

Recent Studies on the *Maqāṣid al-Sharī'ah* of Abū Ishāq al-Shāṭibī: A Systematic Literature Review

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Abstract: This article examines the recent studies on al-Shāṭibī's *maqāṣid al-sharī'ah* (the highest purpose of Islamic Law) through a systematic literature review covering the years 2018-2023. Despite the growing interest in al-Shāṭibī's *maqāṣid al-sharī'ah* in contemporary discourse, research on this topic remains uncharted and unquantified. This article seeks to address the knowledge gap by examining the strengths and weaknesses of current studies and identifying potential areas for future research. This article employs a systematic literature review (SLR) as its research methodology, examining 20 scholarly articles selected from 139. This article concludes that scholars have studied al-Shāṭibī's *maqāṣid al-sharī'ah* across various fields, including Law, *fiqh*, health, language, comparative methodology, da'wah, Sunnah, and logic. However, these studies rely heavily on literature review methods, with little to no empirical data. Thus, the key novelty of this article lies in uncovering a persistent theoretical bias in current research on *maqāṣid*, which limits its relevance to real-world legal and social challenges. This finding reveals an urgent need for more applied research that bridges al-Shāṭibī's normative theories with contemporary societal dynamics. This article underscores an opportunity for further research to build on al-Shāṭibī's *maqāṣid al-sharī'ah* theory through empirical data and to investigate new issues, including technology, education, banking, and Islamic finance.

Keywords: Abū Ishāq al-Shāṭibī, future research, recent studies on *maqāṣid al-sharī'ah*, systematic literature review.

Introduction

Over the past century, there has been a revival in the study of *maqāṣid al-sharī'ah*, the highest purpose of Islamic Law, particularly within the field of *uṣūl al-fiqh*. Al-Shāṭibī, acknowledged by some as a

forerunner in this resurgence,¹ is deemed a pioneer for his creative methodology in articulating the theory of maqāṣid al-sharī'ah, distinguishing it from the contributions of his predecessors.² Al-Shāṭibī's groundbreaking contributions were a response to the challenges faced by Islamic legal methodology during his time.³ This uniqueness has captured the attention of contemporary scholars and researchers, inspiring them to explore, advance, and modify these ideas in response to the evolving landscape of current developments.⁴

This article recognizes the keen interest of some contemporary scholars who actively explore and elaborate upon the principles proposed by al-Shāṭibī. This article provides a constructive discussion through a systematic literature review (SLR) of modern studies on al-Shāṭibī's maqāṣid al-sharī'ah. The primary objective of this review is to evaluate the strengths and shortcomings of the studies and propose recommendations for further theoretical and practical research in this field.

Theoretically, the development of modern maqāṣid al-sharī'ah studies significantly contributed to al-Shāṭibī. His ideas have influenced modernist Muslims, such as Muḥammad 'Abduh, who advocated for the study of al-Shāṭibī's maqāṣid. Later scholars such as Ibn 'Ashūr, 'Alāl al-Fāsī, Yūsuf al-Qaraḍāwī, and others sought to reinterpret and refine the theory of maqāṣid.⁵ While explicatively, there has been significant research highlighting the importance of al-Shāṭibī's maqāṣid al-sharī'ah, analyzing its relevance to various fatwas issued by the Indonesian Ulema Council (MUI), as well as linking it to broader concepts such as Pancasila

¹ Mustafā Sa'īd al-Khin, *Abḥāth Ḥawl Uṣūl Al-Fiqh Al-Islāmī* (Beirut: Dār al-Kalam al-Ṭayyib, 2000), h. 323-326; 'Umar Al-Jaydī, *Al-Tashrī' Al-Islāmī: Uṣūluhu Wa Maqāṣiduhu* (Rabat: Maṭba'at al-Najāḥ al-Bayḍā', Manshūrat 'Ukāz, 1987), h. 243.

² Aḥmad Al-Raysūnī, *Nazarīyyat Al-Maqāṣid 'Ind Al-Imām Al-Shāṭibī*, ed. Tāhā Jābir Al-'Alwānī (London and Washington: al-Ma'had al-Ālamī li 'l-Fikr al-Islāmī, 1995).

³ Muhammad Khalid Mas'ud, "Shāṭibī's Philosophy of Islamic Law: An Analytical Study of Shāṭibī's Concept of Maṣlaḥa in Relation to His Doctrine of Maqāṣid Al-Sharī'a with Particular Reference to the Problem of the Adaptability of Islamic Legal Theory to Social Change" (McGill University, 1973), h. 417-418.

⁴ Mohammad Abderrazzaq, "The Revival and Evolution of Maqasid Thought: From Al-Shatibi to Ibn Ashur and the Contemporary Maqasid Movement" (University of Michigan, 2017).

⁵ Mujahid al-'āhir ibn 'Ashūr, *Maqāṣid Al-Sharī'ah Al-Islāmiyyah* (Doha: Wizārat al-Awqāf wa al-Shu'ūn al-Islāmiyyah, 2004); 'Alāl al-Fāsī, *Maqāṣid Al-Sharī'ah Al-Islāmiyyah Wa Makārimuhā* (Beirut: Dar al-Gharb al-Islami, 1993); Yūsuf Al-Qaraḍāwī, *Dirāsah Fī Fiqh Maqāṣid Al-Sharī'ah: Bayn Al-Maqāṣid Al-Kullīyyah Wa Al-Nuṣūṣ Al-Juz'iyyah*, 3rd ed. (Kairo: Dār al-Shurūq, 2008).

doctrine,⁶ national welfare,⁷ waqf and economic Law,⁸ Waqf and SDGs (Sustainable Development Goals),⁹ biotechnology,¹⁰ finance,¹¹ Islamic economy,¹² and more. These endeavors reflect the enduring spirit and value of al-Shāṭibī's work.

However, there has yet to be a systematic literature review of the research conducted on al-Shāṭibī's maqāṣid al-sharī'ah to assess the extent to which scholars have advanced his ideas. Although current research on al-Shāṭibī's maqāṣid al-sharī'ah encompasses subjects including Islamic economics, Islamic banking,¹³ vaccination,¹⁴ marriage,¹⁵ fatwa,¹⁶ and various societal issues, including technology, education, and

⁶ Marybeth T Acac, "Pancasila: A Contemporary Application of Maqāṣid Al-Sharī'ah?," *Journal of Indonesian Islam* 9, no. 1 (2015): 59–78.

⁷ Khudzaifah Dimiyati, "The Formulation of Welfare State: The Perspective of Maqāṣid Al-Sharī'ah," *Indonesian Journal of Islam and Muslim Societies* 8, no. 1 (2018): 117–46.

⁸ Mohammad Tahir Sabit Haji Mohammad, "Maqāṣid Al-Sharī'ah and Waqf: Their Effect on Waqf Law and Economy," *Intellectual Discourse*, 2018, 1065–91.

⁹ Mohammad Abdullah, "Waqf, Sustainable Development Goals (SDGs) and Maqasid Al-Shariah," *International Journal of Social Economics* 45, no. 1 (2018): 158–72.

¹⁰ Shaikh Mohd Saifuddeen et al., "Maqasid Al-Shariah as a Complementary Framework to Conventional Bioethics," *Science and Engineering Ethics* 20 (2014): 317–27.

