

Reimagining Housing for Human Security and Wellbeing: Maqasid Al Shari'ah as a Guide for Equitable and Resilient Communities

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Abstract

A crucial component of human existence, housing offers protection, comfort, and a sense of community. In accordance with Islamic principles, the idea of housing fits into the more expansive Maqasid al Shariah framework, which relates to the more important aims and ideals of Islamic law. The objectives of Maqasid al Shari'ah are to advance social welfare, justice, and human welfare. Maqasid al Shariah emphasises the significance of providing everyone, regardless of their socioeconomic standing, with suitable and affordable accommodation when it comes to housing. Housing is acknowledged as a fundamental human right, and inclusive, sustainable, and peaceful communities are promoted. The objective of this study are (1) To explore housing through the lens of Islamic perspective (Maqasid Al-Shari'ah) and (2) To explore equitable and resilient community through housing. All required information has been gathered via from Al-Quran and secondary data from books and journals. Therefore, the qualitative method of content analysis has been utilised.

Keywords: Al-Quran, Housing, Maqasid Al-Shari'ah, Human Security, Resilient

Introduction

In an era marked by unprecedented urbanisation, global economic shifts, and environmental challenges, the concept of housing has transcended its conventional meaning to encompass broader considerations of human security, wellbeing, and community resilience. Amidst these dynamic forces, the principles of Maqasid al-Shari'ah—the objectives and goals of Islamic law—offer a compelling framework to reevaluate and reshape housing practices. This academic exploration delves into the intricate interplay between housing, human security, wellbeing, and the ethical foundations of Islamic teachings, seeking to illuminate how the application of Maqasid al-Shari'ah can guide the creation of equitable and resilient communities that

prioritize the fundamental needs and aspirations of their residents. In today's world, housing is no longer confined to mere physical structures; it has emerged as a multifaceted concept encompassing psychological, social, and environmental dimensions. According to Bourne (1981), a house serves as more than just a place to live. For instance, housing is frequently mentioned as a significant social determinant of health, acknowledging the variety of ways that a lack of housing or housing of poor quality can adversely affect health and wellbeing (World Health Organization, 2018). It also has a significant impact on one's psychological well-being, financial security, and personal wealth. Besides that, in today's cutthroat environment, home ownership is anticipated to be perceived as promoting social well-being. Under the circumstances, happiness is reflected in the quality of life, for instance, by providing society with residential stability, which can improve physical and psychological well-being, reduce stress exposure, and foster a sense of belonging.

The rapid growth of urban areas, coupled with the complexities of modern life, underscores the urgency of addressing housing not only as shelter but as a key determinant of human security and wellbeing. Equally important is the recognition that housing is intrinsically linked to broader social and economic dynamics, influencing factors such as access to education, healthcare, employment, and social inclusion. In this context, the reimagining of housing requires a holistic approach that considers the diverse needs and aspirations of individuals and communities. The Maqasid al-Shari'ah framework, deeply rooted in the Qur'an and the Hadith, embodies the higher objectives of Islamic law—preservation of religion, life, intellect, progeny, and wealth. These objectives are not only spiritual aspirations but also provide a moral compass for human endeavors, including housing. By emphasizing social justice, equity, and communal welfare, Maqasid al-Shari'ah offers profound insights into redefining housing practices within an Islamic ethical framework. This framework calls for the creation of environments that respect human dignity, ensure basic needs are met, and foster social cohesion, thereby contributing to the greater good of society.

