

*Distinctive Paradigm of Maqasid Syari'ah and Maqasid
Al-Qur'an*

**Paradigma Distingtif Maqasid Syari'ah
dan Maqasid Al-Qur'an**

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Abstract

The existence of maqasid al-Qur'an cannot be separated from the discussion of maqasid al-syari'ah which was previously known in the treasures of Islamic scholarship. However, of course there are differences between the two terms which are certainly interesting to discuss. This paper tries to uncover the actual differences between the two terms above. So the author tries to discuss the definitions of both, then tries to uncover their genealogy. After that, the author took photos of the characters who discussed the maqasid of the Sharia and the maqasid of the Qur'an so that they could clearly illustrate what was discussed in these two things. It turns out that there are several fundamental differences between the two sciences, both in terms of definition, genealogy, discussion and reference sources. However, there are also many similarities in them, or at least a close connection between the two.

Keywords: *Maqasid al-Qur'an, Maqasid al-Syari'ah, Differences.*

Abstrak

Lahirnya maqasid al-Qur'an tidak dapat terlepas dari pembahasan maqasid al-syari'ah yang lebih dahulu dikenal dalam khazanah keilmuan Islam. Namun sudah barang tentu terdapat perbedaan dari kedua istilah tersebut yang pastinya menarik untuk didiskusikan. Makalah ini mencoba untuk menguak apa sebenarnya perbedaan yang terdapat pada kedua istilah di atas. Maka penulis berupaya membahas definisi dari keduanya, lalu mencoba menguak genealoginya. Setelah itu penulis memotret tokoh yang membahas maqasid syari'ah dan maqasid al-Qur'an agar tergambar dengan baik apa yang dibahas dalam kedua hal tersebut. Ternyata terdapat beberapa perbedaan mendasar dari kedua ilmu tersebut, baik dari segi definisi, geneologi, pembahasan dan sumber rujukannya. Walau demikian, banyak juga kesamaan yang ada di dalamnya, atau paling tidak keterkaitan yang erat antara keduanya.

Kata Kunci: *Maqasid al-Qur'an, Maqasid al-Syari'ah, Perbedaan.*

Introduction

The discussion regarding the term *maqasid* is indeed always interesting to deliberate. Especially now that *maqasidi* exegesis, a new term in the study of Qur'anic exegesis, is beginning to be popularized. The term *maqasid* was first heard in Islamic sciences with the term *maqasid shari'ah*, which was popularized by several figures such as Thahir Ibn Asyur, 'Alal Al-Fasyi, Raysuni, and others. Along with its development, the term *maqasid* is now also used in the study of exegesis that we call *maqasid al-Qur'an*.

Many studies have discussed various concepts of *maqasid al-Qur'an*. Some discuss the perspectives of classical to modern scholars regarding the concept of *maqasid al-Qur'an*.¹ Other studies specifically discuss the concepts of figures who popularized *maqasid al-Qur'an* such as, Thaha Jabir al-Alwani,² Muhammad al-Gazali,³ Fazlu al-Rahman,⁴ and others.

This paper will attempt to explain what *maqasid shari'ah* and *maqasid al-Qur'an* are. This research is a type of library research. The research source is library material, without conducting surveys or observations. The initial step taken is to collect data, then classify and describe it. This method is applied in the following steps: Providing definitions of the two themes raised. Then describing the genealogy of both and highlighting figures along with their thoughts that discuss these two materials.

From the presentation presented, it is hoped that we can understand what is actually being discussed in the realm of *maqasid shari'ah* and *maqasid al-Qur'an*. Are there similarities between the two,

¹ Nur' Azmy, Khalilah. "*Maqashid al-Qur'an: perspektif ulama klasik dan modern.*" *Muḍārah: Jurnal Kajian Islam Kontemporer* 1.1 (2019): 8-18.

² Bushiri, Muhammad. "*Tafsir al-Qur'an dengan pendekatan Maqāshid al-Qur'ān perspektif Thaha Jabir al-'Alwani.*" *Jurnal Tafser* 7.1 (2019).

