

## The Contributions of Al-Shatibi, Izzuddin ibn Abdul Salam and ibn Ashur on Maqasid Al-Shariah: An Exploration

Ibrahim Maidawa

Department of Islamic Studies. Faculty of Arts.  
Bauchi State University. Gadau Nigeria.  
maidawaibrahim1488@gmail.com

Fa'iza Kabir Umar

Department of Islamic Studies. Faculty of Arts,  
Bauchi State University. Gadau Nigeria.  
fa'izakabir526@gmail.com

Shuaibu Umar Gokaru<sup>1</sup>

Department of Islamic History and Civilization. Academy of Islamic Studies.  
Universiti Malaya. Kuala Lumpur. Malaysia.  
gokaru@um.edu.my

<https://doi.org/10.22452/usuluddin.vol52no1.6>

### Abstract

*Maqasid al-Shariah* is one of the unique disciplines of Islamic knowledge, particularly Islamic law. *Maqasid al-Shariah* is very important in understanding the true objectives of Islamic texts more comprehensively and accurately. Al-Shatibi, Izzuddin ibn Abdul Salam and ibn Ashur are among the leading figures who served as important references for contemporary Islamic law researchers. This paper explores brief biographies and contributions of these three important figures in *Maqasid al-Shariah*. The methodology adopted in this paper is qualitative research using library methods and the data were obtained from classical and contemporary sources of Islamic law. The findings reveal the lasting contributions of the three outstanding scholars of *Maqasid al-Shariah*. This paper, therefore, is likely to contribute immensely towards a new insight into the discipline of *usul al-fiqh* and understanding key important references and proper documentation in the field of *Maqasid al-Shariah* for contemporary researchers and students willing to specialize in the field.

**Keywords:** Al-Shatibi; biography; contribution; ibn Ashur; Izzuddin ibn Abdussalam; Maqasid al-Shariah

---

<sup>1</sup> Corresponding Author

## Introduction

The *Maqasid al-Shariah* is one of the essential principles of Islamic jurisprudence<sup>2</sup> mostly used by Muslim scholars in choosing and determining the preferred opinion to be adopted (tarjih). The importance and objective of the *Maqasid al-Shariah* are wider<sup>3</sup> because can be beneficial as a guideline and parameter for the development of an Islamic state by ensuring that its economic, social, and political policies conform to the principles of Shariah. Application of the elements of *Maqasid al-Shariah* in all aspects of human endeavors can promote positive values as the Islamic teachings recommended.<sup>4</sup> Therefore, *Maqasid al-Shariah* is a combination of two words namely, 'Maqasid' and 'al-Shariah'. The word maqasid is a plural word from *maqsud*, *maqsid* or *qusud*<sup>5</sup> which comes from the verb *qasada* and *yaqsudu* which has various meanings, namely towards a direction, purpose, middle, fair, not exceeding boundaries, and a straight path Shariah in terms of terminology is *al-Nusus al-Muqaddasah* (holy texts) from the Quran and the Sunnah (mutawatir) which has not been mixed with human thought. Shariah includes faith, worship, and morality.<sup>6</sup> *Maqasid al-Shariah* terminologically carries the meaning of values and meanings that are made the purpose and want to be realized by Allah SWT behind shariah and law which is researched by the Muslim scholars (mujtahid) from the shariah texts. Al-Shatibi was the first scholar who successfully compiled and renewed the discipline of *Maqasid al-Shariah*<sup>7</sup> so that the knowledge could be better understood and deepened by later generations. Similarly,

---

<sup>2</sup> Mawardi, A. I., "The Urgency of Maqasid Al-Shariah Reconsideration in Islamic Law Establishment for Muslim Minorities in Western Countries", *International Journal of Innovation, Creativity and Change* 12(9) (2020), 132-136.

<sup>3</sup> Dusuki, A. W., *Challenges of Realizing Maqasid Al-shari'ah (objectives of Shari'ah) in the Islamic Capital Market: Special Focus on Equity-based Sukuk Structures*. International Shari'ah Research Academy for Islamic Finance (ISRA), 2009.

