

BUILDING COMMUNITIES OF SECURITY AND WELLBEING: THE ROLE OF MAQASID AL SHARI'AH IN HOUSING

Nor Suzylah Sohaimiⁱ, Siti Hajar Salwa Ahmad Musadikⁱⁱ, Nor Syahidah Ishakⁱⁱⁱ &
Siti Mardhiyah Kamal Azhar^{iv}

- ⁱ (Corresponding Author). Senior Lecturer, School of Government, Universiti Utara Malaysia. suzysuhaimi@uum.edu.my
ⁱⁱ Senior Lecturer, Islamic Business School, Universiti Utara Malaysia. ctsalwa@uum.edu.my
ⁱⁱⁱ Senior Lecturer, Islamic Business School, Universiti Utara Malaysia. norsyahidah@uum.edu.my
^{iv} Senior Lecturer, Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia. mardhiyah@usim.edu.my

Received: 28 June 2024

Article Progress
Revised: 24 July 2024

Accepted: 26 August 2024

Abstract

Housing is an essential component of human life, offering not just shelter but also security, comfort, and a sense of belonging to a society. The concept of dwelling is firmly embedded in the broader framework of Maqasid al Shari'ah, which covers Islamic law's ultimate purposes and values. The fundamental goals of Maqasid al Shari'ah are to promote social welfare, justice, and overall well-being for individuals and society. Within this paradigm, housing is seen as a basic human right, with a heavy emphasis on ensuring that everyone, regardless of socioeconomic level, has access to appropriate and affordable housing. This strategy seeks to build inclusive, sustainable, and peaceful communities. The objectives of this study are twofold: first, to examine housing through the lens of the Islamic perspective, specifically Maqasid al Shari'ah; and second, to explore how equitable and resilient communities can be developed through appropriate housing policies and practices. The research draws on primary sources from the Quran as well as secondary data from books and academic journals. A qualitative content analysis method has been employed to analyze the gathered information. By applying Maqasid al Shari'ah principles to housing, the study aims to emphasise the need of providing safe, secure, and inexpensive accommodation for all individuals. This not only meets the urgent need for shelter, but it also promotes larger social goals like justice, equality, and community harmony.

Keywords: *Housing, Maqasid al-Shari'ah, Human Security, Resilient, Sustainability.*

INTRODUCTION

In an era of tremendous urbanisation, global economic shifts, and environmental problems, the concept of housing has expanded beyond its traditional definition to include larger considerations of human security, wellbeing, and community resilience. Amidst these dynamic pressures, the concepts of *Maqasid al-Shari'ah*, the objectives and ends of Islamic law—provide a persuasive foundation for revising and reshaping housing practices. This academic investigation explores into the complex interplay between housing, human security, wellbeing, and the ethical foundations of Islamic teachings, with the goal of illuminating how the application of *Maqasid al-Shari'ah* can guide the creation of equitable and resilient communities that prioritise their residents' basic needs and aspirations. In

today's society, housing is more than just physical structures, it has evolved into a comprehensive notion with psychological, social, and environmental components.

According to Bourne (1981), a house is more than merely a place to live. For example, housing is commonly recognised as an important social determinant of health, recognising the numerous ways in which a lack of housing or poor quality housing can have a negative impact on health and well-being (World Health Organisation, 2018). It also has a substantial impact on one's mental health, financial security, and personal wealth. Furthermore, in today's competitive economy, home ownership is expected to be viewed as improving social wellbeing. Under the circumstances, happiness is represented in the quality of life, such as providing society with residential stability, which can promote physical and psychological well-being, reduce stress exposure, and foster a sense of belonging.

The fast growth of urban areas, along with the complexities of modern life, highlights the importance of addressing housing not only as a source of shelter, but also as a significant driver of human security and wellbeing. Equally crucial is the realisation that housing is inextricably tied to larger social and economic processes, influencing access to education, healthcare, employment, and social inclusion. In this setting, reinventing housing necessitates a comprehensive strategy that takes into account the many needs and aspirations of individuals and communities. The *Maqasid al-Shari'ah* framework, which is profoundly anchored in the Qur'an and Hadith, represents Islamic law's greater goals, the preservation of religion, life, intelligence, progeny, and riches. These goals serve not only as spiritual ideals, but also as a moral compass for all human endeavours, including housing. *Maqasid al-Shari'ah* provides important insights for rethinking housing arrangements within an Islamic ethical framework, emphasising social justice, equity, and communal welfare. This framework advocates for the construction of environments that respect human dignity, meet fundamental needs, and promote social cohesiveness, all of which contribute to society's larger good.

Maqasid al-Shari'ah prioritises equitable housing, which is accessible, inexpensive, and tailored to fulfil the needs of diverse communities. Addressing the needs of marginalised and vulnerable members of society is consistent with the Islamic tenet of social justice. By focusing on providing secure housing to all members of the community, regardless of socioeconomic level, housing becomes a tool for ensuring human security, both physically and economically. Resilience, a crucial feature of *Maqasid al-Shari'ah*, is demonstrated by the adaptability and sustainability of dwellings and communities. The duty to conserve the environment as an act of stewardship resonates with Islam's ethical precepts. Building resilient communities entails implementing sustainable practices into home design, construction, and infrastructure, which reduces environmental impact and mitigates climate change risks. The concept of wellness extends beyond monetary ease to include psychological, emotional, and spiritual contentment. *Maqasid al-Shari'ah* emphasises the value of strong familial and communal relationships, and it advocates for social interactions that foster harmony and collective wellbeing. Communities can accord with Islamic principles that prioritise holistic wellbeing by constructing housing that fosters interaction, common spaces, and a sense of belonging.

