



Ibn Asyur's Concept of Maqashid Al-Shariah and Its Urgency as a Basis for Contemporary Ijtihad

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Abstract, *This paper aims to explore the thoughts of the concept of maqasid shari'ah of Ibn Ashur and its urgency as a basis for conducting ijtihad in the contemporary era. This study uses a library research method with a descriptive and interpretive analysis approach. This study found that Ibn Ashur in the context of understanding maqasid shari'ah offers two methodologies, the first with a text analysis approach and the second by analyzing legal motives. While in the context of ijtihad Ibn Ashur offers five key items that must be understood by a mujtahid, the first is to understand the lafaz in terms of language use and sharia. The second is to make a legal analogy that does not have explicit evidence. The third is to respond to new laws, the fourth is to analyze evidence that appears to be contrasting in terms of zohir and the fifth is ta'abbudi.*

Keywords: *Ibn Asyur, Ijtihad, maqashid sharia*

1. INTRODUCTION

The study of maqasid al-shari'ah has shown significant development, and has become a means to evaluate various new issues in the context of Islamic law. Maqasid al-shari'ah provides flexibility for Islamic legal thinkers to utilize rational considerations without ignoring the guidelines set by Allah.

In these studies, humans are always the main focus. This is natural because all divine messages known as sharia are intended for the good of mankind, not for the glory of Allah. Allah does not need sharia, on the contrary, humans need it. Maqasid al-shari'ah discusses the purpose behind each teaching that is established (commandments, prohibitions, and so on), which in turn cannot be separated from the role of humans as objects of the revelation of the sharia.

Maqasid al-Shari'ah is a method of ijtihad in Islamic law that functions as an effort to renew the law to be more contextual. The complexity of problems in modern society requires thinkers and scholars, especially those who have reached the level of mujtahid, to play an active role. As a religion that brings grace to the universe, Islam is always relevant and offers solutions to the actual realities developing in society. Islamic teachings are comprehensive, covering all aspects of mukallaf behavior.

Maqasid al-Syari'ah is applied as an effort to achieve benefit and prevent harm (jalb al-masalih wa dar' al-mafasid), a concept offered by modern ulama both theoretically and practically in dealing with contemporary problems. This method, although not yet popular in

the third and fourth Hijri centuries when Islamic law developed rapidly, has actually been applied implicitly by classical mujtahids, because Maqasid al-Syari'ah is part of the study of contemporary jurisprudence. Giving a very important position to maqasid al-syariah (sharia goals) is something that deserves to be supported, especially if we examine the history of the involvement of maqasid al-syariah in every determination of Islamic law. Maqasid al-syariah plays a significant role in the process of ijtihad and the development of sharia law, so placing it as the main consideration is the right step and needs to be encouraged.

This study wants to re-explore the thoughts of maqasid syariah initiated by Ibn Ashur and then see its urgency as a basis for contemporary ijtihad as well as this writing as a complement to the writings that discuss Ibn Ashur's thoughts but examine different objects.

2. RESEARCH METHODS

This study uses a library research method. Library research is a study used to collect information and data with the help of instruments available in the library such as books, magazines and other written sources of information. The approach used in this study is a descriptive analysis approach with primary data, namely books written by Ibn Ashur and secondary data, namely books and journals that are relevant to this study.

Ibn Asyur's Concept Of Maqashid Sharia

The term maqasid syari'ah in various literatures is referred to by very diverse terms. for example Abdul Wahab Khallaf calls the term Maqasid syariah as Maqasid At-Tasyri' Abu Zahro calls Maqasid syariah as Maqasid Al-Ahkam. Abu Zahrah's maqasid syariah theory is implemented in the Sharia Maqashid Index developed by Mustafa Omar Mohammed, Dzuljastri Abdul Razak and Fauziyah Md Taib in their research entitled: The Performance Measures of Islamic Banking Based on the Maqashid Framework has formulated an evaluation of Islamic banking performance that refers to the concept of maqashid syariah. However, the term Maqasid syariah was popular in the time of Imam Abu Ishaq As-Syatibi, who was the first to propose the concept of Maqasid syariah before Muhammad Tahir Ibn Asyur. Ibn Asyur provides a more revolutionary definition of maqashid shari'ah;