Equitable housing—housing that is accessible, affordable, and designed to meet the needs of diverse populations—is a central tenet of Maqasid al-Shari'ah. Addressing the needs of marginalized and vulnerable segments of society aligns with the Islamic principle of social justice. By focusing on providing secure housing to all members of the community, irrespective of their socio-economic status, housing becomes a means to ensure human security, both in terms of physical safety and socio-economic stability. Resilience, a key attribute of Maqasid al-Shari'ah, is manifest in the adaptability and sustainability of housing and communities. The imperative to protect the environment, as an act of stewardship, finds resonance within the ethical principles of Islam. Building resilient communities involves incorporating sustainable practices in housing design, construction, and infrastructure, thereby minimizing environmental impact and mitigating risks posed by climate change. The concept of wellbeing transcends material comfort to encompass psychological, emotional, and spiritual contentment. Maqasid al-Shari'ah emphasizes the importance of strong familial and communal bonds, advocating for social interactions that promote harmony and collective wellbeing. By designing housing that encourages interaction, shared spaces, and a sense of belonging, communities can align with Islamic values that prioritize holistic wellbeing.

The confluence of contemporary challenges and the ethical foundations of Maqasid al-Shari'ah has opened a new realm of possibilities in reimagining housing for human security, wellbeing, and resilience. This academic exploration will delve into the various facets of housing—from equity and resilience to environmental sustainability and community cohesion—through the lens of Maqasid al-Shari'ah. By doing so, it seeks to illuminate the potential for integrating Islamic ethical principles into housing practices, thereby contributing to the creation of more just, inclusive, and resilient communities that prioritize the holistic welfare of their residents.

Introduction to 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-syariah 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 ('Asyur, 2007: 15). Two terms, maqasid and al-syari'ah, make up the phrase maqasid al-syariah. 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-syariah" is vast. The Arabic phrase al-syariah, which means "the path to be followed," is according to Ibnu 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.

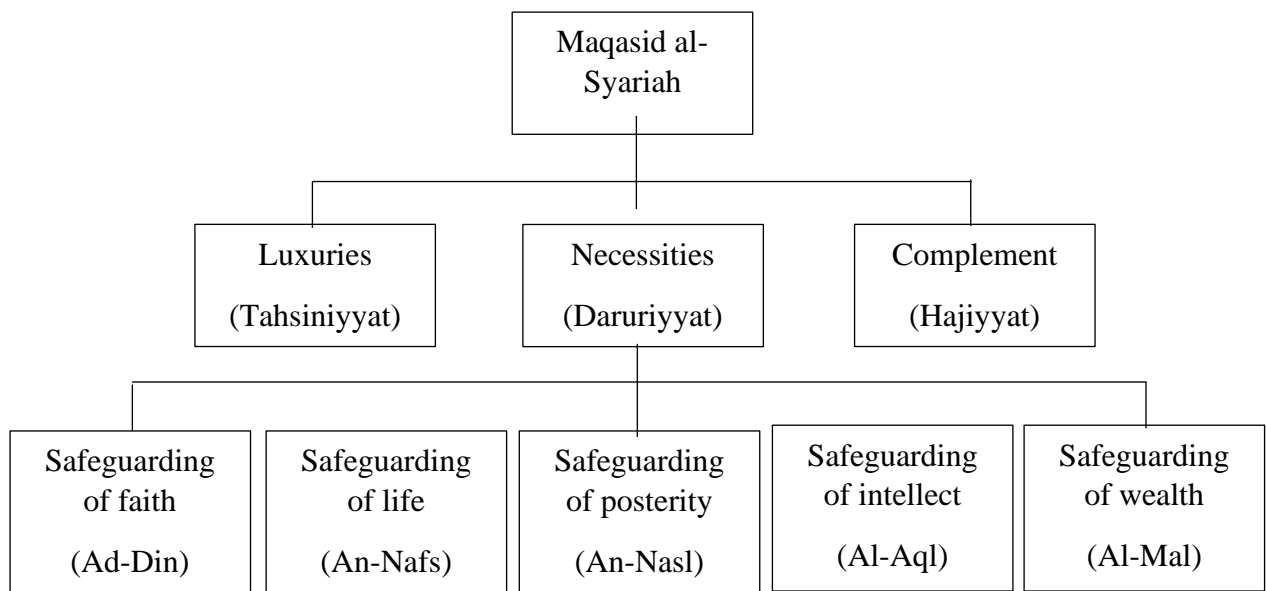
Maqasid al-Syariah has been defined in a number of ways by both traditional and modern Muslim academics. By alternating between the phrases "al-maqasid" and "al-maslih al-'ammah" (public interests), Abdul-Malik al-Juwaini (d. 478 AH/ 1185 CE) is regarded as one of the early contributors to the theory of maqasid al-syariah. In his discussion of the categorization of maqsid, eminent Islamic scholar Abu Hamid al-Ghazali (d. 505 AH/ 1111 CE) categorised it under the heading of "al-maslih al-mursalah" (unrestricted interest). Al-Ghaz was not alone in using this language; Fakhruddin al-Razi (d. 606 AH/1209 CE) and al-Amidi (d.631 AH/1234 CE). The term "maslahah" is used by Najmuddin al-Tufi (d. 716 AH / 1316 CE), who defines it as things that serve the aim of the legislator. According to Al-Qarafi (d.1285 AH/ 1868 CE), 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, 1400: 183). Therefore, the public interest in Maqasid al Shariah 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-Syari'ah is adaptable, dynamic, and allows for flexibility. The goal of the Shari'ah, according to eminent Muslim scholar Imam Al-Ghazali (d. 1111), 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-mal). 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 shariah* 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-syariah*" interchangeably. The three crucial components of *Maslahah*—necessities (*daruriyyat*), complements (*hajiyyat*), and luxuries (*tahsiniyyat*)—can be developed.