The intersection of modern difficulties and the ethical principles of *Maqasid al-Shari'ah* has opened up new avenues for redesigning housing for human security, welfare, and resilience. This academic investigation will look at several aspects of housing, from equality and resilience to environmental sustainability and community cohesion, via the perspective of *Maqasid al-Shari'ah*. By doing so, it hopes to shed light on the possibilities for incorporating Islamic ethical concepts into housing policies, so helping to build more equitable, inclusive, and resilient communities that prioritise their people's overall wellbeing.

LITERATURE REVIEW

Understanding *Maqasid Al-Shari'ah*.

Al-Tirmidhi al-Hakim, Abu Zayd al-Balkhi, Abd al-malik al-Juwayni, Abu Hamid al-Ghazali, Abu Ishaq al-Shatibi, and many other Islamic scholars developed *Maqasid al-Shari'ah* after the Prophet's Companions' era between the third and fifth Islamic centuries, but it wasn't until the fifth and eighth Islamic centuries that it was developed clearly (Auda, 2010). The word *maqsid* is pluralized to *Maqasid*, which denotes a goal, a middle ground, an intended course, or a straight path ('Ashur, 2007: 15). Two terms, *Maqasid* and *al-Shari'ah*, make up the phrase *Maqasid al-Shari'ah*. A purpose, objective, principle, intent, goal, or end are all literal definitions of *Maqsid* (plural: *maqasid*) (Auda, 2007). The word "*Maqasid*" (jama/plural: *maqasid*) refers to the following definitions: purpose, objective, principle, intention and end. Nevertheless, the definition of the word "*al-Shariah*" is vast. The Arabic phrase *al-Shari'ah*, which means "the path to be followed," is according to Ibn Manzur (2003: 177). *Al-Syariah* should establish the laws and make the decisions, according to Al-Raysuni (2013: 8). Muneer Kuttiyani and Mumtaz Ali (2017:49) claim that the Quran only uses the word *syariah* in one place, and not in the sense of law that we understand it to mean today.

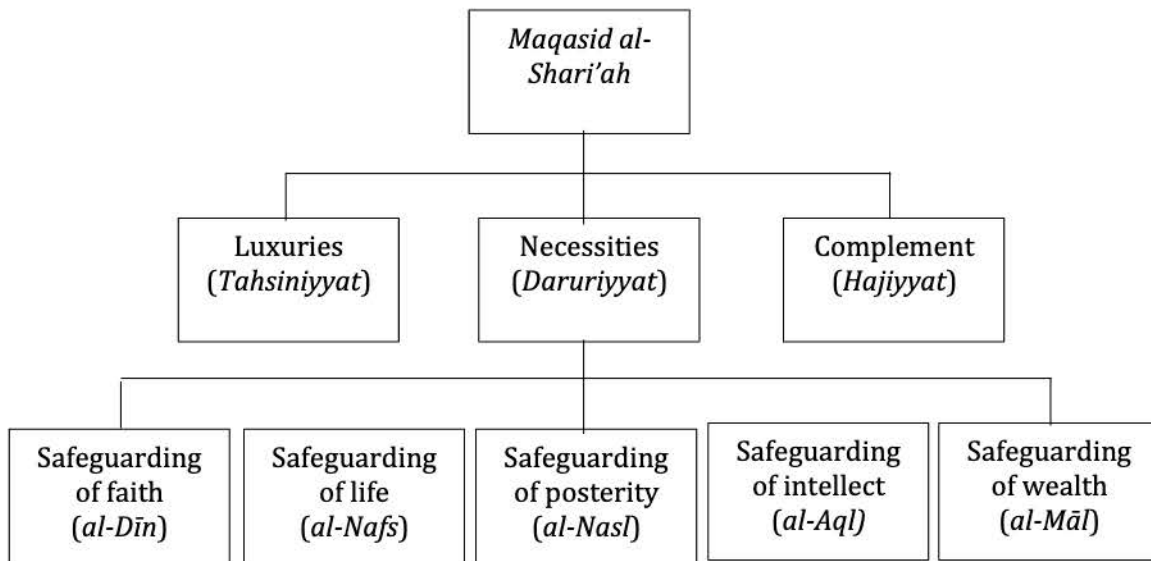
Maqasid al-Shari'ah has been defined in a number of ways by both traditional and modern Muslim academics. By alternating between the phrases "*al-Maqasid*" and "*al-maslahah al-'ammah*" (public interests), Abdul-Malik al-Juwaini is regarded as one of the early contributors to the theory of *Maqasid al-Shari'ah*. In his discussion of the categorization of *Maqsid*, eminent Islamic scholar Abu Hamid al-Ghazali categorised it under the heading of "*al-masalih al-mursalah*" (unrestricted interest). Al-Ghaz was not alone in using this language; Fakhruddin al-Razi and al-Amidi. The term "*maslahah*" is used by Najmuddin al-Tufi, who defines it as things that serve the aim of the legislator. According to Al-Qarafi, the goal of *Maqasid* isn't legitimate unless it results in the application of *maslahah* (good things) or can prevent *mafsadah* (bad things/mischief). Al-Shatibi asserts that the definition of *al-maslahah* is receiving profit and rejecting detriment not only in accordance with common sense but also in order to defend human rights (Al-Juwaini, 1400H: 183). Therefore, the public interest in *Maqasid al-Shari'ah* is to advance justice, bring advantages to man on earth, and ultimately to obtain satisfaction in this mortal life.