المعاني والحكم الملحوظة للشارع في جميع أحوال التشريع أو معظمها بحيث لا تختص ملاحظتها بالكون في نوع خاص من أحكام فيدخل في هذا أوصاف الشريعة وغايتها العامة والمعاني التي لا يخلو التشريع عن ملاحظتها ويدخل في هذا أيضا معان من الحكم ليست ملحوظة في سائر أنواع الأحكام ولكنها ملحوظة في أنواع كثيرة منها

General sharia maqāsid are the meanings and wisdom that Allah wills in all situations of the Shari'a or in most of them, and are not specified by a particular type of law other than Shari'a law, therefore in this understanding the characteristics of the Shari'a, its general objectives and meanings which are never mentioned by the Shari'a are included, and in this sense the meanings and wisdom that is not mentioned in all laws but is found in other laws.

The definition of maqāsid al-sharī'ah put forward by 'Ibn 'Ashūr seems to have a broader scope, which makes this science very important in the methodology of determining Islamic law. This indication can be seen from the use of the term "nature of law" by 'Ibn 'Ashūr, which in the context of uṣūl al-fiqh refers to the 'god of law. Scholars who pay special attention to the study of maqāsid al-sharī'ah also understand something similar regarding the meaning put forward by Ibn 'Ashūr. There are even those who study further the relationship between maqāsid al-sharī'ah and other concepts such as hikmah (purpose), 'illah (reason), intention, and maṣlaḥah (benefit).

Thus, the definition of maqāsid al-sharī'ah according to Ibn 'Ashūr has expanded the scope and position of this science as a fundamental consideration in the methodology of istinbāt (determination) of Islamic law, far beyond the discussion generally found in the study of uṣūl al-fiqh.

Basically, there are similarities between the concepts of "hikmah" and "maqāsid al-sharī'ah". Both refer to the goals and purposes to be achieved by Allah (al-Shāri') in establishing or abolishing a sharia law. There is no fundamental difference between the two.

Likewise, the relationship between maqāsid al-sharī'ah and 'illah (legal reasons). 'Illah can be understood in the first two meanings. As a driving force (al-bā'ith) which is the background for the establishment of a sharia law.

Second. As the wisdom, goals and benefits contained in every legal command, as well as the damage to be avoided in every legal prohibition.

By understanding 'illah in this second meaning, namely as wisdom and purpose, then maqāsid al-sharī'ah and 'illah become closely related concepts. Even scholars, such as al-Shāṭibī, say that the conditions for determining the 'illah of law are in line with the conditions for determining maqāsid al-sharī'ah.

So, it can be concluded that wisdom, maqāsid al-sharī'ah, and 'illah law are closely related and support each other in the methodology of determining Islamic law. These three are important elements that complement each other in understanding the goals and purposes of the Shari'a established by Allah

The relationship between maqāṣid al-sharī'ah and intention also shows similarities, because both are related to intentions or desires, although there are several differences between them. The similar meaning of maqāṣid al-sharī'ah is also seen in al-maṣlaḥah, which is the main objective of maqāṣid al-sharī'ah, namely to maintain the benefits contained in the enactment of the law. The point in the above definition is that maqāṣid al-sharī'ah is as meaningful as the meaning of wisdom, 'illah, intention or maṣlaḥah.

Maqāṣid al-sharī'ah is not only related to the purpose of establishing a law, but also explains the reasons behind the enactment of that law. There are maqāṣid al-sharī'ah which relate to the wisdom of legal enactment, as well as those relating to the 'illah or motive (al-bā'ith, al-dā'i, or al-mu'aththir) that underlies the existence of the law.

However, not all scholars agree on this matter. The general opinion, even considered to be the opinion of the majority of uṣūl al-fiqh scholars, states that they distinguish between 'illah and hikmah. According to this view, 'illah is the motive that causes the emergence of law. With the existence of 'illah, the law can be realized, while the absence of 'illah results in the law not existing. This is in line with the framework formulated by the scholars.

إن الحكم يدور مع علته لا مع حكيمته وجودا و عدما

“Sesungguhnya Ada Atau Tidak Adanya Hukum Itu Tergantung Dengan Ada Atau Tidak Adanya 'Illah, Bukan Tergantung Ada Atau Tidak Adanya Hikmah”

By considering the above rules, it can be understood that what determines whether or not there is a law is 'illah, while wisdom cannot function as 'illah (the motive that gives rise to the law) because wisdom is felt subjectively by each individual. The author himself tends to agree with scholars who distinguish between 'illah and wisdom, considering that both are indeed different and have different consequences. This understanding contradicts the previous opinion which stated that maqāṣid al-sharī'ah is different from 'illah, so it cannot play a role like 'illah.