¹¹ Ildus Rafikov and Buerhan Saiti, "An Analysis of Financial Speculation: From the Maqasid Al-Shari'ah Perspective," *Humanomics* 33, no. 1 (2017): 2–14.

¹² Akilu Aliyu Shinkafi and Nor Aini Ali, "Contemporary Islamic Economic Studies on Maqasid Shari'ah: A Systematic Literature Review," *Humanomics* 33, no. 3 (2017): 315–34.

¹³ Shinkafi and Ali.

¹⁴ Wan Norshira Wan Mohd Ghazali et al., "The View of Maqasid Al-Shari'ah on Vaccination: A Systematic Literature Review," *Journal of Islamic* 8, no. 54 (2023): 61–70.

¹⁵ Edi Kurniawan et al, "Early Marriage, Human Rights, and the Living Fiqh: A Maqasid Al-Shari'a Review," *Al-Risalah* 20, no. 1 (2020): 1–15; Rahmi Hidayati Al Idrusiah et al., "Faskh Law Reformulation in Malaysia: A Critical Examination of Terengganu Sharia Court Case," *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 303–20; Ardian Kurniawan, Syarif Bin Muhammadromli Samae, and Hamida Arbi, "From Judicial Discretion to Maqasid Al-Shari'ah Reasoning: The Case of Marriage Dispensation at the Muara Bulian Religious Court, Indonesia," *Islamic Law and Social Issues in Society* 1, no. 2 (2025): 63–83; Tasnim Rahman Fitra, Noratinah Binti Yusof, and M. Radiamoda Anwar, "Sanctions and Legal Compliance in Marriage Registration: A Comparative Implementation of Islamic Family Law in Indonesia and Malaysia," *Islamic Law and Social Issues in Society* 1, no. 1 (2025): 47–61.

¹⁶ Edi Kurniawan and Syed Arif Asyraf Bin Syed Zaiful, "Beribadah Di Tengah Wabak Covid-19: Analisis Terhadap Fatwa Majelis Ulama Indonesia No 14 Tahun 2020 Berasaskan Teori Maqāṣid Al-Sharī'ah Al-Shāṭibī," *Jurnal Fiqh* 19, no. 1 (2022): 83–108.

health, none have focused explicitly on al-Shāṭibī.¹⁷ To address this gap, this paper reviews recent studies on al-Shāṭibī and proposes the need for further research on his contributions to the area.

This article argues that al-Shāṭibī's *maqāṣid al-sharī'ah* has significant relevance in contemporary studies across various disciplines. However, limited studies have comprehensively assessed the extent to which scholars have analyzed and developed his ideas. This article underscores the necessity of performing a comprehensive systematic literature evaluation to delineate trends, strengths, and shortcomings in research about al-Shāṭibī's *maqāṣid*. The article initially elucidates the employed technique and commences its discourse by analyzing articles published between 2018 and 2023. The publications are evaluated based on the established methodological criteria, leading to the selection of 20 pertinent articles. Before concluding, the article delineates the subjects, methodologies, and concerns examined in the chosen 20 papers.

Topics, Research Methods, and Discussion

The authors employed a systematic literature review methodology to identify 20 journal papers that examine al-Shāṭibī's *maqāṣid al-sharī'ah* from various perspectives between 2018 and 2023. The chosen journal publications fulfilled predetermined inclusion requirements, enhancing the overall comprehension of the topic.

Research Methods

This study employs a systematic literature review (SLR) as its research methodology. It follows established protocols to choose, gather, evaluate, and analyze data from relevant studies to articulate a well-defined research problem. The emphasis is on reviewing previous research findings related to *maqāṣid al-sharī'ah* as articulated by al-Shāṭibī, employing the SLR methodology developed by Alessandro Liberati et al., by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) standards—the selection of articles involved three essential steps: identification, sorting, and categorization. The SLR study encompasses search methods, selection criteria, sorting processes, data collection, and data analysis, all systematically implemented through the outlined five steps.

To retrieve data, we utilized Scopus and Google Scholar databases. By employing the Publish or Perish application, we input

¹⁷ Ahmad Syukran Baharuddin ASB et al., "An Appraisal of Maqāṣid Al-Sharī'ah Classic and Recent Literature: Systematic Analysis," 2019.

keywords: Shāṭibī, الشاطبي, and مقاصد الشاطبي within the timeframe of 2018-2023. The outcomes of this search are as follows:

Table 1. Scopus Database

No	Keywords	Several Studies Found
1	Shāṭibī	2
In Total		2

Table 2. Google Scholar Database

No	Keywords	Several studies found
1	مقاصد الشاطبي	14
2	الشاطبي	85
3	Shatibi	38
In Total		137

Upon meticulous examination of 139 articles, we formulated selection criteria based on factors such as publication year, language, type of reference material, and disciplinary focus of the journal articles. Tables I and II present detailed information regarding these criteria, informing the decision-making process for article inclusion or rejection. We considered only articles published within the last five years (2018-2023) to ensure the topical relevance of the study. Articles in Arabic, English, or other languages that feature abstracts in both Arabic and English were also included. This study relied on journal articles that met specific criteria, such as having titles related to al-Shāṭibī's *maqāṣid al-sharī'ah* and its derived theories, complete availability of data in PDF format, and sourcing from at least a Sinta 3 journal source (for the article within Indonesia). After applying these rigorous selection criteria, only 20 articles remained for further analysis. It is worth noting that the author conducted this research in May 2024 and revised it based on the reviewer's feedback in May 2025.

In formulating research questions, we also utilized the PICOC framework, encompassing Population, Intervention, Comparison, Outcomes, and Context. To provide more specifics, the following outlines how this literature review applies the PICOC in detail:

Table 3. Application of PICOC to *Maqāṣid al-Sharī'ah al-Shāṭibī*

No	PICOC Elements	Detail
1	Population	Al-Shāṭibī, الشاطبي, <i>Maqāṣid al-Shāṭibī</i> , مقاصد الشاطبي
2	Intervention	<i>Maqāṣid al-Sharī'ah</i> , Abū Ishāq al-Shāṭibī, <i>al-Istiqrā'</i> , Maslahah
3	Comparison	-
4	Outcomes	Integration and implementation of al-Shāṭibī's <i>maqāṣid al-sharī'ah</i> theory, as well as offering advanced research
5	Context	Case Studies, Theoretical Studies

Furthermore, based on the PICOC, the research questions have been formulated as follows:

Table 4. Research Question on al-Shāṭibī's *Maqāṣid al-Sharī'ah*

No	PICOC Elements	Detail
1	RQ-1	What academic journals feature research findings on al-Shāṭibī's <i>maqāṣid al-sharī'ah</i> ?
2	RQ-2	What methodology is employed?
3	RQ-3	What are the disadvantages or limitations of that methodology?
4	RQ-4	What are the findings?
5	RQ-5	How do the results of these fundings address the topic of al-Shāṭibī's <i>maqāṣid al-sharī'ah</i> and its practical application?
6	RQ-6	What is the structure of the current research findings, and what potential areas for further study?

Results and Discussions

Significant Journal Publications

We employed a systematic literature review methodology to identify 20 journal papers that examine al-Shāṭibī's *maqāṣid al-sharī'ah* from various perspectives between 2018 and 2023. The chosen journal publications satisfied predetermined inclusion criteria, enhancing the

overall comprehension of the topic.