Understanding that *Shari'ah* attempts to safeguard and preserve public interests (*maslahah ammah*) in all spheres and areas of life is necessary for a thorough and rigorous analysis of the law. The Prophet Muhammad's hadith and words from the Qur'an make explicit the rationale behind particular *Shari'ah* laws, implying that every *Shari'ah* law has a purpose to advance human existence and the common good. *Maqasid al-Shari'ah* is adaptable, dynamic, and allows for flexibility. The goal of the *Shari'ah*, according to eminent Muslim scholar Imam Al-Ghazali, is to advance human welfare by preserving people's religion (*al-din*), human self (*al-nafs*), intelligence (*al-'aql*), children (*al-nasl*), and money (*al-māl*). Within the family and society at large, it encourages collaboration and supportive relationships. This can be seen in the realisation of *maslahah ammah* (public interest), which is essentially synonymous with compassion and is generally regarded by Islamic scholars to be the overarching value and goal of the *Shari'ah*. According to Jasser Auda (2008), the terms *Maqasid al-syari'ah* and *maslahah* have the same connotation. Thus, *Maqasid al-Shari'ah* is the field of Islamic knowledge that provides answers to all "why" questions (the justification for enforcing specific laws and regulations) on numerous levels linked to human existence with the aim of fostering perfection, peace, prosperity, and happiness. Muslims have used the term "*Maqasid al-Shari'ah*" interchangeably. The three crucial components of *Maslahah*—necessities (*daruriyyat*), complements (*hajiyyat*), and luxuries (*tahsiniiyyat*)—can be developed.

In terms of necessities (*daruriyyat*), elements can be divided into those that protect wealth/economics (*al-māl*), life/health (*an-nafs*), intellect/education (*al-'aql*),

posterity/social (*al-nasl*), and religion (*al-dīn*). A thorough effort by numerous stakeholders, as depicted in Figure 1, should be made to address these components.

Figure 1: The Theoretical Framework of *Maqasid Al-Shari'ah* by Al-Ghazali



Source: Adapted from Auda (2008) and Md Ramli, Ghafar Ismail, and Tasrif (2015)

The Intersection Of Housing, Human Security And Wellbeing

Housing is essential to human security and well-being, impacting a variety of elements that affect individual and community quality of life. Human security includes economic, food, health, environmental, psychological, community, and political components, all of which are strongly influenced by housing. Wellbeing is a multidimensional notion that includes feeling good and performing well (Jarden & Roache, 2023; Ruggeri et al., 2020). It entails experiencing pleasant emotions such as happiness and contentment, as well as developing one's potential, having some control over one's life, a sense of purpose, and positive connections (Ruggeri et al., 2020). One of the most widely cited definitions states that wellbeing is "how people feel and how they function both on a personal and a social level, and how they evaluate their lives as a whole" (Jarden & Roache, 2023). Some scholar agreed that wellbeing is a multifaceted construct comprising certain basic needs that must be satisfied. It is frequently approached from a positive viewpoint, concentrating on the flourishing or optimal functioning of people, rather than simply the absence of disease (Ruggeri et al., 2020).

Affordable housing is critical for economic stability and wellbeing, as it ensures that individuals have enough money for other necessities like health care, education, and recreation. Sohaimi (2022; 2023) stressed that housing affordability should be examined not only financially, but also in terms of non-monetary issues to guarantee that basic necessities and non-housing costs are effectively met. This holistic approach to affordability considers accessibility, convenience, time investment, and service or product quality. Additionally, proximity to employment prospects decreases travel time and costs, hence improving economic security and overall wellbeing. Housing near markets or grocery stores provides access to nutritional food, hence reducing malnutrition and improving physical and mental health. Providing space for home gardening or community agriculture in housing developments can boost food security and well-being.

In addition, adequate housing provides safe drinking water, proper sanitation, and efficient waste management, thereby preventing sickness and maintaining physical health, all of which are necessary for well-being (Kangmennaang, 2019). Proximity to healthcare facilities allows quick access to medical care, hence preserving health and welfare.

Environmentally friendly housing methods, such as energy-efficient buildings and renewable energy sources, reduce environmental impact and promote ecological balance while increasing resident comfort and lowering utility costs (Michael et al., 2020). Resident safety and security are ensured by resilient housing, which also reduces vulnerability and improves psychological well-being (Chu et al., 2004).

Secure housing protects people from crime, violence, and exploitation by providing amenities such as well-lit streets and secure entrance points, which provide personal safety and peace of mind. Secure tenure and protection from forced evictions give stability, allowing residents to invest in their homes and communities, which promotes emotional and psychological wellbeing (Acolin, 2022). Housing that encourages social interaction and community involvement increases social networks and mutual support, instilling a sense of belonging and improving social wellbeing. Housing that accommodates many cultural and social customs fosters social harmony and general wellbeing. Equitable housing policies guarantee that all individuals have access to appropriate housing, which promotes justice and contributes to societal wellness. Participation in housing decision-making processes empowers inhabitants, increasing their sense of agency and wellbeing.

A multidimensional approach is required to successfully integrate housing, human security, and wellbeing. Holistic planning recognises the interconnectedness of these areas and addresses them thoroughly. Community involvement in planning and decision-making ensures that housing solutions are tailored to inhabitants' needs and preferences, generating a sense of ownership and fulfilment. Sustainable and resilient architecture promotes long-term security and improves wellbeing (Jayakody et al., 2022). Inclusive policies promote equity, prohibit prejudice, and ensure that all populations have access to suitable housing. Government agencies, non-governmental organisations, business sector corporations, and community groups work together to share resources and knowledge to provide effective housing solutions. Addressing the confluence of housing, human security, and wellbeing provides situations where individuals and communities thrive, enjoying the benefits of safe, secure, and sustainable housing; providing a just, resilient, and flourishing society.