³ Mufid, Abdul. "*Maqasid al-Qur'an Perspektif Muhammad al-Ghazali.*" *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 2.1 (2020): 65-93.

⁴ Affandi, Ahmad Rizki. *Misi Al-Qur'an Prespektif Fazlur Rahman: (Studi Ayat-Ayat Al-Qur'an Dalam Buku Major Themes Of The Qur'an Pendekatan Maqasid Al-Qur'an)*. Diss. IAIN Kediri, 2021.

or are they indeed different things that cause the emergence of different terms.

Research Results and Discussion

The Linguistic and Scholarly Meaning of Maqasid al-Syari'ah

"Maqasid" is the plural form of the word "maqsad," which means "intention" and "purpose."⁵ While "sharia" originates from the word "shara'a al-shay'," which means "to explain something." Sharia is also derived from the word "al-shar'ah," which means "water source."⁶

Terminologically, maqasid al-sharia refers to the objectives and secrets that Allah has placed within each law to fulfill the benefits of the ummah. According to al-Shatibi, Allah revealed the sharia to realize the welfare of humans in this world and the hereafter.⁷ According to Muhammad al-Tahir Ibn 'Ashur, maqasid sharia are the meanings and wisdoms that are the focus of the sharia in all or most cases of legislation.⁸

Maqasid al-Sharia, according to Wahbah al-Zuhaili, are the values and objectives that are implied in all or the largest part of its laws. These values and objectives are regarded as the goals and secrets of the sharia established by al-Shari' in every legal provision.⁹ Furthermore, Yusuf al-Qardawi interprets maqasid al-Sharia as the objectives targeted by texts and particular laws to be realized in human life, whether in the form of commands, prohibitions, and permissibility, or for individuals, families, communities, and the ummah. It is also referred to as the wisdoms intended by the establishment of law, whether obligatory or not. Because in every law prescribed by Allah to

⁵ Asmawi, *Studi Hukum Islam: dari Tekstualis-Rasionalis sampai Rekonsiliatif*, (Yogyakarta: Teras, 2012), 108.

⁶ Yusuf Al-Qardawi, *Fikih Maqashid Syari'ah*, (Jakarta: Pustaka Al-Kautsar, 2007), 12.

⁷ Al-Syathibi, *Al-Muwafaqat fi Ushul al-Syari'ah*, (Beirut: Dar al-Kutub al-Ilmiyah, 2003), I:3.

⁸ Muhammad Tahir bin 'Asyur, *Maqasid al-Syari'ah al-Islamiyah*, (Malaysia: Dar al-Fajr, 1999), 251.

⁹ Wahbah al-Zuhaili, *Usul al-Fiqh al-Islami*, (Damaskus: Dar al-Fikr, 1986), II: 225.

His servants, there is certainly wisdom, which is the noble purpose behind a law.¹⁰

Ulama of ushul fiqh define maqasid al-sharia as the meanings and objectives intended by the sharia in legislating a law for the benefit of humankind. They also refer to it as asrar al-sharia, the secrets behind the laws established by the sharia, in the form of benefits for humans, both in this world and the hereafter. For example, the sharia obligates various forms of worship with the aim of upholding the religion of Allah SWT.¹¹

From the various explanations of the Ulama regarding maqasid al-sharia above, it can be concluded that maqasid al-sharia are the goals, intentions, or values that are to be achieved from a legislation to provide benefit to humans in this world and the hereafter. This is in line with the word of Allah SWT:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We have not sent you, [O Muhammad], except as a mercy to the worlds." (QS. Al-Anbiya 21:107).

Periods of Maqasid al-Shari'ah

Firstly, the Period of the Companions and the Generations After Them. It can be said that maqasid al-shari'ah has actually existed since the Quran was revealed and the hadith was spoken by Prophet Muhammad saw. This is because maqasid al-shari'ah is never separated from the nash itself, in other words, maqasid al-shari'ah is always coupled with the existing nash.