Table 5: Significant Journal Publications

No	Publisher Name	Year of Publication
1	Conscience: Journal of Syari'ah and Society Studies	2023
2	Majallat al-Shihāb	2022
3	Majallat Jāmi'at al-Amīr 'Abd al-Qādir li al-Ulūm al-Islāmiyyah	2022
4	Ijtihad: Journal of Islamic Law and Humanitarian Discourse	2022
5	Majallat Dār al-Iftā' al-Miṣriyyah	2022
6	Majallat Kulliyyat al-Lughah al-'Arabiyyah	2022
7	International Islamic Sciences Journal	2022
8	Shar'ah Media: A Vehicle for the Study of Islamic Law and Social Institutions	2021
9	Zad al-Mufasssirin: Jurnal Ilmu al-Qur'an & Tafsir	2021
10	Majallat al-'Ulūm al-Islāmiyyah wa al-Ḥaḍārah	2021
11	International Journal of Academic Research in Business and Social Sciences	2021
12	Islamic Sciences Journal	2021
13	Majallat Abḥās	2020
14	Majallah Jāmi'ah Ṣabrātah al-'Ilmiyyah	2020
15	İhya International Journal of Islamic Studies	2020
16	Majallat Kulliyyat al-Adab Jāmi'ah al-Manṣūrah	2019
17	Journal of Recep Tayyip Erdoğan University Faculty of Theology	2019
18	Majallat Kuliyat al-Dirāsāt al-Islāmiyyah wa al-'Arabiyyah li al-Banāt bi al-Iskandariyyah	2018
19	Majallat al-Dirāsāt al-Islāmiyyah wa al-Buḥūth al-Akādīmiyyah	2018
20	IIUM Medical Journal Malaysia	2018

The tabulated data indicates that the most extensive research on al-Shāṭibī's *maqāṣid al-sharī'ah* occurred in 2022, accounting for 30% of the total articles. Subsequently, the research output was distributed as

follows: 2021 represented 25%, 2020 constituted 15%, 2019 comprised 10%, 2018 accounted for 15%, and 2023 contributed 5%.

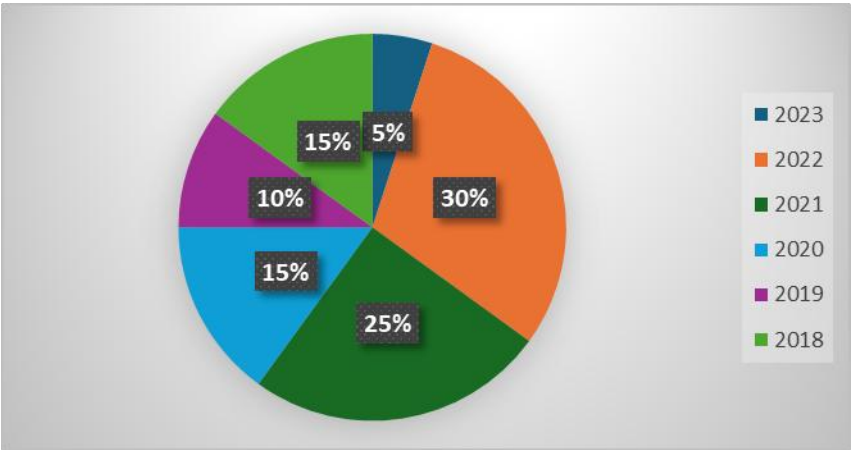


Figure 1: Percentage per year

Topics, Research Methods, and Discussion

This section builds on the published articles summarized in Table 05 by systematically mapping their core topics and methodological approaches while critically reviewing their principal findings. To provide a structured analysis, the discussion begins with Table 06, which outlines the thematic focus and research methods employed across the selected studies. This framework enables a deeper understanding of how each contribution engages with al-Shāṭibī's *maqāṣid al-sharī'ah* and applies it within diverse scholarly contexts.

Table 6. Topics, Authors, Title, Research Methods, and Years

Topic	Writer	Title	Year
The concept and methodology of <i>Maqāṣid al-Sharī'ah</i>	Sa'īdah Daghmān & Ḥayyah Ubayd	al-Ta'lil al-Maqāṣidī 'Ind al-Shāṭibī	2022
	Ḥasan La'nānī & Lakhḍar Lakhḍārī	Ta'rīf al-Maqāṣid 'Ind al-Imām al-Shāṭibī Bayn al-Nāfin wa al-Muthabbitin	2022
	Al Ikhlas, Desi Yusdian, Alfurqan, Murniyetti, Nurjanah	The Concept of Maqāsid al-Shariah as an Instrument of Ijtihād According to Imam al-Shatibi in al-Muwāfaqāt fi Ushuli Al-Shariah.	2021
	Saeed Abdullah	Ra'y al-Imām al-Shāṭibī fī al-	2021

	Saeed Saket	Adillah al-Ḍanniyyah	
	Ṣughayyur ibn Muḥammad al-Ṣaghīr	Ṭuruq Ithbāt al-Maqāṣid al-Shar'īyyah wa Anwā'uhā Min Khilāl Muwāfaqāt al-Shāṭibī Raḥimah Allāh	2020
	Faisal Hilman	Maqashid Syariad Asy-Syatibi Review of Marital Rape in the Sexual Violence Crime Law	2023
	Taqiyuddin / Mohamad Muchlisin		
	Isman & Yahya	<i>Istiqra' al-Ma'nāwī: a multicultural judicial reasoning</i>	2022
	Hilāl Fawzī 'Āmir al-Sibā'ī	al-Ijtihād al-Maṣlaḥī 'Ind al-Shāṭibī wa Atharuh fī al-Shay'ayn al-Ijtimā'ī wa al-Iqtisādī	2022
Jurisprudence and Law	Kamāl Amsa'ad	Aḥādīth al-Firaq fī Mir'āt al-Maqāṣid: Dirāsah Taḥlīliyyah Min Khilāl A'māl Abī Ishāq al-Shāṭibī	2021
	Muḥammad 'Abd Allāh Aḥmad Ṣāliḥ al-Ḥajjī	Fiqh al-Muwāzanāt wa Atharuh fī al-Fiqh al-Islāmī: al-Shāṭibī Unmūdhajā	2018
	Zaynāb 'Abd al-Salām Abū al-Faḍl	Nazriyyat al-Imām al-Shāṭibī fī al-Kullīyyah wa al-Juz'īyyah Bayn Aṣl al-Nazriyyah wa al-Taḥrīf al-Mu'āṣir Lahā wa Āthāriḥ: Qaḍīyyat Mīrāth al-Mar'ah Unmūdhajā	2018
Health	Asim I. Padela	The Essential Dimensions of Health According to the Maqasid al-Shari'ah Frameworks of Abu Ishaq al-Shatibi and Jamal-al-Din 'Atiyah	2018