METHODOLOGY

This study aims (1) to explore housing through the lens of *Maqasid al Shari'ah* in a broader sense and (2), to explore how equitable and resilient communities can be developed through appropriate housing policies and practices. The *al-Quran* is recognised as the primary source of guidance for this topic. Furthermore, all of the material required to achieve the study's objectives was gathered via secondary data from sources such as technical papers, books, and journals. This research approach can also be applied to library research. Library research is the examination and understanding of knowledge about data that is directly related to problems through the use of books, theories, and papers (George, 2008). Content analysis was performed to assess the data that had been successfully collected. Content analysis is a technique for quantifying qualitative data by grouping and contrasting data to draw meaningful conclusions. In traditional content analysis, coding categories are derived directly from text data. In a directed analysis, the initial codes are motivated by a theory or relevant study findings (Hsieh & Shannon, 2005).

ANALYSIS AND RESULTS

Exploring Housing Through The Lens Of Islamic Perspective (*Maqasid Al-Shari'ah*)

The concept of housing from an Islamic perspective, emphasising the fundamental principles and values that govern housing practices in conformity with Islamic teachings. Explain the importance of housing as a basic human need, as well as the growing interest in studying it from many cultural and religious perspectives. Mention the importance of studying housing from an Islamic perspective in order to have a deeper understanding of the moral and social issues that shape housing customs in Muslim-majority nations. A

"house" or "residence" in Islam is a place where people can worship, rest physically and psychologically, enjoy permissible worldly pleasures, educate others, and promote the religion of Islam. According to Syarif et al.'s (2022) reading of Quranic verses, a person's home is a location where they can be free of societal limitations and weather-related harm while simultaneously sheltering themselves from the detrimental effects of the elements. As cited in *al-Quran, Surah al-Nahl*, verse 80 as below,

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّوهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۖ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَتَّبَعَهَا أَتَّبَعَهَا إِلَىٰ حِينٍ﴾

Meaning, "And Allah has made your homes a place to rest, and has given you tents from the hide of animals, light to handle when you travel and when you camp. And out of their wool, fur, and hair He has given you furnishings and goods for a while" (*al-Quran. al-Nahl: 80*).

According to al-Tirmidhi (1975), the son of man has three basic rights: a dwelling to live in, a piece of cloth to cover his body, a loaf of bread, and water. In Muslims' eyes, housing is more than just a place to live. It encompasses many aspects of daily life, including spirituality, ethics, community, and wellbeing. Islamic teachings provide guidelines for how housing should be perceived and designed in order to create settings that promote the security and well-being of individuals and communities.

Religion (*al-Dīn*)

The idea of religiosity has been defined utilising a variety of research methods, with an emphasis on behaviours and beliefs (Lee & Early, 2000). Similarly, Maselko and Kubzansky (2006) propose that religious concepts are divided into two parts: personal interpretation and the amount to which people engage in religious activities on a regular basis, either alone or with others. This leads to a two-dimensional measure of religiosity: belief and practice. Housing in Islamic settings goes beyond its essential role to serve as a sanctuary for preserving and spreading religious values, education, and beliefs. Islamic teachings emphasise the need of nurturing religious education, spiritual growth, and faith preservation in the home. Housing offers a private, distraction-free space in which to practise one's faith. Muslims can practise daily prayers, *al-Qur'an* recitation, personal supplications, and religious ceremonies in secret, free of potential disturbances. This domestic privacy converts the home into a safe haven for believers, shielding them from extraneous influences that could jeopardise their religious commitment.

Housing also promotes introspection and spiritual connection, which are key parts of Islamic faith. Individuals can practise self-reflection, repentance, and seeking closeness to Allah in their homes, deepening their faith and building a personal contact with the divine. From an Islamic standpoint, housing goes beyond its physical characteristics to become a nurturing environment for faith, religious instruction, and value practice. It serves as a protected enclave in which believers can grow spiritually, deepen their understanding of their faith, and defend Islamic principles. The household becomes a microcosm of the greater religious community, laying the groundwork for developing, practicing, and transferring faith to future generations.

Housing plays a unique function in Islam, serving as a space for spiritual growth and devotion (Obeidat et al., 2022). This concept of housing as a sanctuary for private worship emphasises the importance of having a separate, private area within the home for acts of devotion and spiritual contemplation (de Macedo et al., 2022). To preserve visual privacy, home design must take into account both public and private locations, including holy spaces such as beds in the private realm. Islamic mysticism lays a high value on purpose. Every action conducted in the solitude of one's own house, from monotonous activities to cleaning, can be elevated to worship with the correct intention. According to the Prophet Muhammad, "actions are but by intention, and every man shall have only that which he intended" (Hadith, al-Bukhari, *Bab Bad'il Wahyi*. No. 1). Finally, the importance of housing in Islam goes beyond

simply providing a place to live and includes the preservation and promotion of religious values, education, and beliefs. It provides a safe haven for personal worship, spiritual meditation, and faith development. Housing in Islam emphasises the integration of faith into daily life, promoting a greater connection to the divine and offering a location for the convergence of intention and devotion.

Intellect (*al-'Aql*)

Housing, as interpreted through the perspective of *Maqasid al-Shari'ah*, the higher purposes of Islamic law, provides an atmosphere conducive to intellectual development (*al-'Aql*). *Maqasid al-Shari'ah* focuses on the whole well-being of individuals and communities, including intellectual development and knowledge acquisition (Zailani et al., 2022). One of the fundamental goals of *Maqasid al-Shari'ah* is the preservation of knowledge. Housing provides a safe and secure atmosphere in which individuals can pursue intellectual interests without interruption from extraneous forces. The home becomes a place where books, study materials, and learning instruments can be stored and used, promoting intellectual development.

Maqasid al-Shari'ah, the higher purposes of Islamic law, emphasises intellectual development within the family as a necessary component of creating a healthy and spiritually filled household. Housing provides an ideal environment for family learning, with parents playing an important role in influencing their children's intellectual, moral, and spiritual development (Chu et al., 2018). This approach is consistent with the larger goals of *Maqasid al-Shari'ah*, which aim to enhance individual and communal well-being via the growth of knowledge and virtue.