Some examples of the practice of maqasid al-shari'ah during the Companions' period include the matter of codifying the Quran into a mushaf. The background of this codification was due to the many Quran memorizers who fell in the battle of Yamamah. This codification had never been done during the lifetime of Prophet Muhammad saw, but it had to be done by the Companions for the benefit of the Muslim ummah. Imam al-Shatibi, in this regard, classifies the Companions'

¹⁰ Al-Qardawi, *Fikih*, 17-19.

¹¹ Tim Penyusun, *Ensiklopedi Hukum Islam*, cet. 3, (Jakarta: PT Ichtiar Baru Van Hoeve, t.t), 1108.

efforts into the issue of hifz al-din or efforts to maintain the continuity of religion.

Another equally interesting example is when Caliph Umar bin Khattab did not impose the punishment of cutting off the hand of a thief. What Umar bin Khattab did, according to al-Shatibi, was classified as hifz al-nafs (preserving life). Although the application of the law of cutting off the hand is also part of maqasid al-shari'ah, namely hifz al-mal, hifz al-nafs takes precedence over hifz al-mal.

Secondly, the Period of Codification of Maqasid al-Shari'ah. This can be mapped as follows:

In the early 4th century Hijri, the term maqasid was used in the legal writings of al-Tirmizi al-Hakim (d. 296 H). It then appeared in the works of Imam al-Haramain al-Juwaini (d. 478 H) with the classification of maqasid al-shari'ah into three main categories, namely; daruriyyah, hajjah, and tahsiniyyah. Al-Juwaini's ideas were developed by his student Abu Hamid al-Ghazali (d. 505 H) by completing the theory of daruriyyat into five main discussions called al-kulliyah al-khamsah, namely; hifz al-din, al-nafs, al-nasl, al-mal, and al-ard.¹² Imam al-Razi (d. 606 H) further clarified the theories of his predecessors in the division of al-dharuriyyah, al-hajjiyyah, and al-tahsiniyyah by adding qat'i and dzanni (taking evidence from mutawatir and ahad sources). He also divided maslahat into two; maslahat for humans in this world and maslahat for humans in the hereafter.¹³

After that, Imam al-Amidi (d. 631 H) appeared, giving a definition of maqasid by drawing conclusions from the thoughts of his predecessors, saying that the purpose of the sharia is to realize benefits and avoid or prevent harm. Then Izzuddin Abdu al-Salam (d. 660 H) appeared, contributing to maqasid al-shari'ah by laying the foundations of maqasid al-shari'ah and the rules related to maslahah and mudharat in his work "Qawaid al-Ahkam fi Mashalih al-Anam". While Imam al-Qarafi (d. 684 H) explained that there is no maslahah in which there is no mafsadat.

¹² Al-Juwaini, *Al-Burhan fi usul al-Fiqh*, 1997, 176.

¹³ Al-Yubiy, *Maqasid Syari'ah Islamiyyah al-'Alaqqatihi*, 1998, 54.

Ibn Taimiyah (d. 728 H) was somewhat different in the discussion of maqasid. He added to his maqasid theory, not only limited to al-kulliyah al-khamsah, but he added the rules of mukhalafah al-musyriqin, al-I'tilaf, 'Adl wa 'Adam al-dzulm, al-taisir wa raf'u al-haraj.¹⁴ He also added to the existing maqasid list such as fulfilling contracts, maintaining kinship ties, and respecting the rights of neighbors. Regarding the hereafter, he added an inventory of qualities, including love for Allah, sincerity, trust, and moral purity.