Grammar (Nahwu)	Hānī Muḥammad 'Abd al-Razzāq al-Qazzāz	Athar al-Fikr al-Maqāṣidī fī al-Uṣūl al-Naḥwiyyah 'Ind al- Shāṭibī	2022
	Muḥammad Ṣilāḥ al-Dīn Aḥmad Faṭḥ al-Bāb	Al-Maqāṣid Bayn al-Fuqahā' wa al-Nuḥāh: al-Shāṭibī Namūdhajā	2019
Comparison of Maqāṣid Theory	Marina Abu Bakar & Ahmad Khilmy Abdul Rahim	Maqāṣid Al-Shariah Theory: A Comparative Analysis Between the Thoughts of Al- Shatibi and 'Izz Al-Dīn Ibn 'Abd Al-Salām	2021
	Muthanna Arif Daoud	Jadaliyyat al-Qat' wa al-Zann bi Adillat Uṣūl al-Fiqh Bayn al-Shāṭibī wa Ibn 'Āshūr.	2021
	Ḥasan al-Ṣādiq Aḥmad	Manhajiyyat al-Tawāzun fī al-Maqāṣid al-Shar'iyyah Bayn al-Shāṭibī fī Muwāfaqātih wa Ibn 'Āshūr fī Maqāṣidih	2020
Dakwah	Muhammad Fahd Obaid Al- Harbi	Al-Qawā'id al-Maqāṣidiyyah al-Muta'allaqah bi al- Maṣlaḥah wa al-Mafṣadah wa Taṭbīqātuhā al-Da'wiyyah 'Ind al-Imām al-Shāṭibī	2022
Sunnah	Rubāb ibn Iyāsh	Manhaj al-Istidlāl bi al- Sunnah 'Alā Taqrīr Maqāṣid al-Sharī'ah 'Ind al-Imām al- Shāṭibī: Dirāsah Ta'ṣiliyyah Taṭbīqiyyah	2021
	Mohamad Anas Sarmini	Al-Imām al-Shāṭibī wa Ḥajjiyyat al-Khabar al-Āḥād Amām al-Dalīl al-Qaṭ'i 'Indah	2020
Logic	Abdurrahman Khachkali and Tayip Nacar	Shāṭibī's Reasons for Opposing Aristotelian Logic and the Alternative Method Proposal	2019

Upon comprehensive examination of the previously referenced

studies, it is evident that they utilize a literature study methodology. Furthermore, a comprehensive review of their findings is below:

The concept and methods of Maqāṣid al-Sharī'ah

The expansive scope of al-Shāṭibī's theory of *maqāṣid al-sharī'ah* has generated a wide array of scholarly interpretations and methodological approaches. Among these, the conceptual link between *'illah* (legal causality) and *maqāṣid* has emerged as a focal point of inquiry. In their article, *al-Ta'līl al-Maqāṣidī 'Ind al-Shāṭibī*, Sa'idah Daghmān, and Ḥayyah Ubayd offer a detailed examination of this relationship through the lens of what they term *al-ta'līl al-maqāṣidī*. Their analysis foregrounds al-Shāṭibī's position on the interdependence of legal causality and higher objectives, positing that *al-ta'līl al-maqāṣidī* serves to reveal the ultimate aims of Islamic Law embedded within its legal reasoning. This interpretive mode is particularly salient in areas such as customary practices (*ādāt*) and financial transactions (*mu'āmalāt*), where rational purposes are more readily discernible. Accordingly, al-Shāṭibī emphasizes the necessity of understanding and articulating the underlying objectives of legal rulings. However, the authors also note a deliberate restraint in applying such reasoning to ritual worship (*'ibādāt*), reflecting these acts' non-rational, spiritual essence. This nuanced delineation contributes to a deeper understanding of how *al-ta'līl al-maqāṣidī* functions within al-Shāṭibī's broader legal and ethical framework.¹⁸

Building upon this foundational discourse, the definitional clarity of *maqāṣid al-sharī'ah* itself becomes a subject of inquiry. In *Ta'rīf al-Maqāṣid' Ind al-Imām al-Shāṭibī Bayn al-Nāfīn wa al-Muthabbitīn*, Ḥasan La'nānī and Lakhḍar Lakhḍārī investigate the contested scholarly positions on whether al-Shāṭibī ever formulated an explicit definition of *maqāṣid*. Their study categorizes scholars into three camps: those who deny, those who affirm, and those who remain undecided. Through a close reading of *al-Muwāfaqāt fī Uṣūl al-Sharī'ah*, the authors argue that while al-Shāṭibī does not articulate a formal definition, this absence does not suggest a conceptual void. Instead, it may reflect his intended audience—namely, learned scholars (*al-'ulamā' al-rāsikhūn*)—for whom such definitions would have been implicitly understood. In this light, the authors suggest that the substance of *maqāṣid* is embedded within the

¹⁸ Sa'idah Daghmān & Ḥayyah Ubayd, "Al-Ta'līl al-Maqāṣidī 'Ind al-Shāṭibī," *Majallat al-Shihāb* 8, no. 1 (2022): 324–309.

structure and logic of al-Shāṭibī's writings, even if not overtly defined.¹⁹

Further engaging the functional role of *maqāṣid al-sharī'ah*, Al-Ikhlās, Desi Yusdian, Alfurqan, Murniyetti, and Nurjanah examine its relationship to *ijtihād* in their article *The Concept of Maqāṣid al-Sharī'ah as an Instrument of Ijtihād According to Imam al-Shāṭibī in al-Muwāfaqāt fī Uṣūl al-Sharī'ah*. The authors analyze how al-Shāṭibī bifurcates legal objectives into the divine intent (*maqṣad al-shāri'*) and the human aim (*maqṣad al-mukallaḥ*), further classified into the well-known tripartite hierarchy of *ḍarūriyyah* (essentials), *ḥājiyyah* (needs), and *taḥsīniyyah* (enhancements). While the article's title suggests a concentrated treatment of *maqāṣid* as a mechanism of *ijtihād*, the content does not fully realize this thematic promise. The discussion introduces the conceptual link between purpose-driven jurisprudence and legal interpretation but lacks an in-depth exploration of how al-Shāṭibī operationalizes *maqāṣid* within his broader *ijtihādī* methodology. As such, the article would benefit from a more explicit exposition of how *maqāṣid al-sharī'ah* functions as a principled guide in legal reasoning, particularly within the dynamic context of juristic deliberation.²⁰

Saeed Abdullah Saeed Saket expands on the epistemological foundations of al-Shāṭibī's legal theory in his article *Ra'y al-Imām al-Shāṭibī fī al-Adillah al-Ẓanniyyah*, where he examines al-Shāṭibī's position on *adillah ẓanniyyah* (probabilistic evidences). Saket engages directly with the broader juristic discourse surrounding the admissibility of such evidence in Islamic legal theory. He contrasts al-Shāṭibī's approach with that of other scholars in *uṣūl al-fiqh*, highlighting how al-Shāṭibī adopts a distinctive methodology. Rather than relying on conjecture, al-Shāṭibī anchors his acceptance of *ẓannī* proofs in the process of *istiqrā'* (inductive reasoning), whereby he identifies recurring patterns in the primary sources of Islamic Law to formulate sound, probabilistically grounded conclusions. Saket demonstrates that this approach reflects al-Shāṭibī's intellectual rigor and dual commitment to rational analysis and textual integrity. Through this synthesis, al-Shāṭibī advances a legal framework combining methodological precision and epistemological

¹⁹ Ḥasan La'nānī & Lakhḍar Lakhḍārī, "Ta'rīf Al-Maqāṣid 'Ind Al-Imām Al-Shāṭibī Bayn Al-Nāfin Wa Al-Muthabbitin," *Majallat Jāmiat al-Amīr 'Abd al-Qādir li al-Ulūm al-Islāmiyyah* 36, no. 1 (2022): 145–172.