Maqasid al-Shari'ah acknowledges parents as major educators and role models for their children. The family is seen as the fundamental unit of society, and parents have a sacred responsibility to cultivate and educate knowledge, values, and ethics in their children. Housing provides a natural setting in which this instructional process can occur. Within the household, parents can teach their children Islamic principles, morality, and ethics. They can address compassion, honesty, empathy, and other values that are central to Islamic teachings. Housing provides a safe environment for these critical discussions.

Economic /Wealth (*al-Māl*)

According to *Maqasid al-Shari'ah*, the higher purposes of Islamic law, housing is crucial for achieving economic well-being and preserving wealth (*al-Māl*) (Mubarak et al., 2022). This viewpoint recognises the interconnection of all aspects of human existence, including material wealth, and strives to guarantee that housing benefits the economic well-being of people, families, and society as a whole. One of the fundamental goals of *Maqasid al-Shari'ah* is the preservation of wealth. Housing provides a secure and stable environment in which people and families may protect their material assets. Individuals can secure the safety and protection of their riches by owning or renting a home.

Housing contains intrinsic investment potential. Individuals might invest in properties for personal or rental purposes. This is consistent with *Maqasid al-Shari'ah's* goal of facilitating permissible economic activities that promote financial growth and stability (Shuid & Zamin 2018). *Maqasid al-Shari'ah* emphasises the value of ethical behaviour in economic activity. Investing in housing, whether for personal or rental purposes, provides an opportunity for individuals to engage in ethical financial practices (Hidayanti, 2022). This includes following Islamic ideals such as transparency, fairness, and respect for the rights of others. Housing investment provides a sense of stability and security. Real estate is frequently regarded as a tangible and durable asset, providing individuals with a consistent source of value that can endure economic volatility (Munro et al., 2022). This is consistent with *Maqasid al-Shari'ah's* purpose of promoting financial stability.

Lineage (*al-Nasl*)

Islam values future generations because it protects human health and well-being (Nafi'Hasbi et al., 2023). Being an excellent individual is the first step towards reaching this goal since it is beneficial to society for people to exhibit a welcoming attitude, human affection, and a sense of commitment to help others. Islam prohibits being disrespectful or insensitive towards others. As cited in Al Quran, Surah Ali-Imran, verse 112 as below,

﴿ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَفَقَّهُوا إِلَّا يَحْبِلُ مِنَ اللَّهِ وَحَبْلٌ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾

Meaning, "They have been put under humiliation [by Allah] wherever they are overtaken, except for a covenant from Allah and a rope from the Muslims. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the verses of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed". (al-Quran. Ali-Imran: 112).

Al-Nasl represents lineage continuity, future generation parenting, and human propagation (Rasool et al., 2020). Within this perspective, housing plays a fundamental role in moulding future generations' well-being, upbringing, and values. Housing provides a safe, private environment in which families can raise their children, promoting emotional security and steady growth (Sen et al., 2022). It offers an intimate atmosphere for spiritual and religious propagation, allowing families to practise their faith and teach the next generation about religious values in the privacy of their own homes. Furthermore, housing provides an opportunity for parents to demonstrate ethical behaviour, respect, and empathy, serving as main role models for future generations to follow.

In essence, *al-Nasl* represents the holistic nurturing of future generations. Housing is the foundation of this nurturing process, ensuring a safe, caring, and values-driven environment. This setting makes a substantial contribution to the well-being, parenting, and transmission of the values that govern future generations. Individuals and families who embrace this viewpoint play an important part in improving society by raising responsible, ethical, and capable individuals who will leave a legacy of positive values and contributions to future generations. As a result, housing serves as a potent conduit for the manifestation of *al-Nasl* principles, ensuring the transmission of legacy and values between generations.

Life/Health (*al-Nafs*)

Al-Nafs' purpose is to protect whatever will ensure the family's survival. It is a physical need that is important in daily living, such as maintaining personal health through a variety of tactics, including a moderate diet (Manurung et al., 2023). This category also includes body fluid weight, mortality rate, frequency of disease, and access to healthcare. Because Islam's objective is to be a benefit to humanity and increase everyone's welfare, the *Maqasid al-Shari'ah* principles are appropriate for evaluating well-being because they establish the conditions for improving life outcomes. Housing is important in promoting and protecting people's health and lives because it provides a safe, comfortable, and favourable environment for physical, mental, and emotional well-being.

One of the housings in Islamic perspective is seen via the aim of housing. In Islamic teachings, housing is highlighted as a basic human need as well as a source of comfort and security. It is viewed as a gift from God and a way to express gratitude. Housing provides a safe haven for families and individuals, protecting them from natural disasters, hazards, and violence. It offers a place where people can unwind, feel physically comfortable, and seek safety. According to Tirmidhi's Hadith History, feeling secure at home demonstrates concern for one's personal well-being as well as the welfare of one's family and society. This is also underlined in QS Saba's verse 18, which discusses feeling secure both during the day

and night. According to Hwaish (2018), security in Islamic housing includes the safety of the family and other inhabitants.

The home is important in Islamic thought because it provides safety and security for a variety of reasons. A well-designed, comfortable home improves emotional stability and mental health. A person's sense of security improves when they live in a safe and welcoming environment. People form emotional ties to their homes, viewing them as a source of emotional solace that encourages emotions of healing and emotional control (Gosling et al., 2002, 2008; Graham et al., 2015; Meagher, 2016; Staats, 2012). Attachment to home includes cognitive components, particularly those associated with identity reinforcement (Proshansky et al., 1983). In truth, empirical research demonstrates that dwellings commonly reflect the characteristics of their residents (such as personality traits) (Gosling et al., 2002, 2008).