However, it is not right if maqāṣid al-sharī'ah is left without a meaningful role. Although maqāṣid al-sharī'ah does not have to have the exact same meaning as 'illah, because it is so important for the problem at hand to be resolved, and the problem is only appropriate to be resolved using maqāṣid al-sharī'ah, delegation of authority to maqāṣid al-sharī'ah is the right step to take. The results obtained from this effort are benefits that have been studied seriously and in depth beforehand, so that they can be called appropriate benefits.

3. CLASSIFICATION OF MAQĀṢID AL-SHARĪ'AH ACCORDING TO IBN ASYUR

General Maqāṣid Al-Sharī'ah

Ibn Asyur emphasized that the general maqasid of sharia must be in harmony with human nature. He argued that religion was created to fulfill the needs and regulate human life. Therefore, he stated that Islam is a natural religion that will never conflict with human nature, as long as humans are in a normal state. According to Ibn Asyur, when interpreting verse 30 of Surah Ar-Rum, that natural nature is.

فاقم وجهك للدين حنيفا فطرة الله التي فطر الناس عليها.

So, face your face straight towards the religion of Islam, according to the nature that Allah created for humans.

الفطرة هو النظام التي اوجده الله في كل مخلوق والفطرة التي تخص نوع الانسان هي ما خلقه الله جسدا وعقلا

Fitrah is a system that Allah SWT created for every creature, and the fitrah that is specifically given by Allah to humans is that Allah created the body and mind.

Fitrah basically has characteristics such as tolerance, no coercion, unchanging provisions in sharia, equality, and freedom. Based on fitrah, the laws that are applied will be moderate and tolerant, emphasizing the interests of the wider community, so that they are easily accepted and feel fair to all. Most of the meanings of sharia law, especially in the field of muamalah, have clear meanings and are not partial, therefore they must be conveyed with wording that reflects their universality. Therefore, a fiqh expert must be careful because sharia law uses a limited meaning so that other cases can be analogized (equated) to it. This universal nature makes sharia relevant and applicable in various times and places.

Samāḥah linguistically comes from masdar fi'il "samuḥa – yasmaḥu – samāḥah," which contains the meaning of generosity and generosity. According to Ibn 'Āsyūr, samāḥah is a commendable moderate attitude in social interactions, being in the middle position between two extremes: overtaklif and overtolerance. He continued that samāḥah is a positive form of tolerance, which does not cause harm, especially in the context of things that are generally considered to have no room for tolerance.

This samahah attitude was described by the prophet with a fairly broad orientation that included transactions as well as legal decisions in accordance with the hadith

رَجِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى.

الراوي: جابر بن عبدالله • البخاري، صحيح البخاري

Allah blesses a man who is tolerant when selling and when buying and when disputing. In addition, a tolerant and easy attitude is described by Allah in the Qur'an, Surah al-Baqarah 02: 148 and QS al-Hajj 22: 78.

The universality of Islamic law does not mean that customs or traditions that apply in a particular society, such as the Quraysh society, automatically become binding law for all Muslims. In fact, the tradition does not necessarily bind individuals in the society itself, unless it has been mutually agreed upon. If there is no agreement, the tradition can be abandoned.

A new tradition can be binding as law if it has been validated by strong evidence and recognized (*muktabar*) as obligatory law, so that it applies generally to all Muslims. However, if the legality given is only limited to allowing (*halalizing*), such as traditions that are legalized by law without any clear prohibition, then each individual still has the choice to implement or ignore it. Thus, the tradition remains non-binding in absolute terms.

The legalization of tradition by Islamic law is not a privilege for the Arab nation, especially the Quraysh tribe, but applies to all Muslim communities. Every Islamic society has its own traditions that are permitted as long as there is no evidence prohibiting it and it does not conflict with the principles of Islamic teachings. This is a logical consequence of the universal nature of Islam.