Ibn al-Qayyim al-Jauziyyah (d. 751 H) in the development of maqasid science, devoted much attention to the illat and wisdom of a sharia law.¹⁵ This approach is generally adopted by contemporary scholars, including Ahmad al-Raisuni and Yusuf al-Qardhawi. Al-Qardhawi has expanded the maqasid list by including human dignity, freedom, social welfare, and human brotherhood among the higher maqasid al-shari'ah.¹⁶

Al-Shatibi's Concept of Maqasid al-Shari'ah

Al-Shatibi is a great scholar who pioneered maqasid al-shari'ah. Al-Muwafaqat, which is Al-Shatibi's monumental work in the field of usul fiqh, very eloquently explains the main foundations for understanding the shari'ah comprehensively. The maslahah contained in the shara' law, according to al-Shatibi, can be seen from two perspectives, namely maqasid al-shari' and maqasid al-mukallaf.¹⁷

Maqasid al-shari' itself has four aspects:

a) Qasdu al-shari' fi wad'i al-shari'ah (The Intention of the Legislator in Establishing the Shari'ah)

Al-Shatibi argues that Allah revealed the shari'ah to obtain maslahah and avoid mudharat (jalb al-mashalih wa dar' al-

¹⁴ Abidin, 209, 80

¹⁵ Ibnu al-Qayyim al-Jauziyyah, *I'lam wa al-Muwaqifi'in*, 1991, 147.

¹⁶ Suansar Kahtib, Mizani, *Jurnal Wacana Hukum Ekonomi dan Keagamaan*, vol. 5, no 1, 2018, 49

¹⁷ Abu Ishaq Al-Syathibi, *al-Muwafaqat fi Usul al-Syari'ah*, (Beirut: Dar al-Kutub al-Ilmiyyah, 2003), II: 5.

mafasid).¹⁸ In this regard, he divides the levels of maqasid al-shari'ah into three, namely:

- Daruriyyat needs,
- Hajjiyyat needs, and
- Tahsiniyyat needs.

b) Qasdu al-shari' fi wad'i al-shari'ah li al-Ifham (The Intention of the Legislator in Establishing the Shari'ah for Understanding)

There are at least two main points discussed in this discussion:

- This shari'ah was revealed in Arabic, making it necessary to know Arabic well and completely.
- This shari'ah is ummiyyah. It can be interpreted that the shari'ah was revealed in a language understood by the general public.

c) Qasdu al-shari' fi wad'i al-shari'ah li al-taklif bi muqtadhaha (The Intention of the Legislator in Establishing the Shari'ah for Obligation According to It)

This section states that the Legislator's intention in determining the shari'ah is to be implemented in accordance with His guidance. Regarding this, there are two things to discuss:

- Obligations beyond human ability (al-taklif bima la yuthaq)¹⁹
- Obligations that contain masyaqqah or difficulty (al-taklif bima fihi masyaqqah)²⁰

d) Qasdu al-shari' fi dukhul al-mukallaf tahta ahkam al-shari'ah (The Intention of the Legislator in the Mukallaf Entering Under the Rules of the Shari'ah)

This aspect refers to the question "why must a mukallaf implement the shari'ah law?" The answer is to remove the mukallaf from the demands and desires of his lust, so that he becomes a servant of Allah who is ikhtiyaran (by choice) not idthiraran (by necessity).²¹

Maqasid al-Mukallaf (The Objectives of the Mukallaf)

¹⁸ Al-Syathibi, *al-Muwafaqat*, 6.

¹⁹ Al-Syathibi, *al-Muwafaqat*, 82

²⁰ Al-Syathibi, *al-Muwafaqat*, 93

²¹ Al-Syathibi, *al-Muwafaqat*, 128

The second part of this maqasid is related to human actions or the intentions and intentions of humans in performing an action. The actions of the mukallaf themselves are divided into two:

a) Actions that are legislated

Actions whose validity requires intention and qasd.

b) Actions that are not legislated

Actions that will not be valid even if intended, such as disobedience²²

Maqasid al-Qur'an

The Linguistic and Scholarly Meaning of Maqasid al-Qur'an

Linguistically, maqasid means i'tizam and tawajjuh, which signify firm and directed. It is also interpreted as istiqamah and i'tidal, both of which refer to something or matters that are done continuously and balanced.²³ From this linguistic aspect, we can see that maqasid is a state of consistency regarding something. Thus, when paired with the Qur'an, it will mean the precise direction and purpose of the Qur'an.

