance to Faraid principle being implements. Proper planning will eliminate hardship and ensure the continuity of dependant's livelihood without any disruption.

## **5.0 APPLICATION OF THE MAQASID AL SHARIAH IN FINANCIAL NEEDS ANALYSIS**

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One of the most important aspect/process in developing a holistic financial plan is the Financial Needs Analysis process. It is the core area where we analyze the data gathered from the individual and then determine the suitability of the goals according to priority. Individual has to muhasabah his existing financial conditions before trying to achieve other financial needs and objectives. Through this process, not only we can verify on the sources of income acquired but also on how one spends one's wealth. Muslim's wealth has to come from halal sources, while spending has to be guided by Islamic injunctions.

Financial goals and objectives of a Muslim must be in consistent with Shariah. In addition, they must be Specific, Measurable, Attainable, Realistic and with Time frame (SMART). Assessing one's existing financial position will assist the financial planner to chart whether the clients financial aspirations can be achieved within an allocated time frame.

In classifying and prioritizing the needs of Muslim in their financial plan, the concept of Maqasid Al Shariah should always be upheld. The needs should not transgress the dictates of Islam. The satisfaction of these needs should adhere to the teachings of the Al-Quran and the Sunnah, thus gaining God's blessing and barakah as mentioned in the Al-Quran “*..and we revealed to thee from the Quran as a form of healing and mercy to mankind in all facets of their lives...*”.

All Muslim regards that life on earth as temporary and that life in the hereafter is the everlasting one. A good Muslim is required to have a proper balance between the fulfillment of his spiritual and worldly needs. Nevertheless, whilst

we are here on earth, the need to be able to provide one's financial requirements is a responsibility on all Muslim especially so for Muslim men/husbands and fathers. In deciding which important needs to be fulfilled, the level of necessities provided by the Maqasid Al Shariah has to be observed at all times.

The ESSENTIALS are the most fundamental where it is vital for the survival and spiritual well-being of an individual and his family's basic needs eg. food, clothing, shelter and education. Hence, when deciding which financial needs to be realized, these five values need to be considered and to be prioritized accordingly:

### ***Protection of Al-Din***

A Muslim has to strengthen his faith in Allah by observing different kind of needs in Ibadah to increase his Iman. For example paying of zakat is much more divine than giving sadaqah or the need to perform Hajj is more desirable than performing Umrah or to go for vacation elsewhere. Settling of debt should also be looked at upon fulfilling financial needs because debt if it is not paid, it will trigger debtor's soul hanging in the hereafter and will not be accepted by God. All non-shariah compliant products (conventional banking/insurance) are to be avoided at all times.

### ***Protection of Life (al-Nafs)***

Diseases and illnesses can directly affect human well-being and in some cases the presence of life itself. Therefore they are considered threats to life and so it is of great importance for a Muslim to take care of their health by leading healthy life styles. The need for takaful coverage for dread diseases and hospitalization is indeed desirable so as to receive the best medical care if one has to face deadly disease.

### ***Protection of Dignity or Lineage (al-'Ird)***

When you have found a suitable life partner, it is obligatory for you to proceed with the marriage over buying a house or buying a car. This is to prohibit any immoral activities and to preserve dignity of the individual. Islam encourages marriage to complete one's need and to proliferate mankind. It also helps in curbing social problems that will jeopardize the Muslim's society.

### ***Protection of the Intellect or Mind (Al-'Aql)***

Islam has always regarded the quest for knowledge as one of the top priority for all Muslim. If one is to decide between the need to save for retirement or to save for children education, then the latter prevails. Providing good education to his children is more encouraged because education is the pillar to achieving good life in this world and the hereafter. Prophet SAW once said, "*Any one who wants this worldly life, he should have knowledge, and any one who wants the life of the hereafter, he should have knowledge, and who wants both this life and next hereafter, he should also have knowledge*". Furthermore when the prophet's son in law, Ali bin Abi Thalib compared the two dimensions of wealth, he once said, "knowledge will take care of you while you will protect your property".

### ***Protection of Property (al-Mal)***

Acquiring property is one of the necessities of mankind. It can be done through trade and investment. However, the acquisition has to be legitimate and does not contradict to the Islamic laws. In order to make sure that the property is halal, one has to make sure that the transaction activities in generating wealth are according to the Shariah principle. Prohibition of riba has to be observed at all times. Another way to protect property is by taking takaful scheme if in case of theft or damage to property for reasons such as fire or other calamities. Takaful can create an instant indemnity to the damaged property.

A Muslim can have varieties of needs at different life stages but focusing on the needs that follows the objectives of Shariah are highly desirable. These needs not only give benefits during this life time but also received blessing from Allah SWT to live in the hereafter.

Upon completing the ESSENTIAL needs, man can now looked at fulfilling his complementary as well as embellishment needs. For Muslims are allowed to enjoy the fruits of their labor subject to moderation and compliance of Shariah injunction at all times.

## **CONCLUSION**

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This paper has deliberated on the concept of Maqasid Al Shariah and its application in the area of Islamic Financial Planning in Malaysia. Maqasid Al Shariah entails the commitment of individuals to achieve Hayyattan Toyyiba and Al Falah by promoting brotherhood, justice and social welfare. The concept focused on fulfilling three level of necessities i.e essentials, complementary and embellishment. They are vital to ensure normal order in society as well as the survival of individuals. In developing a holistic financial plan for a Muslim, the needs have to be analyzed carefully to determine the suitability according to Shariah's objectives. Consideration has to be given in terms of preserving the five important values: religion, life, lineage, aql and property. Once the needs are met, the benefit to be received is not only during the lifetime but also for the hereafter.

**MANKIND PLAN AND EXECUTE, WHILE HE WHO DECIDES ON THE RESULT!**



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