Table 1: Five Dimensions of *Maqasid al-Shari'ah*

Dimensions	Aspects	Sources
Religion (<i>al-Din</i>)	i. Religious obligations ii. Religious education iii. Contribute to charity iv. Seeking Knowledge v. Mosque activities vi. Trust in Allah	Rahmatina & Habib, (2014); Rasool, (2016); Shakona, (2013)
Intellect or Mind (<i>al-'Aql</i>)	i. Education level ii. Motivational programs iii. Skill iv. School attendance v. Knowledge vi. The literacy level of household	Rahmatina & Habib, (2014); Rasool, (2016); Sen, (1976, 1977); Harun & Abdullah, (2007); Alkire & Foster, (2010)
Economic/Wealth (<i>al-Māl</i>)	i. Skill ii. Income iii. Purchasing power iv. Savings v. Productivity vi. Assets, income, land, foodstock	Rasool, (2016); Waggle (2005, 2007, 2008); Harun & Abdullah, (2007); Che Mat, et al. (2012); Abdullah, Awan, Aslam (2012), Harun & (2007); Waqas and Aslam (2012)
Lineage (<i>al-Nasl</i>)	i. Better future for family ii. Harmony iii. Anti-social activities iv. Participation in community activities v. Marriage vi. Children vii. Personal liberty and freedom	Rahmatina & Habib, (2014); Harun & Abdullah (2007); Rasool ((2016)
Life/Health (<i>al-Nafs</i>)	i. Consumption of food and nutrition ii. Access to healthcare iii. Awareness of health iv. Frequency of sickness v. Nutrition vi. Body fluid weight	Che Mat et al. (2012); Fakhri & Dahlan (2015)

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

Exploring Equitable And Resilient Community Through Housing

Establishing and sustaining an equitable and resilient community is critical for economic, sociological, and political progress. The evolution of community engagement and relationships is linked to the presence of fairness and robustness. The notions of community resilience, vulnerability, and "Disaster Risk Reduction" (DRR) have been widely

documented in the writings of previous scholars (Alameldeen and Cakan, 2021). A resilient community is defined as a group of individuals who have been directly impacted by traumatic circumstances and are engaged in the process of learning, self-empowerment, and personal growth while making significant efforts to manage the difficult aftermath and reduce the distressing impacts on their lives (O'Brien et al., 2010). So, how is an equitable and resilient community articulated in Islamic doctrine? This is the key question that must be addressed in order to determine the role of *Maqasid al-Shari'ah* in the development of an egalitarian and resilient community.

The overarching goal of Shariah is to ensure equitable opportunities, justice, and community cohesiveness, to maintain the social framework of society, its economic and social institutions, and to promote humanism via the advancement of human well-being (Rasool et al, 2020). To develop an equitable and resilient community, Islam requires Muslims to put their trust in Allah and obey Shari'ah principles. *Maqasid* has three levels of essentiality: (a) *Daruriyyat*, also known as necessities; (b) *Hajiyyat*, recognised as needs; and (c) *Tahsiniyyat*, marked as luxuries. *Daruriyyat* encompasses five key elements: the preservation of faith, life, wealth, intelligence, and offspring. On the other hand, *Hajiyyat* encompasses essential parts of human existence, such as marriage. Finally, *Tahsiniyyat* includes adornments such as fragrances, clothing styles, and house decor (Rasool et al, 2020). These five fundamental characteristics are linked to the formation of a resilient and equitable community, which is defined by the extent to which the community upholds their obligations as Muslims, fulfils their responsibilities, and adheres to Islamic teachings. The building of a resilient community needs the creation of a favourable environment, including a solid foundation of positive parenting.

As a result, the preservation of wealth, life, and offspring demonstrates the community's ability to reconcile its aspirations and prosperity with Islamic ideals. Mutual wealth sharing plays an important part in developing an equal community, which contributes to the community's general well-being. The attainment of financial well-being is critical in creating a collective mindset within the community, ultimately nurturing a peaceful, egalitarian, and resilient community. While retaining intellect has shaped the resilient community through the trials of life, encountering problems in life develops strong and wise traits in humans, leading to greater judgement. Establishing a community that values intellectual preservation will help to develop an equal society that is resilient. Intellectual individuals can be developed by comprehensive education and teachings that find a balance between worldly affairs and spiritual matters, expanding their knowledge and life experiences.

CONCLUSION

In conclusion, this study dives thoroughly into the interaction between housing, Islamic perspectives, and the formation of inclusive and sustainable societies. The study, which examines housing through the perspective of *Maqasid al-Shari'ah*, emphasises a holistic approach to satisfying human needs and societal aims, underlining the interconnection of physical, spiritual, social, and economic components. The study emphasises the importance of housing as a fundamental human right, encompassing more than just shelter and promoting human security and well-being. The study, guided by *Maqasid al-Shari'ah*, illustrates how housing can act as a critical vehicle for accomplishing the goals of egalitarian and resilient communities. The multidimensional investigation of *Maqasid al-Shari'ah* principles in the context of housing reveals their potential to greatly improve numerous aspects of human life. Housing becomes more than just physical infrastructure when it adheres to *Maqasid al-Shari'ah* principles such as protecting life (*al-Nafs*), preserving religion (*al-Din*), promoting intellect (*al-Aql*), protecting wealth (*al-Mal*), preserving posterity (*al-Nasl*), and safeguarding dignity (*al-Ird*). It becomes a place where people and families can prosper spiritually, academically, financially, and socially. It becomes a place where communal bonds are strengthened, cultural legacy is conserved, and ethical principles are passed down from one generation to the next.