²⁰ Murniyetti & Nurjanah Al Ikhlās, Desi Yusdian, Alfurqan, "The Concept of Maqasid Al-Shariah As an Instruments of Ijtihad According to Imam Al-Shatibi in Al-Muwafaqat Fi Ushuli Al-Shariah," *Shar'ah Media: A Vehicle for the Study of Islamic Law and Social Institutions* 23, no. 2 (2021): 206–219.

credibility.²¹

Finally, the inductive method emphasized by al-Shāṭibī receives a comprehensive treatment in the work of Ṣughayyur ibn Muḥammad al-Ṣaghīr. In his article *Ṭuruq Ithbāt al-Maqāṣid al-Shar'īyyah wa Anwā'uhā Min Khilāl Muwāfaqāt al-Shāṭibī Raḥimah Allāh*, al-Ṣaghīr outlines the various epistemic routes by which *maqāṣid al-sharī'ah* are established, drawing on the Qur'ān, Sunnah, the practices of the Companions and Tabi'in, and particularly *istiqrā'*. By employing a rigorous analytical methodology and referencing a broad spectrum of classical sources, al-Ṣaghīr demonstrates that al-Shāṭibī's conceptualization of *maqāṣid* is not merely speculative but grounded in a coherent and systematic legal theory. Ultimately, the article concludes that the objectives of Islamic Law, as delineated by al-Shāṭibī, are oriented toward facilitating the orderly regulation of human affairs following the overarching goals of divine legislation. This conclusion aligns closely with the broader intellectual tradition of Islamic jurisprudence.²²

Law and Jurisprudence

Faisal Zulfikar, Hilman Taqiyuddin, and Mohamad Muchlisin explore the relationship between al-Shāṭibī's *maqāṣid al-sharī'ah* and contemporary Islamic jurisprudence, focusing particularly on Indonesia's Law Number 12 of 2022 concerning the Elimination of Sexual Violence. Their article, *Maqāṣid Syarī'ah Ash-Syāṭibī Review of Marital Rape in the Sexual Violence Crime Law*, examines the extent to which Islamic legal principles—especially the value of *ḍarūriyyah* (necessities), with an emphasis on the protection of life (*ḥifẓ al-naḥs*)—inform the legal framework regulating sexual and domestic violence. They conclude that the Law reflects the foundational objectives of Islamic Law by safeguarding essential human interests. Moreover, the authors argue that aligning such legislation with *maqāṣid al-sharī'ah* could serve as a benchmark for legal reform, demonstrating how Islamic normative principles can contribute to addressing critical social issues. This study underscores the capacity of Islamic ethical-legal frameworks to enhance contemporary legal systems and protect individual and collective well-being.²³

²¹ Saeed Abdullah Saeed Saket, "Ra'y Al-Imām Al-Shāṭibī Fī Al-Adillah Al-Ẓanniyyah," *Zad al-Mufasssir: Jurnal Ilmu al-Qur'an & Tafsir* 4, no. 2 (2022): 297–340.

²² Ṣughayyur ibn Muḥammad Al-Ṣaghīr, "Ṭuruq Ithbāt Al-Maqāṣid Al-Shar'īyyah Wa Anwā'uhā Min Khilāl Muwāfaqāt Al-Shāṭibī Raḥimah Allāh," *Majallat Abḥās* 17 (2020): 1–33.

²³ Faisal Zulfikar, Hilman Taqiyuddin, and Mohamad Muchlisin, "Maqashid

This thematic thread of using *maqāṣid*-based reasoning to engage with pluralistic societal contexts is further developed in the article *al-Istiqrā' al-Ma'nawī: A Multicultural Judicial Reasoning*, authored by Isman and Yahya. Their analysis centers on al-Shāṭibī's method of *al-istiqrā' al-ma'nawī* (metaphysical induction) as a jurisprudential tool for legal codification in Indonesia's multicultural society. Noting the dominance of monocultural legal frameworks in a culturally diverse nation, the authors argue that *al-istiqrā' al-ma'nawī* enables legal reasoning to accommodate pluralism while remaining grounded in Islamic legal objectives. They propose that this method can bridge normative tensions by formulating laws that are not only just and coherent but also reflective of the ethical sensibilities of a multicultural populace. Thus, the article illustrates the relevance of *maqāṣid*-oriented reasoning in shaping inclusive legal systems that uphold justice and coherence in diverse sociopolitical settings.²⁴

In his article titled *Aḥādīth al-Firaq fī Mir'āt al-Maqāṣid: Dirāsah Taḥlīliyyah Min Khilāl A'māl Abī Ishāq al-Shāṭibī*, Kamāl Amsā'ad endeavors to establish a connection between al-Shāṭibī's *maqāṣid al-sharī'ah* and hadiths related to division (*aḥādīth al-firaq*). The article engages in a comprehensive analysis of these hadiths, underscoring the significance of considering them within the framework of *maqāṣid al-sharī'ah*. Amsā'ad argues that we can achieve a more thorough and integrated interpretation of these hadiths by examining them alongside the broader context of *maqāṣid al-sharī'ah*. The article contends that the perceived lack of comprehension regarding the hadiths on division may arise from their isolated treatment, emphasizing the need for a holistic approach. By connecting al-Shāṭibī's *maqāṣid al-sharī'ah* with the hadiths of division, the article advocates for a strategy that considers the broader goals of uniting the ummah, promoting goodness (*iṣlāḥ*), and maintaining the concealment of individuals or groups' shortcomings (*al-sitr*). This integrated perspective offers a nuanced and contextually rich understanding that surpasses a fragmented analysis of individual hadiths.²⁵

Muḥammad 'Abd Allāh Aḥmad Ṣāliḥ al-Ḥajjī discusses the

Syariad Asy-Syatibi Review of Marital Rape in the Sexual Violence Crime Law," *Conscience: Journal of Syari'ah and Society Studies* 23, no. 1 (2023): 97–110.

²⁴ Isman & Yahya, "Istiqrā' Al-Ma'nawī: Multicultural Judicial Reasoning," *Ijtihad: Journal of Islamic Law and Humanitarian Discourse* 22, no. 1 (2022): 95–116.