The universality of Islamic law is not something that is difficult to understand, because the basis of partial Islamic law—as stated by Ibn 'Āsyūr—is logical wisdom and reason, not contradicting human nature, so that it can be easily recognized and accepted by *mukallaf* in various times and places.

This allows Islam to be in line with the development of the times, so that various cultures and traditions can accept and adapt to Islamic law. They can reconstruct the values and order that have been previously adopted without experiencing significant difficulties, even having a significant positive impact. In fact, this can lead them to become determinants in history and civilization, as seen from the experience of Arab nations other than the Quraysh, as well as the Persians, Copts, Berbers, Turks, and Tatars.

Ibn Ashur identified four criteria for limiting *maqasid al ammah*. First, the criteria must be permanent (*al thubut*). Second, it must be clear (*al duhur*), which means it does not give rise to debate in interpretation, such as the goal of preserving offspring which underlies marriage. Third, it must be measurable (*inbat*), where the meaning of a goal has specific limitations, for

example preserving reason which is the reason for allowing flogging for those who are drunk. Fourth, it must be authentic (itrad), which is the goal of the Shari'a that is not debated due to differences in context, ethnicity, or time, such as the principle of equality in husband and wife relations.

Special Maqāṣid Al-Sharī'ah

Specific limitations in this context refer to each category of muamalat law explicitly explained by Ibn 'Āsyūr. He divides muamalat law into six categories, namely: family law, business law, employment law, tabarru'at law, judicial and testimony law, and criminal law (sanctions). These specific maqāṣid ash-syarī'ah are defined by Ibn 'Āsyūr as follows

وهي الكيفيات المقصودة للشارع لتحقيق مقاصد الناس النافعة ، أو لحفظ مصالحهم العامة في تصرفاتهم الخاصة ، كي لا يعود سعيهم في مصالحهم الخاصة بإبطال ما أسس لهم من تحصيل مصالحهم العامة ، إبطالا عن غفلة أو عن استئزال هوى وباطل شهوة . ويدخل فيه كل حكمة روعيت في تشريع أحكام تصرفات الناس ، مثل قصد التوثق في عقد الرهن ، وإقامة نظام المنزل والعائلة في عقدة النكاح ودفع الضرر المستدام في مشروعية الطلاق

Desired by asy-Syāri' (Allah) to realize the desires of humans that are beneficial, or to protect their general interests in their personal activities, so that their efforts for personal interests do not damage everything that has been used as a foundation for realizing their general interests, either due to negligence or the drive of lust and deviant desires. This includes every goal that is a reference in every shari'a of laws that regulate human behavior. For example, strong evidence as the goal of the rahn (pawn) contract, upholding the order of the household and family in marriage, and avoiding ongoing harm as the goal of divorce.

The intention of the Maker of the Shari'a, namely Allah, is the provisions of the Shari'a law that are understood from the Qur'an and Hadith. This understanding is obtained through a process of in-depth study and interpretation, by following the rules of ijtihad and complex legal istimbat. The goal is not to only focus on textual understanding, but also not to damage the meaning and logic of the language. In other words, the first part of the special maqāṣid asy-syarī'ah is the provisions regulated by sharia law itself.

This was also emphasized by Ash-Syāṭibiy in his explanation of the first method for understanding maqāṣid asy-syarī'ah, namely through clear basic commands and prohibitions. The implementation of these orders and prohibitions constitutes maqāṣid asy-syarī'ah, as long as the orders and prohibitions are not a follow-up to other previous orders or prohibitions. However, Ash-Syāṭibiy did not categorize it as a separate section.

Expressions that reflect the human desire to achieve useful things explain the criteria for legal provisions that become *maqāṣid asy-syarī'ah*. These legal provisions are directly related to benefits or *mafsadat*, not just as a tool or support for other laws that function as *maqāṣid*. In this case, law is divided into *maqāṣid* and *wasilah*.

Wasilah is an outwardly permitted action with the aim of avoiding prosecution. *Wasail al shari'ah* in achieving the goals of the Shari'a includes two extreme and strict approaches on the one hand, and one that is easy and loving on the other hand. This approach consists of the following tendencies or instincts:

1. *Al Wazi' al nafsani* (psychic instinct), which is manifested in efforts to improve beliefs.
2. *Al Wazi' al Sultani* (power instinct), such as that possessed by the caliph, government, qadi, mufti, police, supervisors, and regional heads.