As for maqasid in the terminology used by scholars, it is hadaf and gayah, which mean purpose. Some scholars divide maqasid al-Qur'an into three parts, namely;

1. Maqasid 'ammah (general): the main purpose of the Qur'an globally, for example; educating morals, worship, social improvement, human caliphate on earth, and so on.
2. Maqasid khassah (specific): the main purpose of the Qur'an in explaining specific parts of its legislation. For example; the purpose of improvement in the fields of economy, law, government, human rights, and others.
3. Maqasid juz'iyah: the purpose of the Qur'an in explaining some laws in the Qur'an, for example; the wisdom in the legislation of wudu.

When the words maqasid and al-Qur'an are combined, they form an understanding of the main purposes for which the Qur'an was

²² Fathurrahman, *Maqasid al-Syari'ah dalam Perspektif al-Syathibi, ISTI'DAL: Jurnal Studi Hukum Islam*, Vol. 4 No. 2, Juli-Desember 2017, 173

²³ Abdul Karim Hamidy, *Maqāṣid al-Qur'ān min Tasyrī'il Ahkām*, (Bayrut: Dār Ibnu Hazm, 2008), Cet. I, 18.

revealed for the benefit of humankind.²⁴ A more comprehensive definition is offered by Tazul Islam. According to him, maqasid al-Qur'an is the science of understanding the discourse of the Qur'an by considering its main objectives that represent the core of the Qur'an as indicated by its meanings distributed in the muhkamat verses.²⁵ As a science, maqasid al-Qur'an is assumed to go through a process like other sciences.

Periods of Maqasid al-Qur'an

Broadly speaking, the development of the science of maqasid al-Qur'an can be divided into four periods:

Firstly, the Early Embryo Period. The term maqasid al-Qur'an in its idiomatic form was first introduced in *Jawahir al-Qur'an* by al-Ghazali (d. 1111 H).²⁶ So we can say that the first parent of maqasid al-Qur'an is tasawwuf and not tafsir or the sciences of the Qur'an. The term maqasid al-Qur'an in the early era is also found in the work of 'Izz al-Din ibn Abd al-Salam (d. 1262 H) in his work *al-Qawaid al-Ahkam*. He briefly mentioned that most of the maqasid al-Qur'an contain guidance and encouragement to achieve maslahah and calls to avoid and stay away from all matters that can lead to damage.²⁷ In his work, he explained that the maqasid al-Qur'an is dominated by the nuances of maqasid al-Shari'ah. This is very natural because maqasid al-Sharia' appeared three centuries before maqasid al-Qur'an.

The connection between maqasid al-Qur'an and maqasid al-shari'ah is quite unique. As part of the Qur'an, studies on maqasid al-shari'ah far outnumber studies on maqasid al-Qur'an. This may be because fiqh studies dominated Islamic studies at that time compared to tafsir and Qur'anic studies.

²⁴ Hamidi, *al-Madkhal ila Maqasid al-Qur'an*, 31

²⁵ Tazul Islam, *Maqasid al-Qur'an: A Search for A Scholarly Definition*, Al-Bayan, Vol.9, Brill (2011), 203

²⁶ Tazul Islam, *The Genesis and Development of the Maqasid al-Qur'an*, *American Journal of Islamic Social Science*, Vol. 30, No. 3 (2013): hal. 39; Abu Hamid al-Ghazali, *Jawahir al-Qur'an*, (Beirut: al-Maktabah al-Asriyyah, 2014), 44.