In terms of necessities (*daruriyyat*), elements can be divided into those that protect wealth/economics (*al-mal*), life/health (*an-nafs*), intellect/education (*al-'aql*), posterity/social (*al-nasl*), and religion (*al-din*). 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)

Methodology

This study aims (1) to explore housing through the lens of Islamic perspective in a broader sense and (2) to explore housing for human security and wellbeing in Maqasid al Shari'ah. Al Quran is cited as the primary source of direction for this particular study. Besides, all the information needed to complete the study's objectives has been assembled using secondary data from sources such technical papers, books, and journals. This research strategy is also a library research strategy. Using books, theories, and papers to examine and understand knowledge about data that is directly relevant to concerns is known as library research (George, 2008). Content analysis was used to examine the data that had been successfully obtained. Content analysis is a technique used to quantify qualitative data by grouping and contrasting data to get insightful conclusions. In a conventional content analysis, the coding categories are directly derived from the text data. In a directed method to analysis, the first codes are driven by a theory or pertinent study findings (Hsieh & Shannon, 2005).

Analysis and Results

1) To explore housing through the lens of Islamic perspective (Maqasid Al-Shari'ah)

The concept of housing from an Islamic perspective, highlighting the underlying principles and values that shape housing practices in accordance with Islamic teachings. Set forth the relevance of housing as a fundamental human necessity and the expanding interest in exploring it from diverse cultural and religious viewpoints. Mention the significance of examining housing from an Islamic perspective in order to better understand the moral and social factors that underpin housing customs in countries with a majority of Muslims.

Islam defines a "house" or "residence" as a location where one can worship, recuperate physically and mentally, enjoy legal worldly pleasures, educate others, and spread the word of Islam. According to Syarif et al. (2022) interpretation of Quranic verses, a person's home is a place in which one can be free from social constraints and weather-related harm while also protecting oneself from the adverse impacts of the elements. As cited in Al Quran, Surah An-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 أَثْتًا وَمَتَاعًا إِلَىٰ حِينٍ ۗ ٨٠

“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”

The basic right of the son of man is for three things; house to live in, a piece of cloth to cover his body, a loaf of bread and water (Narrated Al Tirmidhi). In the eyes of Muslims, housing constitutes more than just a place to live. It is a notion that covers many facets of daily life, such as spirituality, ethics, community, and wellbeing. Islamic teachings offer principles for

how housing should be viewed and created to produce situations that are friendly to the security and well-being of individuals and communities.

a. Religion (*al-Din*)