The study's dual goals of investigating housing from an Islamic perspective and understanding how it contributes to fair and resilient societies highlight the possibilities of aligning housing practices with the teachings of *Maqasid al-Shari'ah*. By emphasising the holistic character of housing, this study provides a road map for policymakers, urban planners, and stakeholders to develop housing solutions that promote human security and wellbeing while remaining sensitive to Islamic principles and inclusive of varied social requirements. In essence, the study bridges the gap between the concepts of *Maqasid al-Shari'ah* and today's housing difficulties in an ever-changing world. This study provides a compelling framework for reimagining housing practices that transcend the physical realm and embody the values of compassion, justice, sustainability, and human flourishing by recognising housing as a means of achieving the higher objectives of Islamic law and creating equitable and resilient communities.

Housing is essential to human security and well-being, impacting a variety of elements that affect individual and community quality of life. Human security includes economic, food, health, environmental, psychological, community, and political components, all of which are strongly influenced by housing. Wellbeing is a multidimensional notion that includes feeling good and performing well. It entails experiencing pleasant emotions such as happiness and contentment, developing one's potential, having some control over one's life, a sense of purpose, and positive connections. One of the most widely cited definitions states that wellbeing is "how people feel and how they function both on a personal and a social level, and how they evaluate their lives as a whole." Scholars agree that wellbeing is a multifaceted construct comprising certain basic needs that must be satisfied. It is frequently approached from a positive viewpoint, concentrating on the flourishing or optimal functioning of people, rather than simply the absence of disease.

A multidimensional approach is required to successfully integrate housing, human security, and wellbeing. Holistic planning recognises the interconnectedness of these areas and addresses them thoroughly. Community involvement in planning and decision-making ensures that housing solutions are tailored to inhabitants' needs and preferences, generating a sense of ownership and fulfilment. Sustainable and resilient architecture promotes long-term security and enhances well-being. Inclusive policies promote equity, prohibit prejudice, and ensure that all populations have access to suitable housing. Government agencies, non-governmental organisations, business sector corporations, and community groups work together to share resources and knowledge to provide effective housing solutions. Addressing the confluence of housing, human security, and wellbeing provides situations where individuals and communities thrive, enjoying the benefits of safe, secure, and sustainable housing; thereby creating a just, resilient, and flourishing society.

REFERENCES

Book

- al-Bukhari, M. I. (1997). *Sahih al-Bukhari*. Translated by Muhammad Muhsin Khan. Riyadh: Darul Salam
- Ali & Hasan. (2014). *Towards a Maqasid al Shariah based Development Index*. Kingdom of Saudi Arabia. Islamic Research and Training Institute
- Auda J. (2010). *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*. South East Asia Edt. Kuala Lumpur: Islamic Book Trust & The International Institute of Islamic Thought.
- Auda, J. (2008). *Maqasid al-Shariah as Philosophy of Islamic Law: A System Approach*. Washington: The International Institute of Islamic Thought.
- Cohen, R. (2011). *The Impacts of Affordable Housing on Health: A Research Summary*. Center for Housing Policy, Insight from Housing Policy Research.
- George, M. W. (2008). *The Elements of Library Research; What Every Students Needs to Know*. Princeton University Press.

- Kangmennaang, J. (2019). *Exploring perceptions of National wellbeing: links between inequalities, health, and wellbeing in Ghana*. University of Waterloo
- Majid, M. & Aziz (2012). *Maqasid Al-Syariah*. IIUM Press.
- Proshansky, H. M., Fabian, A. K., & Kaminoff, R. (2014). *Place-identity*. The people, place and space reader. Routledge.
- Staats, H. (2012). *The Oxford Handbook of Environmental and Conservation Psychology*. Oxford University Press.

Document

- Md Ramli, R., Ghafar Ismail, A., & Tasrif, M. (2015). *M-Dex among the Islamic Countries*. Roundtable Policy Discussion on Maqasid Shariah, KUIS.
- Munro, A., Jessica, A., & Michael, M. (2022). *Evidence Review: Housing and Health Inequalities in London*. Institute of Health Equity.
- World Health Organization. (2018). *WHO housing and health guidelines*. Geneva: WHO.

Journal

- Acolin, A. (2022). Owning vs. Renting: the benefits of residential stability? *Housing Studies*, 37(4), 644-667.
- Braubach, M. (2011). Key Challenges of Housing and Health from WHO Perspective. *International Journal Public Health*, 56, 579-580.
- Chu, A., Thorne, A., & Guite, H. (2004). The impact on mental well-being of the urban and physical environment: an assessment of the evidence. *Journal of Public Mental Health*, 3(2), 17-32.
- Chu, J. T. W., Alice, W., Sunita M. S., Kwok, T. N., Tai, H. L., & Sophia S. C. (2018). Recruitment and Lessons Learned from a Community-Based Intervention Program: The Learning Families Project in Hong Kong. *Frontiers in Public Health* 6(FEB), 16-22.
- Gosling, S. D., Gaddis, S., & Vazire, S. (2008). First impressions based on the environments we create and inhabit. *First impressions*, (1), 334-356.
- Gosling, S. D., Ko, S. J., Mannarelli, T., & Morris, M. E. (2002). A room with a cue: personality judgments based on offices and bedrooms. *Journal of personality and social psychology*, 82(3), 379.
- Graham, L. T., Gosling, S. D., & Travis, C. K. (2015). The psychology of home environments: A call for research on residential space. *Perspectives on Psychological Science*, 10(3), 346-356.
- Harkness, J. & Newman, S.J. (2003). Effects of Homeownership on Children: The Role of Neighborhood Characteristic and Family Income. *Economic Policy Review*, 9(2), 87-107
- Hidayanti, N. F. (2022). Ekonomi Sirkular Ummat Meningkatkan Kesejahteraan Civitas Akademika Dengan Adanya Bisnis Berbasis Al-Maqasid Al-Syariah. *JPEK (Jurnal Pendidikan Ekonomi Dan Kewirausahaan)*, 6(2), 379-390.
- Hsieh, H. F., & Shannon, S. E. (2005). Three approaches to qualitative content analysis. *Qualitative health research*, 15(9), 1277-1288.
- Hwaish (2018). Concept of Islamic House : A case study for early muslims traditional house. *International Journal of Advances in Mechanical and Civil Engineering*, 3(1), 18-25.
- Jarden, A., & Roache, A. (2023). What Is Wellbeing? *International Journal of Environmental Research and Public Health*, 20(6), 5006.
- Jayakody, C., Malalgoda, C. I., Amaratunga, D., Haigh, R., Liyanage, C., Hamza, M., ... & Fernando, N. (2022). Addressing housing needs of the displaced people promoting resilient and sustainable communities. *International journal of disaster resilience in the built environment*, 13(3), 368-385.
- Lee, C., & Early, A. (2000). Religiosity and family values: Correlates of God-image in a Protestant sample. *Journal of Psychology and theology*, 28(3), 229-239