<sup>4</sup> Abdullah, M., "Waqf, Sustainable Development Goals (SDGs) and Maqasid al-Shariah", *International Journal of Social Economics* 45(1) (2018), 158-172.

<sup>5</sup> Toyyibi, A. M., "Religious Life, Economy When the Plague of Foot and Mouth Disease Ahead of Eid Al-Adha Sharia Maqashid Perspective", Proceeding: International Conference on Islamic Studies (ICIS) IAIN Ponorogo, 2022.

<sup>6</sup> Dusuki, A. W. & Abdullah, N. I., "Maqasid al-Shariah, Maslahah, and Corporate Social Responsibility", *American Journal of Islamic Social Sciences* 24(1) (2007), 25.

<sup>7</sup> Ramli, R. M., "The Principle of Natural Resources Management Based on Maqasid Al-Shari'ah: A Conceptual Framework", *International Journal of Islamic Economics and Finance Research* 3 (2020), 57-74.

Izzuddin ibn Abdul Salam and Muhammad Tahir ibn Ashur, have always been a reference in the field of *Maqasid al-Shariah*. Unarguably, the impact of these three prolific figures in the discipline of *Maqasid al-Shariah* is a great contribution to contemporary researchers.

It should be noted that the thoughts of these figures on *Maqasid al-Shariah* became the main basis and reference for Shariah (Islamic law) researchers. According to ibn Ashur, the main and fundamental purpose of the *Maqasid al-Shariah* or Islamic ruling is to achieve, attain, and fulfill goodness for human beings. This shows that ibn Ashur's thought influenced the development of *Maqasid al-Shariah*.<sup>8</sup> Imam al-Ghazali also mentioned in his book *Fiqh al-Mustasfa* that the purpose of a ruling was to safeguard humanity's faith, life, intellect, lineage, and wealth.<sup>9</sup> Therefore, everything that safeguards these five fundamental objectives is considered a *maslahah* (goodness), and everything that causes the abandonment of these five is a *mafsadah* (destructive). Conversely, getting rid of the *mafsadah* would also be a form of *maslahah*.<sup>10</sup> In this paper, therefore, a brief biography and contributions of al-Shatibi, Izzuddin ibn Abdul Salam and ibn Ashur on *Maqasid al-Shariah* will be presented as informed in various literature in the form of library-based research.

### **A Concise Biography of al-Shatibi and His Contributions on *Maqasid al-Shariah***

Al-Shatibi is also known as Abu Ishaq Ibrahim ibn Musa ibn. Muhammad al-Lakhmi al-Shatibi was among the greatest scholars of al-Andalus, modern-day Spain,<sup>11</sup> and one of the brightest Maliki

---

<sup>8</sup> Syahriar, A. & Nafisah, Z. "Comparison of Maqasid Al-Shari'ah Asy-Syathibi and Ibn'Ashur Perspective of Usul Al-Fiqh Four Mazhab", *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 3(2) (2020), 185.

<sup>9</sup> Usman, A. & Shousha, H. M. M. "Maqasid Al-Shariah on The Protection And Development Of Human Intellect Among Secondary School Students In Nasarawa State", *Al-Risalah: Journal of Islamic Revealed Knowledge and Human Sciences (ARJIHS)* 5(3) (2021), 260-290.

<sup>10</sup> Dahiru, M., "Managing Risk in Islamic Finance: An Analysis From Maqasid Al-Shariah of Islamic Perspective", *Al-Habir Journal of Islamic Studies* 4(1) (2020), 165.