The concept of religiosity has been defined through various research approaches, often focusing on behaviors and beliefs (Lee & Early, 2000). Similarly, Maselko and Kubzansky (2006) suggest that religious notions consist of two aspects: personal interpretation and the extent of regular engagement in religious activities, whether alone or with others. This gives rise to a dual-dimensional measurement of religiosity—belief and practice. In Islamic settings, housing transcends its basic function, serving as a sanctuary for preserving and promoting religious values, education, and beliefs. Islamic teachings stress the importance of nurturing religious instruction, spiritual growth, and faith preservation within the household. Housing provides a secluded environment for practicing one's faith, free from external influences. Muslims can engage in daily prayers, Qur'an recitation, personal supplications, and religious rituals in private, shielded from potential disruptions. This domestic privacy transforms the home into a refuge safeguarding believers from external factors that could compromise their religious commitment.

Housing also facilitates introspection and spiritual connection, fundamental aspects of Islamic faith. Within their homes, individuals can engage in self-reflection, repentance, and seeking closeness to Allah, thus strengthening their bond with their faith and cultivating a personal relationship with the divine. From an Islamic perspective, housing extends beyond its physical attributes to become a nurturing space for faith, religious education, and value practice. It operates as a protective enclave where believers can flourish spiritually, deepen their understanding of their faith, and uphold Islamic teachings. The household becomes a microcosm of the larger religious community, serving as the foundation for establishing, practicing, and transmitting faith to successive generations.

In the context of Islam, housing holds a distinctive role—it transcends mere shelter to become a realm for spiritual growth and worship (Obeidat, Abed, and Gharaibeh 2022). This notion of housing as a sanctuary for private worship underscores the significance of having a dedicated, private space within the home for engaging in acts of devotion and spiritual contemplation (de Macedo, Ornstein, and Elali 2022). Both public and private areas, including sacred spaces like beds in the private realm, demand careful consideration in interior design to ensure visual privacy. Islamic spirituality places strong emphasis on intention. Every action conducted within the privacy of one's home, from mundane tasks to cleaning, can be elevated to worship through the right intention. The Prophet Muhammad stated, "Actions are but by intention, and every man shall have only that which he intended" (Sahih al-Bukhari).

In conclusion, the significance of housing in Islam extends beyond a basic dwelling, encompassing the preservation and promotion of religious values, education, and beliefs. It serves as a haven for private worship, spiritual reflection, and the nurturing of faith. Through

housing, Islam underscores the integration of faith into daily life, fostering a deeper connection to the divine and providing a space for the convergence of intention and worship.

b. Intellect (*al-'Aql*)

Housing, as understood through the lens of Maqasid al-Shari'ah, the higher objectives of Islamic law, serves as a conducive environment for the development of intellect (*al-'Aql*). Maqasid al-Shari'ah emphasizes the holistic wellbeing of individuals and communities, which includes nurturing intellectual growth and the acquisition of knowledge (Zailani, Satar, and Zakaria 2022). One of the primary objectives of Maqasid al-Shari'ah is the preservation of knowledge. Housing provides a stable and secure environment where individuals can engage in intellectual pursuits without the disruptions of external influences. The home becomes a place where books, study materials, and tools for learning can be kept and utilized, supporting intellectual growth.

Maqasid al-Shari'ah, the higher objectives of Islamic law, places a strong emphasis on nurturing the intellect within the family as an integral aspect of creating a wholesome and spiritually enriched household. Housing serves as a natural setting for family learning, where parents play a central role in shaping the intellectual, moral, and spiritual development of their children (Chu et al. 2018). This approach aligns with the broader goals of Maqasid al-Shari'ah, which aim to promote individual and communal wellbeing through the cultivation of knowledge and virtue.