Some *wasilah* take the easy and loving path. Ibn Ashur limits this *wasilah* by considering several things, including: The basic nature of a law aims to make things easier, legal changes generally move from the difficult to the easier, and do not ignore the *udzurmukallaf*, because they are based on wisdom, *illat* and limitations.

Law as *maqāṣid* is law that is directly related to achieving benefits and rejecting *mafsadat*. Meanwhile, law as *wasilah* aims to support or perfect the achievement of benefits or avoid *mafsadat* contained in other laws. For example, the prohibition on drinking wine and buying and selling it. The prohibition on drinking wine is *maqāṣid* because it avoids the harm it causes, namely intoxication. On the other hand, the prohibition on buying and selling *khamr* functions as a ward to ensure the achievement of *maqāṣid*, namely the protection of the mind by preventing or reducing the opportunity for *mafsadat* to occur from consuming *khamr*.

The phrase to protect the public interest from the negative impacts of personal activities refers to the beneficial reference stated earlier. Beneficial human desires are desires that, if fulfilled, will not cause harm to the public interest.

Furthermore, so that their efforts do not become deviant desires, the sentence is more explanatory and affirmative than adding new substance to the definition. This statement includes every goal that is a reference in the shari'a of laws governing human behavior, explaining another category of *maqāṣid ash-syarī'ah khāṣṣah*, namely the wisdom or goal that is to be achieved through the implementation of sharia law by *mukalaf*.

From the explanation above, it can be concluded that special *maqāṣid ash-syarī'ah* are legal provisions that are prescribed to protect the public interest as well as the wisdom or goal that is to be realized through the implementation of these legal provisions. Thus, specific

maqāṣid asy-syarī'ah can be grouped into two categories: 1) maqāṣid in the form of sharia legal provisions; 2) maqāṣid which is the aim of implementing the legal provisions.

Maqāṣid Al-Sharī'ah as a Foundation for Contemporary Ijtihad

Maqāṣid Al-Sharī'ah made a very central contribution to contemporary legal reform both related to Islamic family law. The authority (authority) of maqashid al-Syariah (goals of Islamic law) cannot be limited to a certain quantity. This is because the basis and basis are spread both explicitly (clearly) and implicitly (implied) behind existing religious nushush (texts), spread among the propositions from the Al-Quran and the Sunnah of the Prophet.

The urgency of Maqāṣid Al-Sharī'ah is not only the basis for contemporary ijtihad in the context of Islamic law, but maqasid is also able to adapt to various legal cases such as criminal cases, because Maqāṣid Al-Sharī'ah, with principles such as protection of the soul (hifz an-nafs), reason (hifz al-aql), spirituality (hifz ad-din), descendants (hifz an-nasl), and property (hifz al-māl), provides a holistic framework to support various issues of renewal.

In addition, for example in the context of freedom of choice of religion and belief in Indonesia, maqāṣid al-sharī'a which aims to create benefits for society, justice, wisdom, and fulfillment of basic human rights, becomes a principle instrument for analyzing religious freedom in Indonesia, thus providing the conclusion that it seems that the PNPS Law is less appropriate in terms of the restrictions contained in the Law, where the State classifies religions into recognized religions, existing religions, and beliefs that are considered non-religious. This classification creates an unfair distribution of religious rights for citizens in its implementation by giving more rights to the six recognized religions. Therefore, it is important to reconstruct the law and the values of religious freedom contained in the PNPS Law with the values of maqāṣid al-sharī'a, in addition to the values of Pancasila.

Another case, for example, in the nuances of Islamic family law which is often discussed among academics and the general public regarding the age limit for marriage. In the understanding of several figures who are considered to have authority in explaining the laws related to religion, Islam does not explicitly regulate the age limit for marriage, it is only limited by the word balig. This understanding is indeed derived from various texts, and not a few of them use the case of the Prophet's marriage as a concrete example. In fact, if analyzed using the Maqāṣid Al-Sharī'ah approach, the purpose of the prescribed marriage is not as simple as discussed, even the text of the hadith that speaks of al-ba'ah (if you feel able) in the context of marriage is not translated abstractly and simply, but pays attention to the aspects of maqasid that you want to achieve so as not to cause misunderstanding.