²⁵ Kamāl Amsā'ad, "Aḥādīth Al-Firaq Fī Mir'āt Al-Maqāṣid: Dirāsah Taḥlīliyyah Min Khilāl A'māl Abī Ishāq Al-Shāṭibī," *Majallat Al-'Ulūm Al-Islāmiyyah Wa Al-Ḥaḍārah* 8, no. 2 (2021): 47–68.

connection between al-Shāṭibī's theory of *maqāṣid al-sharī'ah* and *fiqh al-muwāzanāt* (balance in jurisprudence) in his article *Fiqh al-Muwāzanāt wa Atharuh fī al-Fiqh al-Islāmī: al-Shāṭibī Unmūdhajā*. Al-Ḥajjī argues that *fiqh al-muwāzanāt* connects with al-Shāṭibī's principles of *maqāṣid al-sharī'ah* based on several criteria. First, *fiqh al-muwāzanāt* in religious passages must align with the broader objectives of Islamic Law. Second, establishing *fiqh al-muwāzanāt* requires considering the general meaning of a *naṣṣ* (text), the social context surrounding its revelation, and the scholars' interpretations. Finally, *fiqh al-muwāzanāt*, derived from *istinbāt* (deduction of legal rulings) from the Qur'ān and hadith, must promote the overall benefit to humanity. In summary, al-Ḥajjī's work underscores the importance of aligning *fiqh al-muwāzanāt* with the principles of *maqāṣid al-sharī'ah*, highlighting the significance of context and ensuring the overall benefit to humanity in the deduction of legal rulings from Islamic sources.²⁶

Zaynāb 'Abd al-Salām Abū al-Faḍl authored an article titled *Nazriyyat al-Imām al-Shāṭibī fī al-Kulliyah wa al-Juz'iyyah Bayn Aṣl al-Nazriyyah wa al-Taḥrīf al-Mu'āṣir Lahā wa Āthāriḥ: Qaḍiyyat Mīrāth al-Mar'ah Unmūdhajā*. This article critically evaluates al-Shāṭibī's *maqāṣid* theory and its contemporary interpretation by some Muslim scholars, particularly concerning women's inheritance. Zaynāb asserts that there is a distortion (*taḥrīf*) in the application of al-Shāṭibī's *kulliyah* and *juz'iyyah* theories by Ḥasan al-Turābī. The main argument of the article aims to demonstrate that al-Turābī's perspective on equal inheritance rights for men and women diverges from al-Shāṭibī's *maqāṣid* vision. Zaynāb highlights methodological errors in al-Turābī's interpretation, particularly in the amalgamation of *naṣṣ* (text) and *maqāṣid*. The article supports this claim by comparing al-Turābī's interpretation with al-Shāṭibī's original writings in *al-Muwāfaqāt*.²⁷

Hilāl Fawzī 'Āmir al-Sibā'ī authored *al-Ijtihād al-Maṣlaḥī 'Ind al-Shāṭibī wa Atharuh fī al-Shay'ayn al-Ijtīmā'ī wa al-Iqtisādī*, an article discussing the application of *al-ijtihād al-maṣlaḥī* (benefit-based *ijtihād*) from the perspective of al-Shāṭibī, particularly concerning societal and economic issues. In addressing societal matters, the study emphasizes

²⁶ Muḥammad 'Abd Allāh Aḥmad Ṣāliḥ Al-Ḥajjī, "Fiqh Al-Muwāzanāt Wa Atharuh Fī Al-Fiqh Al-Islāmī: Al-Shāṭibī Unmūdhajā," *Majallat Kulliyat Al-Dirāsāt Al-Islāmiyyah Wa Al-'Arabiyyah Li Al-Banāt Bi Al-Iskandariyyah* 34, no. 1 (2018): 953–1005.

²⁷ Zaynāb 'Abd al-Salām Abū al-Faḍl, "Nazriyyat Al-Imām Al-Shāṭibī Fī Al-Kulliyah Wa Al-Juz'iyyah Bayn Aṣl Al-Nazriyyah Wa Al-Taḥrīf Al-Mu'āṣir Lahā Wa Āthāriḥ: Qaḍiyyat Mīrāth Al-Mar'ah Unmūdhajā," *Majallat Al-Dirāsāt Al-Islāmiyyah Wa Al-Buḥūth Al-Akādīmiyyah* 90 (2018): 333–96.

differences of opinion among classical jurisprudence scholars regarding women serving as judges. Al-Sibā'ī employs the *ijtihād maṣlaḥī* approach to reconcile this disparity, asserting that women's roles as judges can be deemed permissible based on the changing interests of society over time. Regarding economic considerations, the article delves into various scenarios, such as state investment in *waqf* assets, multi-level marketing, and tax obligations for the wealthy. Utilizing the *ijtihād maṣlaḥī* approach, al-Sibā'ī concludes that state investment in *waqf* assets is permissible, and multi-level marketing is considered *ḥarām* due to potential harm (*mafsadah*). At the same time, tax obligations for the affluent are deemed acceptable. This research reflects an effort to interpret Islamic Law by considering the evolving social and economic context. It underscores the relevance of *ijtihād maṣlaḥī* in shaping Islamic legal perspectives that align with the societal interests of a specific moment.²⁸

Together, these studies reveal the enduring relevance of al-Shāṭibī's *maqāṣid al-sharī'ah* as both a theoretical foundation and a practical guide for contemporary jurisprudence. Whether scholars examine statutory Law, judicial methodology, hadith hermeneutics, gender equity, or economic ethics, they find in *maqāṣid* a unifying framework that aligns divine intent with human welfare. These contributions demonstrate that Islamic legal theory, rooted in purpose-driven reasoning, can respond meaningfully to the complexities of modern life.

Health

Asim I. Padela critically explores the intersection of *maqāṣid al-sharī'ah*, health, and biomedicine in his article *The Essential Dimensions of Health According to the Maqāṣid al-Sharī'ah Frameworks of Abū Ishāq al-Shāṭibī and Jamāl al-Dīn' Aṭīyyah*. He directly analyzes the theoretical constructs developed by both al-Shāṭibī and Jamāl al-Dīn' Aṭīyyah, using their frameworks to articulate a model of human health grounded in Islamic legal philosophy. Padela draws on their respective formulations of *maqāṣid* to construct a conceptual foundation for understanding health as a multi-dimensional construct rooted in Islamic ethics. He asserts that 'Aṭīyyah's model introduces a more developed and explicit incorporation of health into the *maqāṣid* paradigm than al-Shāṭibī's earlier framework. While al-Shāṭibī emphasizes *ḥifẓ al-nafs* (the

²⁸ Al- Sibā'ī, "Al-Ijtihād Al-Maṣlaḥī 'Ind Al-Shāṭibī Wa Atharuh Fī Al-Shay'ayn Al-Ijtīmā'ī Wa Al-Iqtisādī," h. 94-99.

preservation of the soul) as a core objective, 'Aṭīyyah expands this notion by explicitly integrating physical and mental well-being into the scope of Islamic legal objectives. Padela maintains that this expansion reflects a broader and more contemporary understanding of human welfare that resonates with Islamic jurisprudence and biomedical ethics. By linking *ḥifẓ al-naḥw* to health, he demonstrates how Islamic legal theory can inform and enrich modern bioethical discourse. This comparative analysis highlights the adaptability of *maqāṣid al-sharī'ah* across disciplines and reinforces the relevance of Islamic legal methodology in addressing complex questions in contemporary healthcare. Through this work, Padela illustrates the potential of Islamic jurisprudence to contribute meaningfully to global conversations on health, ethics, and human dignity.²⁹

Language

Scholars have long recognized al-Shāṭibī's intellectual mastery across multiple disciplines, particularly in *fiqh*, *uṣūl al-fiqh*, and the Arabic language. Among his most acclaimed contributions to Arabic scholarship is *Maqāṣid al-Shāfiyyah*, a commentary (*sharḥ*) on Ibn Mālik's *al-Fiyyah*. While researchers have extensively credited al-Shāṭibī with developing the theory of *maqāṣid al-sharī'ah*, they have only recently begun to explore his contributions to *maqāṣid al-'arab*, the teleological dimensions of Arabic linguistic theory. This overlooked aspect of his scholarship has drawn the attention of contemporary researchers such as Hānī Muḥammad' Abd al-Razzāq al-Qazzāz and Muḥammad Ṣilāḥ al-Dīn Aḥmad Faṭḥ al-Bāb, who seek to examine the interplay between linguistic and legal purposiveness in al-Shāṭibī's thought.