Maqasid al-Shari'ah recognizes parents as the primary educators and role models for their children. The family is considered the foundational unit of society, and parents have a sacred duty to impart knowledge, values, and ethics to their offspring. Housing provides a natural space where this educational process can unfold. Within the home, parents have the opportunity to teach Islamic values, morals, and ethics to their children. They can engage in discussions about compassion, honesty, empathy, and other virtues that form the core of Islamic teachings. Housing becomes a safe space for these crucial conversations.

c. Economic /Wealth (*al-Māl*)

Within the framework of Maqasid al-Shari'ah, the higher objectives of Islamic law, housing plays a pivotal role in the attainment of economic well-being and the preservation of wealth (*al-Māl*). This perspective acknowledges the interconnectedness of various dimensions of human life, including material prosperity, and seeks to ensure that housing contributes to the economic welfare of individuals, families, and society as a whole. One of the primary objectives of Maqasid al-Shari'ah is the preservation of wealth. Housing provides a secure and stable environment for individuals and families to safeguard their material assets. Through homeownership or tenancy, individuals can ensure the safety and protection of their wealth by having a place to call their own.

Housing has inherent investment potential. Individuals can invest in properties, either for their own use or as rental properties. This aligns with the objective of Maqasid al-Shari'ah to

facilitate lawful economic activities that contribute to financial growth and stability (Shuid and Zamin 2018). Maqasid al-Shari'ah emphasizes the importance of ethical conduct in economic activities. Investing in housing, whether for personal use or rental, offers a platform for individuals to engage in ethical financial endeavors (Hidayanti 2022). This includes adhering to Islamic principles of transparency, fairness, and respect for the rights of others. Housing investments offer a sense of stability and security. Real estate is often considered a tangible and durable asset, providing individuals with a reliable source of value that can withstand economic fluctuations (Munro, Allen, and Marmot 2022). This aligns with Maqasid al-Shari'ah's goal of promoting financial stability.

d. **Posterity (*al-Nasl*)**

Islam has placed an immense value on future generations since it ensures the preservation of human health and well-being. Being an outstanding individual is the first step in achieving this since it is advantageous for society for individuals to display a friendly demeanour, human affection, and a sense of obligation to assist others. Islam forbids acting rudely or inconsiderately towards others. As cited in Al Quran, Surah Ali-Imran, verse 112 as below,

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ
الْمَسْكَنَةُ بِذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ۗ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ۝ ۱۱۲

“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-Nasl embodies the continuation of one's lineage, the upbringing of future generations, and the propagation of humanity (Rasool, Yusof, and Ali 2020). Within this framework, housing assumes a foundational role, shaping the well-being, upbringing, and values of successive generations. Housing offers a secure, private haven where families can raise children, fostering emotional security and stable development (Sen, Smeeton, and Thoburn 2022). It provides an intimate setting for spiritual and religious dissemination, enabling families to practice their faith and educate the next generation about religious principles within the sanctity of their own homes. Furthermore, housing becomes a platform for parents to embody ethical behavior, respect, and empathy, serving as primary role models for future generations to emulate.

In essence, Al-Nasl encapsulates the holistic nurturing of future generations. Housing serves as the cornerstone of this nurturing process, providing a safe, nurturing, and values-driven environment. This environment significantly contributes to the well-being, upbringing, and propagation of the values that guide successive generations. Embracing this perspective, individuals and families play an essential role in enhancing society by nurturing responsible, ethical, and capable individuals who carry forward a legacy of positive values and

contributions. Thus, housing becomes a powerful conduit through which the principles of Al-Nasl are manifested, ensuring the continuity of heritage and values across generations.

e. Life/Health (*al-Nafs*)

Al-Nafs' goal is to safeguard whatever that secures the family's survival. It is a physical need that is significant in daily life, such as maintaining personal health using different strategies including watching one's diet in moderation. Additionally, there are other factors included in this category such as body fluid weight, mortality rate, frequency of illness, and access to healthcare. Since the goal of Islam is to be a blessing for humanity and to advance everyone's welfare, the Maqasid al-Shari'ah principles are suitable for measuring wellbeing because they outline the prerequisites to improve life outcomes. Housing plays a significant role in promoting and safeguarding the health and life of individuals by providing a safe, comfortable, and conducive environment for physical, mental, and emotional well-being.