²⁷ Izz al-Din Abd Salam, *Qawaid al-Ahkam fi Islah al-Anam*, (Damaskus: Dar al-Qalam, 2015), Vol. 1: 11-12, 15

The term *maqasid al-Qur'an* can be found in the fields of tafsir and ulum al-Qur'an. Among the works are:

- Tafsir Abu Muhammad al-Bagawi (d. 1122)
- Fakhru al-Din al-Razi (d. 1210)²⁸
- Ibrahim al-Biq'a'i (d. 1480)²⁹

In the field of ulum al-Qur'an:

- Al-Suyuti (d. 1445)³⁰

Another field that also uses the term *maqasid al-Qur'an* is the field of hadith. This is very logical because the study of tafsir al-Qur'an in this early era was still mixed with hadith studies. Ibn Hajar al-Asqalani (d. 1449) in his work *Fath al-Bari* discusses *maqasid al-Qur'an* in surah form. When discussing the tafsir of surah al-'Alaq, it is mentioned that the *maqasid al-Qur'an* contained therein are tawhid, ahkam, and akhbar.³¹

Secondly, the Period of applying *maqasid al-Qur'an* in the process of interpretation but with an unconstructed scientific concept. This is evidenced by the existence of *maqasidi*-oriented tafsirs in the history of tafsir. Some tafsirs that can be called *tafsir maqasidi* include those written by:

- Muhammad Abduh (d. 1905)
- Musthafa al-Maragi (d. 1945)
- Muhammad Izzat Darwazah (d. 1984)

Indeed, in these three tafsirs, the term *maqasid al-Qur'an* is not found explicitly. However, the manifestation of *maqasid al-Qur'an* is very clearly visible because it is spread in various parts of the tafsir produced.

Thirdly, the Period of the Scientific Concept of *Maqasid al-Qur'an*. This period is marked by the birth of works that are specific in the field of *maqasid al-Qur'an*, including:

²⁸ Fakhru al-Din al-Razi, *Mafatih al-Ghaib*, (Beirut: Dar al-Fikr, 2005), Vol 1, 159

²⁹ Ibrahim al-Biq'a'i, *Nadzmu al-Dhurar fi Tanasub al-Ayat wa al-Suwar*, Vol. 8 (Beirut: Dar al-Kutub al-Ilmiyyah, 2002), 593

³⁰ Jalaluddin al-Suyuti, *al-Itqan fi Ullum al-Qur'an*, (Kairo: Dar al-Hadits, 2004), Vo. 3, 408.

³¹ Ibnu Hajar al-Asqalani, *Fath al-Bari fi Syarh Sahih al-Bukhari*, (Beirut: Dar al-Ma'rifah, 1379), Vol. 8, 630

- *Al-Tauhid wa al-Tazkiyah wa al-Umran: Muhawalat fi Kasyfi'an al-Qiyam wa al-Maqasid al-Qur'aniyyah al-Hakimah*, published in 2003, by Taha Jabir al-Alwani. This book explains that the main purpose of the revelation of the Qur'an is as guidance so that humans can carry out the mandate as caliphs on earth by mastering the three aspects that are the *maqasid al-Qur'an*, namely tawhid, tazkiyah, and 'umran.³²
- *Maqasid al-Qur'an al-Karim* published in 2004 by Hannan Lahham, which is called the opening of the way in the conceptual study of *maqasid al-Qur'an*. He provides a new perspective in the study of *maqasid al-Qur'an* by dividing it into three main parts, namely; *maqasid al-khalq*, *maqasid al-qadar*, and *maqasid al-din*.³³

The works of al-Alwani and Lahham have not yet met the conceptual standards of an independent science. However, their role in the initial theory of *maqasid al-Qur'an* must be appreciated.

The formulation of *maqasid al-Qur'an* officially only appeared in the book *al-Madkhal ila Maqasid al-Qur'an* by Abd al-Karim Hamidi in 2007.³⁴ He tried to theorize *maqasid al-Qur'an* and formulate its scientific concept.