Hānī Muḥammad addresses this inquiry in his article *Athar al-Fikr al-Maqāṣidī fī al-Uṣūl al-Naḥwiyyah' Ind al-Shāṭibī*, where he investigates the influence of *maqāṣid al-sharī'ah* on *uṣūl al-naḥw* (principles of Arabic grammar). He argues that al-Shāṭibī conceptualized a direct relationship between legal theory and linguistic structure, asserting that *uṣūl al-fiqh* significantly shapes foundational grammatical logic. By demonstrating how al-Shāṭibī applied purposive reasoning to both domains, Hānī establishes that connecting *maqāṣid al-sharī'ah* with *maqāṣid al-Arabiya* is not only methodologically sound but also critical for a comprehensive understanding of Islamic knowledge production—a connection that

²⁹ Aasim I Padela, "The Essential Dimensions of Health According to the Maqasid Al-Sharī'ah Frameworks of Abu Ishaq Al-Shatibi and Jamal-Al-Din-'Atiyah," *IJUM Medical Journal Malaysia* 17, no. 1 (2018): 49–58.

linguists have largely neglected.³⁰

Muḥammad Ṣilāḥ al-Dīn Aḥmad Faṭḥ al-Bāb builds upon this perspective in his article *al-Maqāṣid Bayn al-Fuqahā' wa al-Nuḥāh: al-Shāṭibī Namūdhajan*. He explores the conceptual continuity between Islamic Law's and Arabic linguistic tradition's objectives. Through an extensive analysis of al-Shāṭibī's foundational texts—*al-I'tiṣām*, *al-Muwāfaqāt*, and *Maqāṣid al-Shāfiyyah*—Ṣilāḥ identifies a deep structural relationship between these two realms. His focus on the theory of *al-Istighnā'* reveals that al-Shāṭibī employed purposive reasoning not only to articulate legal norms but also to understand and evaluate discourses surrounding the *Sunnah* and innovations (*bid'a*). Ṣilāḥ's nuanced interpretation of al-Shāṭibī's methodological vision opens new pathways for interdisciplinary research, bridging the gap between jurisprudence and Arabic linguistics through the unifying lens of *maqāṣid*.³¹

Together, the contributions of Hānī Muḥammad and Ṣilāḥ al-Dīn reaffirm the expansive scope of al-Shāṭibī's thought and his commitment to a unified epistemological framework. Their studies offer critical insight into how *maqāṣid al-sharī'ah* can extend beyond legal reasoning into language theory, thereby enriching Islamic jurisprudence and Arabic grammatical analysis. These findings invite further scholarly engagement with al-Shāṭibī's integrative methodology and provide a robust foundation for exploring the purposive dimensions of Islamic intellectual tradition.

Methodological Comparison

Marina Abu Bakr and Ahmad Khilmy Abdul Rahim contribute to the comparative study of *maqāṣid* methodology by examining the respective approaches of al-Shāṭibī and 'Izz al-Dīn ibn' Abd al-Salām in their article *Maqāṣid al-Sharī'ah Theory: A Comparative Analysis Between the Thoughts of al-Shāṭibī and 'Izz al-Dīn Ibn' Abd al-Salām*. They analyze both scholars' frameworks to identify convergences and distinctions in conceptualizing legal objectives. Despite their differing intellectual styles, Abu Bakr and Khilmy reveal that both scholars center their legal theories on pursuing human benefit through divine guidance. Al-Shāṭibī, for example, classifies *maqāṣid* into two dimensions: *maqāṣid al-shāri*

³⁰ Hānī Muḥammad 'Abd al-Razzāq Al-Qazzāz, "Athar Al-Fikr Al-Maqāṣidī Fī Al-Uṣūl Al-Nahwiyyah 'Ind Al-Shāṭibī," *Majallat Kulliyat Al-Lughah Al-'Arabiyyah* 41, no. 4 (2022): 1580–1634.

³¹ Muḥammad Ṣilāḥ al-Dīn Aḥmad Faṭḥ Al-Bāb, "Al-Maqāṣid Bayn Al-Fuqahā' Wa Al-Nuḥāh: Al-Shāṭibī Namūdhajā," *Majallat Kulliyat Al-Adab Jāmi'ah Al-Manṣūrah* 64, no. 1–20 (2019).

'(objectives of the Lawgiver) and *maqāṣid al-mukallaf* (objectives of the legally responsible human being). Meanwhile, 'Izz al-Dīn grounds his theory on the concepts of *maṣlaḥah* (public interest) and *mafsadah* (harm), which align with the broader goals of *maqāṣid*. Notably, while al-Shāṭibī adheres to the traditional five essentials (*al-ḍarūriyyāt al-khams*), 'Izz al-Dīn proposes a sixth: the preservation of honor (*ḥifẓ al-'ird*), indicating his broader interpretation of essential human interests.³²

Ḥasan al-Ṣādiq Aḥmad offers a complementary yet distinct comparative analysis in his article *Manhajīyyat al-Tawāzun fī al-Maqāṣid al-Shar'īyyah Bayn al-Shāṭibī fī Muwāfaqātih wa Ibn 'Āshūr fī Maqāṣidih*. He examines how both al-Shāṭibī and Ibn 'Āshūr establish moderation as a guiding principle in the application of *maqāṣid*. Through his detailed study, Ḥasan al-Ṣādiq identifies a shared commitment to legal balance in both scholars' frameworks. He argues that their approaches avoid extremes by structuring *maqāṣid*-based legal reasoning around proportionality, ensuring that rulings are neither overly rigid nor excessively lenient. His analysis underscores the role of *maqāṣid* as a stabilizing force in Islamic Law, capable of fostering harmony between normative consistency and evolving social needs.³³

Building on this comparative discourse, Muthanna Arif Daoud explores the epistemological dimensions of *uṣūl al-fiqh* through a focused analysis of certainty (*qaṭ'ī*) and probability (*ẓannī*). In his article, *Jadaliyyat al-Qaṭ' wa al-Ẓann bi Adillat Uṣūl al-Fiqh Bayn al-Shāṭibī wa Ibn 'Āshūr*, he contrasts al-Shāṭibī's and Ibn 'Āshūr's respective positions on the nature of juridical proofs. Daoud asserts that al-Shāṭibī views *uṣūl al-fiqh* as based on *qaṭ'ī* principles—fixed and certain—emphasizing its objective grounding in divine revelation. In contrast, Ibn 'Āshūr regards *uṣūl* as *ẓannī* in nature, allowing for interpretive flexibility and contextual adaptation. By situating their differences within the broader framework of legal theory, Daoud highlights how divergent epistemological stances influence each scholar's approach to legal derivation and the application of *maqāṣid*.³⁴

³² Marina Abu Bakar and Ahmad Khilmy Abdul Rahim, "Maqasid Al-Shariah Theory: A Comparative Analysis between the Thoughts of Al-Shatibi and 'Izz Al-Din Ibn 'Abd Al-Salam," *International Journal of Academic Research in Business and Social Sciences* 11, no. 8 (2021): 180–93.