One of the housings in Islamic perspective can be seen through the purpose of housing. Housing is emphasised in Islamic teachings as a fundamental human necessity and a way to find solace and security. It is regarded as a gift from God and a means of expressing appreciation. Housing offers families and people a safe haven, shielding them from the elements, threats, and harm. It provides a location where people can relax, feel physical comfort, and seek safety. According to Tirmidhi's Hadith History, when one feels secure at home, it reflects a sense of security for one's own well-being as well as the welfare of their family and society. In the QS Saba's verse 18, which talks about feeling secure both during the day and at night, this is also emphasised. According to Hwaish (2018), security in Islamic housing also refers to the safety of the family and all other occupants.

In Islamic pondering, the home plays a key role as a source of safety and security due to a number of factors. A well-designed, comfortable home enhances emotional stability and psychological well-being. A person's sense of security increases when they live in a secure and friendly atmosphere. People develop emotional attachments to their houses, generally seeing it as a refuge for emotional solace that promotes feelings of repair and emotion control (Gosling et al., 2002, 2008; Graham et al., 2015; Meagher, 2016; Staats, 2012). Cognitive components, especially those linked to identity reinforcement, are also a part of attachment to home (Proshansky et al., 1983). In reality, empirical data shows that dwellings frequently mirror the attributes 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 (al- Din)	<ul style="list-style-type: none"> i. Religious obligations i. Religious education i. Contribute to charity ʌ. Seeking Knowledge 	Rahmatina & Habib, (2014); Rasool, (2016); Shakona, (2013)

	<ul style="list-style-type: none"> ʌ. Mosque activities vi. Trust in Allah 	
Intellect or Mind (al-‘Aql)	<ul style="list-style-type: none"> i. Education level i. Motivational programs i. Skill ʌ. School attendance ʌ. Knowledge i. The literacy level of household 	Rahmatina & Habib, (2014); Rasool, (2016); Sen, (1976, 1977); Harun & Abdullah, (2007); Alkire & Foster, (2010)
Economic/Wealth (al-Mal)	<ul style="list-style-type: none"> i. Skill i. Income i. Purchasing power ʌ. Savings ʌ. Productivity i. 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)
Posterity (al-Nasl)	<ul style="list-style-type: none"> i. Better future for family i. Harmony i. Anti-social activities ʌ. Participation in community activities ʌ. Marriage i. Children i. Personal liberty and freedom 	Rahmatina & Habib, (2014); Harun & Abdullah (2007); Rasool ((2016)
Life/Health (al-Nafs)	<ul style="list-style-type: none"> i. Consumption of food and nutrition i. Access to healthcare i. Awareness of health ʌ. Frequency of sickness ʌ. Nutrition i. Body fluid weight 	Che Mat et al. (2012); Fakhri & Dahlan (2015)

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

2) To explore equitable and resilient community through housing

Establishing and cultivating both an equitable and resilient community is essential to advancing economic, societal, and political development. The progression of community engagement and relationships connected on the presence of fairness and robustness. The concepts of a community's resilience and its connection to vulnerability and "Disaster Risk Reduction" (DRR) have been extensively documented in the works of past scholars (Alameldeen and Cakan, 2021).

Resilient community as a group of individuals that directly impacted by traumatic circumstances, who engage in the process of learning, self-empowerment, and personal

growth, while exerting significant effort to manage the difficult aftermath and diminish the distressing impacts on their lives (O'Brien et al., 2010). Therefore, how an equitable and resilient community was discussed in Islamic doctrine? This is the primary inquiry that must be addressed in order to establish the significance of Maqasid Shariah in the formation of an equitable and resilient community.

The overarching objective of Shariah is to guarantee equitable opportunities, justice, and cohesion within the community, uphold the social structure of the society, its economic and social systems, and promote humanism through the advancement of human well-being (Rasool et al, 2020). To cultivate an equitable and resilient community, Islam mandated Muslims to place their confidence in Allah and put faith in following Shariah principles.