<sup>11</sup> Majeed, N. "Good Faith and Due Process: Lessons from the Shari'ah", *Arbitration International* 20(1) (2004), 97-112.

scholars.<sup>12</sup> According to most of the authentic reports on al-Shatibi, his early life has not been recorded in detail. This could be due to the fact that he was not born into a wealthy or renowned family of scholars for which such records could have been available. One may, however, deduce from his name that his ancestors came from the Lakhmi tribe of Arabia, and probably migrated to al-Andalus, Spain. No definitive information is available on al-Shatibi's year of birth, but the most accurate opinion says that al-Shatibi was born before the year 720 AH in Granada. He was born into a poor family in Granada, the capital of the Nasri Kingdom, which was ruled by Sultan Muhammad al-Ghani Billah at the time. He had never traveled outside of Granada, neither for his education nor for the Hajj. He studied with the renowned scholars of Granada and gained mastery of the available branches of knowledge of his time. He gained expertise in Quranic exegesis (tafsir), hadith, Islamic jurisprudence (fiqh), the principles of Islamic jurisprudence (usul al-fiqh), the Arabic language and grammar<sup>13</sup> while traces of his treatises on medicine, and history are also available.<sup>14</sup>

Al-Shatibi gained his early education in Arabic language, grammar, and literature as it had been the practice then. His first teacher of Arabic language and grammar was Abu Abdullah Muhammad al-Biri (d.754H/1353CE), known as the master of grammarians (Shaykh al- Nuhat) in Andalus. Shatibi continued his studies of Arabic language and grammar from Abul-Qasim al-Sharif al-Sibtī (d.760H/1358CE) after Al-Biri's demise. Qasim al-Sharif al-Sibtī was known to be "The Bearer of the Standard of Rhetoric" for his eminence in Arabic language and grammar<sup>15</sup>.

Al-Timbukti had high regard for him too and thus considered him as "Ra'is al-Uluma al- Lisaniyyah" (the king of linguistics). Al-Shatibi studied fiqh from the famous Andalusian jurist Abu Sa'id

---

<sup>12</sup> Kasdi, A. "Actualizations of Maqasid Al-Shariah in modern life; Maqasid Al-Shariah theory as a method of the development of Islamic laws and Shariah economics", *Justicia Islamica* 16 (2019), 247-268.

<sup>13</sup> Bakar, M. A. & Rahim, A. K. A. *Maqasid Al-Shariah Theory: A Comparative Analysis*, 2021.

<sup>14</sup> Masud, M. K., "Recent Studies of Shatibi's al-Muwafaqat", *Islamic Studies* 4(1) (1975), 65-75.

<sup>15</sup> Law, I. *Imam al-Shatibi: The Master Architect of Maqasid*.

ibn Lubb,<sup>16</sup> who was the mufti (juris consult) and khatib (preacher) of Granada. He owes much to his master Ibn Lubb for his education in *fiqh*, although they both later entered into controversies over several issues.<sup>17</sup> Since not much has been comprehensively recorded in the Imam's biography, his career as a teacher remains unclear. However, al-Timbukti mentioned about three of his students. The two brothers Abu Yahya ibn Asim and Abu Bakr ibn Asim were the most prominent.<sup>18</sup>

Al-Shatibi's works were almost unknown to the modern world until the nineteenth century. The most celebrated works of the Imam al-Shatibi were soon recognised as masterpieces of modern-day Islamic legal theories. The following treatises of al-Shatibi, mainly in the fields of Arabic grammar and Fiqh have been so far recorded in his biographies:

1. Al-Muwafaqat (The Reconciliation of the Fundamentals of Islamic Law): this is his best work. Modern writers on *usul al-fiqh* owe a great debt to him for this masterpiece. It is especially elaboration on the concepts of *Maslahah* (public interest/welfare) and *Maqasid al-Shariah* (higher objectives of the shariah), a subject that is widely referred to in the contemporary Islamic legal theories, which are mainly based on al-Shatabdi's work.<sup>19</sup>
2. Kitab al-I'tisam (The Book of Adherence): it is one of the widely mentioned works of al-Shatibi. The two-volume work focuses on bid'ah (pernicious innovation) which the Imam has severely condemned<sup>20</sup>.
3. Sharh ala al-Khulasa fi al-Nahw (Explanation on the Summary of Arabic Grammar): this is a four-volume commentary on Ibn Malik's *al-Khulasa al-Alfiyyah*. Al-

---

<sup>16</sup> Mas'ud, M. K. "Abu Ishaq Shatibi: His Life and Works", *Islamic Studies* 14(2) (1975), 145-161.