³³ Ḥasan al-Ṣādiq Aḥmad, "Manhajīyyat Al-Tawāzun Fī Al-Maqāṣid Al-Shar'īyyah Bayn Al-Shāṭibī Fī Muwāfaqātih Wa Ibn 'Āshūr Fī Maqāṣidih," *Majallah Jāmi'ah Ṣabrātah Al-'Ilmiyyah* 7 (2020): 92–107.

³⁴ Muthanna Arif Daoud, "Jadaliyyat Al-Qaṭ' Wa Al-Ẓann Bi Adillat Uṣūl Al-Fiqh Bayn Al-Shāṭibī Wa Ibn 'Āshūr," *Islamic Sciences Journal* 12, no. 9 (2021): 163–85.

Together, these three studies showcase the richness of comparative *maqāṣid* discourse and demonstrate how scholars have drawn on al-Shāṭibī's legacy to articulate distinct yet interconnected visions of Islamic legal methodology. Whether analyzing foundational objectives, ethical moderation, or epistemic certainty, each scholar affirms the enduring relevance of *maqāṣid al-sharī'ah* as a dynamic and adaptive tool for engaging with contemporary legal and social realities.

Da'wah

Muhammad Fahd Obaid Al-Harbi expands the scope of al-Shāṭibī's *maqāṣid al-sharī'ah* by applying it to the field of *da'wah* (Islamic outreach), thus moving beyond its traditional association with *uṣūl al-fiqh* and legal theory. In his article, *al-Qawā'id al-Maqāṣidiyyah al-Muta'allaqah bi al-Maṣlaḥah wa al-Mafsadah wa Taṭbīqātuhā al-Da'wiyyah 'Ind al-Imām al-Shāṭibī*, Al-Harbi argues that al-Shāṭibī's principles—particularly those concerning *maṣlaḥah* (benefit) and *mafsadah* (harm)—offer valuable guidance for shaping practical, ethical, and strategic *da'wah* efforts. He maintains that by grounding religious outreach in a *maqāṣid*-based framework, *dā'īs* can protect the essence of their message, prioritize objectives based on context, and promote a balanced and thoughtful approach to engaging with diverse audiences. This perspective highlights the versatility of *maqāṣid al-sharī'ah* and reinforces its significance as a normative framework capable of informing both legal reasoning and broader Islamic praxis.³⁵

Sunnah

Mohamad Anas Sarmini contributes to the growing body of scholarship that explores the intersection between al-Shāṭibī's *maqāṣid al-sharī'ah* and hadith studies. In his article, *al-Imām al-Shāṭibī wa Ḥujjiyyat al-Khabar al-Āḥād Amām al-Dalīl al-Qaṭ'ī 'Indah*, Sarmini investigates al-Shāṭibī's position on the epistemological status of *khabar āḥād* (solitary reports) within the framework of Islamic legal objectives. He demonstrates that al-Shāṭibī classifies *khabar āḥād* as *ẓannī* (speculative) and permits their use only when they do not contradict *qaṭ'ī* (definitive) shreds of evidence such as the Qur'ān. This restriction, Sarmini argues, stems from al-Shāṭibī's commitment to a *maqāṣid*-based methodology that prioritizes textual coherence, rational consistency, and the realization of public benefit. By highlighting this interpretive stance,

³⁵ Muhammad Fahd Obaid Al-Harbi, "al-Qawā'id Al-Maqāṣidiyyah Al-Muta'allaqah Bi Al-Maṣlaḥah Wa Al-Mafsadah Wa Taṭbīqātuhā Al-Da'wiyyah 'Ind Al-Imām Al-Shāṭibī," *International Islamic Sciences Journal* 6, no. 2 (2022): 209–36.

Sarmini illustrates how al-Shāṭibī integrates legal reasoning and hadith criticism under the unifying lens of *maqāṣid*, thereby enriching both disciplines with a purpose-driven epistemology.³⁶

Logic

The role of logic (*manṭiq*) in al-Shāṭibī's *maqāṣid al-sharī'ah* is deemed significant, with *al-istiqrā' al-ma'nawī* standing out as a method that exemplifies this logical approach. Abdurrahman Hačkali and Tayip Nacar examine the pivotal role of logic in al-Shāṭibī's *maqāṣid al-sharī'ah* framework, focusing specifically on his methodological alternative to Aristotelian logic. In their article *Şâtıbî'nin Aristo Mantığına Karşı Çıkış Gerekçeleri ve Alternatif Yöntem Teklifi* ("Shāṭibī's Reasons Against Aristotle's Logic and His Proposed Alternative Methods"), they argue that al-Shāṭibī actively rejected the dominant Greek logical paradigm, deeming it incompatible with the epistemological and normative foundations of Islamic Law. Rather than adopting Aristotelian syllogism, al-Shāṭibī developed *al-istiqrā' al-ma'nawī*, a form of inductive reasoning grounded in the pursuit of *maṣlaḥah* (benefit) and the realization of legal objectives. Hačkali and Nacar highlight how al-Shāṭibī's alternative method relies on synthesizing recurring patterns across scriptural sources to derive legal principles, thereby aligning legal methodology with the overarching goals of the Sharī'ah. Although he critiqued prevailing rationalist tools in *uṣūl al-fiqh*, al-Shāṭibī did not discard logical inquiry altogether; instead, he redefined its application through an Islamic lens. His use of *al-istiqrā' al-ma'nawī* exemplifies a nuanced and context-sensitive adaptation of logical reasoning that reinforces his broader commitment to a *maqāṣid*-oriented legal system.³⁷

Conclusion

This article critically examined 20 peer-reviewed articles published between 2018 and 2023 that focus on al-Shāṭibī's *maqāṣid al-sharī'ah*. Scholars have explored this framework across multiple fields, including jurisprudence, linguistics, comparative Law, *da'wah*, *Sunnah*, health, and logic, frequently highlighting its conceptual and methodological foundations. All studies relied on qualitative

³⁶ Mohamad Anas Sarmini, "Al-Imām Al-Shāṭibī wa Ḥajjiyyat Al-Khabar Al-Āḥād Amām Al-Dalīl Al-Qaṭ'i 'Indah," *İhya International Journal of Islamic Studies* 5, no. 2 (2020): 692–710.

³⁷ Abdurrahman Hačkali & Tayip Nacar, "Şâtıbî'nin Aristo Mantığına Karşı Çıkış Gerekçeleri ve Alternatif Yöntem Teklifi," *Recep Tayyip Erdoğan Üniversitesi İlahiyat Fakültesi Dergisi*, no. 16 (2019): 14–46, <https://doi.org/10.32950/rteuifd.592627>.

methodologies through literature reviews, yet none incorporated empirical data or field-based methods. The key novelty of this article lies in uncovering a persistent theoretical bias in current research on *maqāṣid*, which limits its relevance to real-world legal and social challenges. This finding reveals an urgent need for more applied research that bridges al-Shāṭibī's normative theories with contemporary societal dynamics. Future studies could enrich the field by integrating *maqāṣid* into practical domains such as digital ethics, Islamic education, fintech, and multicultural legal systems. This approach will enhance both the academic depth and societal impact of *maqāṣid al-sharī'ah* research.

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