According to Muhammad Sa'id Ramadhan al-Buthi in his book *Dhawabit al-Maslahah fi al-Syari'ah al-Islamiyyah*, explains that al-Maslahah (benefit) as the goal of sharia is not a stand-alone argument for the evidence of sharia (Islamic law) such as the Qur'an, Hadith, Ijma' and Qiyas. Thus, it is impossible to determine partial laws (parts) based only on al-Maslahah. Al-Maslahah is a universal meaning that includes all parts of partial laws taken from the evidence or basis of sharia.

The existence of al-Maslahah (benefit) as a legal evidence cannot be done, because human reason cannot possibly grasp the meaning of al-Maslahah in partial problems (juz'i). This is due to two things: First, if human reason is able to capture maqashid al-Shariah (objectives of sharia) partially in every legal provision, then reason will be the determinant or judge before the arrival of sharia provisions, although this view may be accepted by the majority of scholars. Second, if it is considered that the ability to capture maqashid al-Shariah partially in every legal provision is valid, then it will cancel the existence of the influence (atsar) of the majority of detailed (detailed) evidence for the law. This is due to the ambiguity of the substance of al-Maslahah for the majority of human reason.

So, it can be concluded that al-Maslahah cannot be used as a stand-alone legal proposition, because of the limitations of human reason in understanding maqashid al-Syariah partially, as well as to maintain the influence of detailed propositions in Islamic law.

According to Ibn 'Āsyūr, the existence of maqāṣid ash-syarī'ah (basic objectives of the Shari'a) in Islamic Shari'a is a necessity. Every effort of a mujtahid (Islamic jurist) to discover and establish sharia laws cannot ignore the maqāṣid asy-syarī'ah. Therefore, it is mandatory for a mujtahid to know and understand maqāṣid asy-syarī'ah well.

Efforts to know and understand maqāṣid asy-syarī'ah can be done through two approaches, namely:

1. The approach of analyzing nas (holy texts), namely studying and understanding the intent and purpose behind the holy texts (Al-Quran and Hadith) which are the sources of Islamic law.
2. The approach of analyzing legal motives, namely studying and understanding the wisdom, reasons, and goals behind the establishment of sharia laws.

By understanding maqāṣid ash-syarī'ah through these two approaches, it is hoped that a mujtahid can find and establish sharia laws that are in accordance with the basic objectives of Islamic sharia, so that these laws can provide benefit and justice for humanity.

The urgency of a mujtahid to understand the maqasid of sharia

Understanding the maqasid of sharia for a mujtahid is the most principled thing, how could it not be because he will speak in the context of establishing a law that is not explicitly discussed by the evidence. Ibn Ashur offers five key items that must be held by a mujtahid. First, he must understand the words contained in the Qur'an and Hadith, both in terms of the use of language and the use of sharia, so that he can lead someone to a comprehensive understanding. Second, a mujtahid must make a deep analogy (qiyas) to the law that is not explicitly discussed. Third, a mujtahid must be responsive to new cases that do not yet have legal legality. Fourth, conduct an in-depth analysis of the evidence that is clearly contrasting so that it does not cause ambiguity in one context of the problem and the fifth is by means of ta'abbudi, meaning when the power of reason and reason can no longer penetrate the boundaries of other dimensions, a mujtahid must believe that it is a command that does not require verification of rationality.

4 CONCLUSION

Some of the explanations above provide an overview of how urgent maqashid shari'ah is as a basis for contemporary ijtihad. Ibn Ashur constructed maqashid as a very systematic and structured science so that he was nicknamed the father of maqashid shari'ah reformists. Ibn Ashur classified maqashid into two parts, namely general maqashid which covers universal discussions and is directly related to the basic character of humans (in accordance with nature). In the context of special maqashid, Ibn 'Āsyūr divided muamalat law into six categories, namely: family law, business law, employment law, tabarru'at law, judicial and testimony law, and criminal law (sanctions).

Ibn Ashur offered two concepts of approach that were used as a basis for conducting ijtihad and efforts to reform and unify the law, namely first. The approach of analyzing nas (holy texts), namely studying and understanding the intent and purpose behind the holy texts (the Qur'an and Hadith) which are the sources of Islamic law. Second. The legal motive analysis approach, namely studying and understanding the wisdom, reasons and goals behind the establishment of sharia laws.

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