<sup>17</sup> Al-Raisuni, A. *Nazariyat Al-Maqasi in Al-Imam Al-Shatibi* (Virginia: International Institute Of Islamic Thought, 1995).

<sup>18</sup> Al-Raisuni, *Nazariyat Al-Maqasi*.

<sup>19</sup> Masud, M.K. "Recent Studies of Shatibi's Al-Muwafaqat", *Islamic Studies* 14(1) (1975): 32.

<sup>20</sup> Bakar, M. A. & Rahim, A. K. A. "Maqasid Al-Shariah Theory: A Comparative Analysis Between the Thoughts of Al-Shatibi and 'Izz Al-Din ibn 'Abd Al-Salam, 2021.

Timbukti holds this as an unprecedented work on Arabic grammar.<sup>21</sup>

Al-Shatibi is considered to be among the few classical jurists upon whom the modern writers of *usul al-fiqh* are highly dependent; also considered the great multidisciplinary Imam of the 14th century. His theories of *maslahah* and *Maqasid al-Shariah* are repeatedly observed and extensively researched in the formulation of contemporary laws, and the quest for ideas for the wider agenda of civilizational renewal. This is mainly because these theories were not produced in a vacuum, rather they were proclaimed to answer the challenges, issues, and social changes of his time in the era of a very prosperous and flourishing al-Andalus. Recent scholars like Rashid Rida considered him among the *Mujaddids* (Religious Reviver of the Century) of the 8th and 14th centuries having a status equal to that of Ibn Khaldun.<sup>22</sup> Al-Shatibi was reported death on the eighth of Shaban in 790H/1388CE, by Abu Yahya ibn Asim, one of al-Shatibi's most prominent disciples, in his *Nayl al-Muna*, an abridgment of al-Muwafaqat<sup>23</sup>.

### **A Concise Biography of Izzuddin ibn Abdul Salam and his Contributions to *Maqasid al-Shariah***

Abd al-Aziz ibn Abdul Salam ibn Abi Qasim ibn Muhammad al-Salami was also known as Izzuddin, who was a scholar from Morocco. He was born in Damascus and is a follower of the Shafi'i school. Historians agree that the birth of Izzuddin ibn Abdul Salam was in Damascus<sup>24</sup> and differs on the date of his birth either in 587 or 588 H and died in 660 H.<sup>25</sup> This is because his date of birth is not known accurately.

---

<sup>21</sup> Dogru, S. & Dogru, M. E. "Abu Hayyan Al-Andalusi: An Andalusian Arab Linguist in the Mamluks", *Akademik Platform İslami Araştırmalar Dergisi* 3(2) (2019), 114-130.

<sup>22</sup> Dogru, S & Dogru, "Abu Hayyan al-Andalusi".

<sup>23</sup> Dogru, S & Dogru, "Abu Hayyan al-Andalusi.

<sup>24</sup> Davudkhan, M. Comparative Analysis of The Theme of" Allah's Invitation to the Throne" In The Works Of" Isharotul-Marom" and" Sharhi Wasiya Imam Abi Hanifa". *Texas Journal of Multidisciplinary Studies*, 15, (2022): 113-117.

<sup>25</sup> Zaldi, Z., Asmuni, A. & Tanjung, D. "Integration of Islamic Education and Science: A Study on Pig Cornea Transplantation Based on Al-Shatibi's Perspective", *Edukasi Islami: Jurnal Pendidikan Islam* 12(1) (2023), 1401-1416.