- Manurung, N. S., Shafa, H. I., Putri, R., Maulan, I., Kamariah, N., Aziz, M. A., ... & Kurniawan, S. F. (2023). Empowerment Of Orphans And Mothers Based On Qur'anic Views. *Al-Infaq: Jurnal Ekonomi Islam*, 14(2), 374-388.
- Marmot, M., Friel, S., Bell, R., Houweling T.A., and Taylor, S. (2008). Closing the gap in a generation: Health equity through action on the social determinants of health. *The lancet*, 372(9650), 1661-1669.
- Maselko, J., & Kubzansky, L. D. (2006). Gender differences in religious practices, spiritual experiences and health: Results from the US General Social Survey. *Social science & medicine*, 62(11), 2848-2860.
- Meagher, B. R. (2016). There's no place like a neurotic's home: Neuroticism moderates the prioritization of restorative properties in home environments. *Journal of Individual Differences*, 37(4), 260-267. <https://doi.org/10.1027/1614-0001/a000213>
- Michael, A., Savvides, A., Vassiliades, C., & Triantafyllidou, E. (2020). Design and creation of an energy efficient prefabricated housing unit based on specific taxonomy and optimization techniques. *Procedia Manufacturing*, 44, 261-268.
- Mohammad & Shahwan. (2013). The Objective of Islamic Economic and Islamic Banking in Light of Maqasid Al-Shariah: A Critical Review. *Middle-East Journal of Scientific Research*, 13, 75-84.
- Nafi'Hasbi, M. Z., Munajat, M., & Qoyum, A. (2023). A Conceptual Framework of The Islamic Human Development Index (I-HDI) and its Relationship with Maqāṣid Al-Sharī'ah. *Amwaluna: Jurnal Ekonomi Dan Keuangan Syariah*, 7(2), 258-273.
- Rasool, M. S. A, Mohamed Azmil, M. Y., & Siti Mariam, A. (2020). Wellbeing of the Society: A Maqāṣid Al-Sharī'ah Approach. *Afkar* 2020(Special Issue 1), 25-46.
- Ruggeri, K., Garcia-Garzon, E., Maguire, Á., Matz, S., & Huppert, F. A. (2020). Well-being is more than happiness and life satisfaction: a multidimensional analysis of 21 countries. *Health and quality of life outcomes*, 18, 1-16.
- Sen, Robin, Joe Smeeton, and June Thoburn. (2022). A Safe Place of One's Own? Exploring Practice and Policy Dilemmas in Child Welfare Practice with Families Waiting for Adequate and Secure Housing. *European Journal of Social Work* 25(6), 982-994.
- Shaw, M. (2004). Housing and Public Health. Annual Reviews. *Public Health*, 25, 397- 418.
- Shuid, S., & Muhammad Faid, M. Z. (2018). Maqasid Al-Syariah & Human Well-Being: A Study on Melaka's Public Housing. *Planning Malaysia* 16(2), 236-244.
- Sohaimi, N. S. (2022). How much does an affordable house cost to be paid by young professionals in Greater KL, Malaysia? *Planning Malaysia*, 20, 74-84
- Sohaimi, N. S., & Shuid, S. (2023). Do Young Professionals in Malaysian Urban Areas Prioritise Sustainability When Making Housing Decisions? *Journal of Contemporary Urban Affairs*, 7(2), 171-186.
- Syarif, D., Ditama, R. A., Fauzi, M., Mailindra, W., Mursal, M., & Lardiman, H. (2022). Pengaruh Konsumsi Islami Keluarga Muslim Sejahtera Terhadap Perilaku Konsumsi Sederhana Dengan Teori Yusuf Al-Qaradhawi (Studi Kasus Desa Koto Iman Kabupaten Kerinci). *Jurnal Ekonomika*, 14(01), 245-264.
- Zailani, M. N., Mohd Nurulhuda, S., & Roza Hazli, Z. (2022). A Review of Indicators for the Preservation of Wealth (Hifz Al-māl) Based on Maqasid Al-Shariah. *Journal of Islamic Philanthropy & Social Finance (JIPSF)* 4(1), 23-29.

Proceeding

- Mubarak, D., Othman, N., Abd-Majid, M., Nadzri, S., & Malaysia, U. K. (2022). *Maqasid-Shariah And Well-Being: A Systematic*. Proceedings of the 1st International Conference on Islamic Economics.

Disclaimer

Opinions expressed in this article are the opinions of the author(s). Al-Qanatir: International Journal of Islamic Studies shall not be responsible or answerable for any loss, damage or liability etc. caused in relation to/arising out of the use of the content.