- Hamidi also has another book titled *Maqasid al-Qur'an min Tasyri' al-Ahkam* published in 2008³⁵ which is his dissertation that was made into a book.
- The book *Ummahat Maqasid al-Qur'an* by Izz al-Din al-Jazairi in 2011. This book discusses the main points of *maqasid al-Qur'an* and the techniques for knowing them.
- In the form of scientific articles, Tazul Islam has developed the theorization of *maqasid al-Qur'an*.

Fourthly, the Contextual Transformative Period. In this period, works began to emerge that sought to transform *maqasid al-Qur'an* in

³² Taha Jabir al-Alwani, *Al-Tauhid wa al-Tazkiyah wa al-Umran: Muhawalat fi Kasyfi'an al-Qiyam wa al-Maqasid al-Qur'aniyyah al-Hakimah*, (Beirut: Dar al-Hadi, 2003), 20

³³ Lahham, *Maqasid al-Qur'an al-Karim*, 31

³⁴ Hamidi, *al-Madkhal ila Maqasid al-Qur'an*.

³⁵ Abd al-Karim Hamidi, *Maqasid al-Qur'an min Tasyri' al-Ahkam*, (Beirut: Dar ibn Hazm, 2008)

the process of contextualizing the meaning of the Qur'an. Tafsir works that explicitly mention the term *maqasid al-Qur'an* in their titles and discussions:

- *Fathu al-Bayan fi Maqasid al-Qur'an* by Siddiq Khan Hasan Ali (d. 1890)

Maqasidi tafsir works that do not write the term *maqasid al-Qur'an* in their titles, but their authors have separate works related to *maqasid al-Qur'an*:

- *Tafsir al-Manar* by Rashid Ridha (d. 1935) wrote *al-Wahy al-Muhammadi*
- *Tafsir al-Tahrir wa al-Tanwir* by Ibn Ashur (d. 1973)
- *Tafsir Surat al-Taubah* by Hannan Lahham

The Concept of Maqasid al-Qur'an by Wasyfi 'Ashur Abu Zaid

Wasyfi categorizes Maqasid al-Qur'an into five parts;

General Maqasid of the Qur'an

General Maqasid of the Qur'an, quoting from al-Raisuni, according to Wasyfi, there are six General Maqasid of the Qur'an, namely;

- Unifying Allah and calling to worship Him
- Providing guidance in religious and worldly affairs
- Purifying and teaching wisdom
- Giving mercy and happiness
- Establishing truth and justice, and
- Straightening thoughts.

Agreeing with Abdul Karim Hamidi, Wasyfi asserts that the main objective of the objectives that have been mentioned is to realize the maslahah of the ummah, while other objectives are centered on that objective.³⁶

Specific Maqasid of the Qur'an

Specific maqasid, which cover several themes in the Qur'an, are categorized into two: Specific Maqasid related to a discussion from the discussions in the Qur'an, such as discussions on worship, creed, muamalah, politics, social interaction, and law with its verdicts, and

³⁶ Wasfī 'Asyur Abu Zayd, *Nahwa Tafsir Maqasidi Li al-Qur'an al-Karim: Ru'yah Ta'isiyah Li Manhaj Jadid Fi Tafir*, 22.

Specific Maqasid related to themes from the themes in the Qur'an, such as discussions of the Jewish people in the Qur'an, which will then reveal various aspects of the Jewish people.

a) Maqasid of Surahs

Maqasid of surahs can be found in every surah in the Qur'an, which is supported by several maqasid beneath it. The maqasid of a surah can also originate from the small themes of that surah. The maqasid of the surahs of the Qur'an require careful reading, caution, deep tadabbur, knowledge of its thematic themes, examination of the purpose of each theme within it, and finally, contemplation to conclude the main maqasid of the surah.