Izzuddin ibn Abdul Salam furthered his studies in the city of Baghdad in 597 H. He was in the city of Baghdad for a few months, then returned to Damascus after seeking knowledge from the scholars in the city of Baghdad. In 639H, he migrated to Egypt to deepen his religious knowledge. Among his teachers were Abdal-Latif ibn Sheikh (expert in the field of hadith), Barakat ibn Ibrahim al-Khusya'i (expert in Sufism), Qasim ibn Asakir (expert in the field of hadith), Jamal al-Din al-Harastani (expert in the field of fiqh and hadith), Fakhr al-Din ibn Asakir (expert in the field of fiqh), Saif al-Din al-Amidi (expert in *usul al-Fiqh*) and others. Among his students were Sharif al-Din al-Tilmasani, Abu Makrim ibn Masdi al-Mahlabi, Shihab al-Din Abu Samah, Jalal al-Din Dashnawi, Ahmad Idris al-Qarafi, Taj al-Din al-Farkahi, Ibn Sayyid al-Qufti and others. Among his works include:

1. Risalah fi Ilmi Tawhid,
2. Bayan Ahwal al-Nas Yawm al-Qiyamah,
3. Qawa'id al-Ahkam fi Masalih al-Anam,
4. Shajarah al-Ma'arif wa al-Ahwal wa Salih al-Aqwal wa al-Akmal<sup>26</sup> and others.

Izzuddin ibn Abdul Salam contributions toward *Maqasid al-Shariah* was based on two main concepts, namely upholding the good and avoiding the bad things (*jalb al-Masalih wa dar il-Mafasid*). According to Izzuddin ibn Abdul Salam, in understanding shariah as a whole, one needs to look at the arguments from the Quran and Sunnah to understand the purpose or objective of the shariah revealed,<sup>27</sup> which is based on the concept of upholding goodness and avoiding disadvantages. He also contributed to outlining two characteristics of *maslahah* recognized by Islamic law, namely that *maslahah* must be included in the *Maqasid al-Shariah* and don't neglect the *maslahah* that is more important or similar to it. The objective of *Maqasid al-Shariah* is to safeguard the welfare of human beings by preserving the five basic things, namely religion, life, intellect, property and lineage. Therefore,

---

<sup>26</sup> 'Abd al-Salam, I. *Shajarat al-Ma'arif wa al-Ahwal wa Salih al-Aqwal wa al-A'mal*. In edited by Iyad Khalid al-Tabba', Beirut: Dar al-Fikr, 2002.

<sup>27</sup> Yusuf, N., Harun, N. & Mursyid, S. "Examining the Basis of Maqashid Syariah in Renewal of Islamic Law In Indonesia", *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 9(1) (2024), 357-375.

every act of *mukallaf* that is not contrary to shariah is considered as *maslahah* because the act aims to ensure the welfare of human beings, and the *maslahah* is determined by Islamic law. If there is a clash between *maslahah*, then the main *maslahah* should be given priority; namely *maslahah al-Daruriyyat*, *maslahah al-Hajiyyat* and *maslahah al-Tahsiniyyat*. Meanwhile, if there is a clash between public and special interests, then *maslahah al-Ammah* must be given priority over *maslahah al-Khassah*.<sup>28</sup> More so, Izzuddin ibn Abdul Salam has added al-Ird (maintaining dignity) to these five things and mentions them in the book *Qawa'id al-Ahkam fi Masalih al-Anam*. *Al-Hajiyyat* is an intermediary between *al-Daruriyyat* and *al-Tahsiniyyat*. This includes benefits in this world and the hereafter which aim to make it easier for people to manage life more comfortably. Izzuddin ibn Abdul Salam died on the 9th Jumada al-Auwal in the year 660H. He was buried in the Qurafah on the hill of *Muqattam*. His death and burial were witnessed by the King of Egypt and Syria as well as the key leaders of each state.<sup>29</sup>

### **A Concise Biography of Ibn Ashur and His Contributions Toward *Maqasid al-Shariah***

Ibn Ashur was named Muhammad al-Tahir ibn Ashur. He was born in Tunis, present-day Tunisia in the year 1879 C.E.<sup>30</sup> to a scholarly Andalusian family dedicated to the pursuit of knowledge seeming to have been a continuous and established tradition throughout the successive generations of the family's ancestors. Although ibn Ashur's father was not mentioned by Tunisian biographers as one of the *ulama* or elite of his time, his paternal grandfather, Muhammad al-Tahir Ibn Ashur (1815–1868 C.E) is usually referred to as one of the finest and most authoritative scholars of his time. Imam Ibn Ashur, however, was born into the household of his maternal grandfather, the eminent scholar and statesman, Muhammad al-Abd Aziz bn Attur, one of the foremost collaborators of the renowned statesman Khayr al-Din Pasha (1822–1889C.E) during his reform efforts of the 1860s and 1870s, before French colonial occupation. The young Ibn Ashur thus entered a family

---

<sup>28</sup> Sani, U. *Maqasid Al-Syari'ah inda al-Imam Izz Al-Din Abd Al-Salam* (Jordan: Dar Al-Nafais, 2003).