Technically, Maqasid has consisted of three levels of essentiality as follows: a) *daruriyyat*, also referred to as necessities; b) *hajiyyat*, recognized as needs; and c) *tahsiniyyat*, denoted as luxuries. Within the scope of *daruriyyat*, five fundamental elements are encompassed: preserve of faith, preserve of life, preserve of wealth, preserve of intellect, and preserve of offspring. On the other hand, *hajiyyat* involves imperative aspects that enhance human existence, like marriage. Lastly, *tahsiniyyat* encompasses adornments, such as fragrances, clothing styles, and home embellishments (Rasool et al, 2020).

These five core elements are link with the creation of a resilient and equitable community, determined by the extent to which the community maintains their obligations as Muslims, fulfilling their responsibilities and adhering to Islamic teachings. The development of a resilient community necessitates the establishment of a conducive environment, including a foundation of positive upbringing.

Subsequently, the preservation of wealth, life and offspring signifies the community's skill in aligning their desires and wealth with Islamic principles. The mutual sharing of wealth also assumes a crucial role in establishing an equitable community, consequently contributing to the overall well-being of the community. The attainment of financial well-being plays a vital role in advancing a collective mindset within the community, subsequently nurturing a peaceful life, equal and resilient community.

While, preserving intellect moulded the resilient community through the hardships of life experience, facing difficulties in life creates strong and wise characteristics in humans, leading to better judgment. Establishing a community that values the preservation of intellect will play a role in fostering an equitable society imbued with resilient attributes. Intellectual individuals can be nurtured through comprehensive education and teachings that strike a balance between worldly affairs and matters of the hereafter, thereby enriching their knowledge and life experiences.

Conclusion

In conclusion, the study "Reimagining Housing for Human Security and Wellbeing: Maqasid al-Shari'ah as a Guide for Equitable and Resilient Communities" delves into the intersection of housing, Islamic perspective, and the creation of inclusive and sustainable societies. By examining housing through the lens of Maqasid al-Shari'ah, the study emphasizes the holistic approach to addressing human needs and societal objectives, highlighting the interconnectedness of physical, spiritual, social, and economic dimensions. The research underscores the recognition of housing as a fundamental human right, one that extends beyond mere shelter to encompass the fostering of human security and wellbeing. Through the guidance of Maqasid al-Shari'ah, the study reveals how housing can serve as a pivotal vehicle for achieving the objectives of equitable and resilient communities. The multifaceted exploration of Maqasid al-Shari'ah principles within the context of housing illuminates its potential to contribute to various dimensions of human life. By embracing the principles of Maqasid al-Shari'ah, such as the protection of life (al-Nafs), the preservation of religion (al-Din), the promotion of intellect (al-'Aql), the protection of wealth (al-Mâl), the posterity (al-Nasl), and the safeguarding of dignity (al-'Ird), housing transforms into more than just physical infrastructure. It becomes a space where individuals and families thrive spiritually, intellectually, economically, and socially. It becomes a realm where community ties are strengthened, where cultural heritage is preserved, and where ethical values are transmitted from one generation to the next.

The study's two-fold objectives - exploring housing through the Islamic perspective and understanding how it contributes to equitable and resilient communities - have illuminated the potential of aligning housing practices with the teachings of Maqasid al-Shari'ah. By emphasizing the holistic nature of housing, this research provides a roadmap for policymakers, urban planners, and stakeholders to create housing solutions that promote human security and wellbeing in ways that are both sensitive to Islamic values and inclusive of diverse societal needs. In essence, the study bridges the gap between the principles of Maqasid al-Shari'ah and the contemporary challenges of housing in our ever-evolving world. By recognizing housing as a means to fulfill the higher objectives of Islamic law and create equitable and resilient communities, this research offers a compelling framework for reimagining housing practices that transcend the physical realm and embody the values of compassion, justice, sustainability, and human flourishing.

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