It is said that the first person to perform ijihad in this field was Imam Majd al-Din al-Fairuzabadi (d. 817 H) in his work titled *Basa'ir zawī al-Tamyiz fī Lata'if al-Kitāb al-'Aziz*, published by al-Majlis al-A'la li al-Syu'un al-Islamiyyah (Supreme Council of Islamic Affairs). In his work, he explains the Qur'an surah by surah as arranged in the Qur'an. Maqasid of surahs are elaborated by explaining nasikh wa mansukh, the mutashabih parts of the surah, and the virtues of the surah.³⁷

b) Maqasid of Verses

The way to know the maqasid of verses is by paying attention to the lafadz and the development of its meaning, or simply by interpreting its lafadz first, and then indicating the intent of those lafadz. Wasyfi mentions that each verse of the Qur'an has its own maqasid, which can be a single verse with its own maqasid, or several verses with one same intent, and a single verse can have diverse maqasid.

However, a mufassir cannot create maqasid of verses that are fundamentally not inherent and do not exist in a verse. Because the benefit of knowing the maqasid of verses is to know the essence of its content, as well as other functions such as connecting one verse with another based on the same main purpose, proving the harmony of the Qur'an with the fact that there is harmony between the verses in the Qur'an. The main purpose of knowing the

³⁷ Wasfī, *Nahwa Tafsir Maqasidi Li al-Qur'an al-Karim*, 25

maqasid of verses is for a mufassir to reach an understanding of the meaning in order to understand other maqasid.³⁸

c) Maqasid of Words and Letters in the Qur'an

Maqasid of words and letters in the Qur'an. According to Wasyfi, this concept of maqasid was pioneered by Imam Abdu al-Qahir al-Jurjani in his work titled *Dala'il al-I'jaz*. Simply put, a word in the Qur'an is capable of showing a deep meaning, even a word is capable of describing an atmosphere by simply seeing and feeling its pronunciation. An example is the pronunciation of the word "Layubtti'ann" in QS. an-Nisa: 72.

When the word is pronounced, what is felt is the heaviness of the arrangement of the letters. The word shows the image of someone reluctant to do something, which in the context of the verse is reluctant to go to the battlefield. The slow movement in the pronunciation of the word makes the tongue seem to get stuck on the palate and makes it take a long time to finish, how beautiful Allah conveys the maqasid of the verse through the beauty of its letters. Thus, the miracle of the Qur'an is shown through the selection of lafadz, diction, and letters.³⁹

Conclusion

Fundamentally, there are at least four basic differences between maqasid al-shari'ah and maqasid al-Qur'an. First, in terms of definition, maqasid al-shari'ah refers to the objectives and secrets established by Allah contained in every law for the purpose of fulfilling the benefits of the ummah. Meanwhile, maqasid al-Qur'an is the science of understanding the discourse of the Qur'an by considering its primary objectives that represent the core of the Qur'an as indicated by its meanings distributed in the muhkamat verses.

Second, in terms of genealogy, maqasid al-shari'ah began from the period of the Companions and the generations after them. We can say that maqasid al-sharia has actually existed since the Quran was revealed and the hadith was spoken by Prophet Muhammad saw, and in the period of codification of Maqasid al-Shari'ah. As for maqasid al-

³⁸ Wasfi, *Nahwa Tafsir Maqasidi Li al-Qur'an al-Karim*, 9.

³⁹ Wasfi, *Nahwa Tafsir Maqasidi Li al-Qur'an al-Karim*, 39-45.

Qur'an, it began in the Early Embryo Period, where the term *maqasid al-Qur'an* in its idiomatic form was first introduced in *Jawahir al-Qur'an* by al-Ghazali (d. 1111 H). Then, the period of applying *maqasid al-Qur'an* in the process of interpretation, but with an unconstructed scientific concept (1905). The period of the Scientific Concept of *Maqasid al-Qur'an* (2003), and the contextual transformative period.

Third, in terms of discussion, *maqasid al-Shari'ah* discusses issues of worship and *mu'amalat*. Meanwhile, *maqasid al-Qur'an* discusses all aspects contained in the Qur'an, both generally and specifically. Fourth, in terms of sources, *maqasid al-shari'ah* is sourced from the Qur'an, Sunnah, and *Ijma'*. Meanwhile, *maqasid al-Qur'an* is sourced only from the Qur'an.

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