<sup>29</sup> Bakar, M. A. & Rahim, A. K. A. "Maqasid Al-Shariah Theory".

<sup>30</sup> Shabbar, S. *Ijtihad and Renewal*. International Institute of Islamic Thought (IIIT), 2017.

milieu that was at once familiar and to a reasonable extent aligned with the reformist movement germinating in Tunisia for decades.<sup>31</sup>

Ibn Ashur studied with reform-minded *ulama* (scholars) and mastered classical Islamic scholarship. As he came from a family of scholars, with his grandfather being especially renowned, his early learning career was started when he entered Zaytuna (an established study centre) in the year 1892, and special care was given to him and provided him with the best teachers. Ibn Ashur later became a teacher at Zaytuna throughout his life. His masterpiece is the *Maqasid al-Shariah al-Islamiyyah*, the Intents, or Higher Goals of Islamic Law published in 1946. During these years, Ibn Ashur achieved several high-level qualifications which he considered merely formal requisites to consolidate his scholarly capacity and prove his worth. He is famous for standing up for the right cause. Ibn Ashur was influenced by a visit to Tunisia by Muhammad Abduh. Ibn Ashur combined a thorough knowledge of the classics with a desire to revive Islamic civilisation. In his writings, it is clear that he saw himself as a bridge between the classical Islamic legal heritage and the needs of the modern world. His references to the great works of law are respectful but he does not hesitate to point out shortcomings at any point.<sup>32</sup>

Among the early teachers of Ibn Ashur, notably his foremost teachers, Umar ibn al-Shaikh (1826–1911) and Salim ibn Hajib (1828–1924). It was a valuable opportunity, for it allowed him to deepen and broaden the scope and nature of his knowledge in a manner more specialized and focused than general formal classes would have made possible. This type of extensive contact study was also crucial in qualifying Ibn Ashur to earn what is known the classical Islamic scholarship as an *ijazah*, which is an attestation by a prominent scholar that a student has mastered a specific branch of knowledge and become a reliable authority in it. Nevertheless, whatever formal training Ibn Ashur might have received and whatever the influence of his teachers, personal dedication and natural talent always played an equally essential role in developing

---

<sup>31</sup> Al-Raysuni, A. "Ibn Ashur Treatise on Maqsid al-Shari'ah". In Imam al-Shatibi's Theory of the Higher Objectives & Intents of Islamic Law, 2006.

<sup>32</sup> Retrieved on 22, January, 2020, from <https://lais.Org. My/Attach/Muhammad%20al-Tahir%20ibn%20Ashur.Pdf>.

his excellent academic and scholastic abilities with a mastery of an amazing wide range of disciplines.<sup>33</sup>

Despite being occupied with administrative duties and teaching commitments at the Zaytuna and elsewhere, Imam Ibn Ashur was a prolific writer and author publishing many articles and works. He was an almost regular contributor to most of the leading journals and magazines published in Tunisia and others published in Egypt and Syria. The long and varied list of his works includes:

1. Tafsir al-Tahrir wa al- Tanwir<sup>34</sup> (a fifteen-volume commentary on the Quran)
2. Kashf al-Mughatta (a commentary on the Muwatta of Malik ibn Anas)
3. Al-Na'ar al-Fasih (a commentary on al-Bukhari) among others.

Ibn Ashur later became a judge and then Shaikh al-Islam in 1932 and was a prolific writer and author in the area of reforming Islamic education and jurisprudence. Ibn Ashur's 1946 C.E. work on *Maqasid al-Shariah* is a pioneering, systematic study of Shariah's higher objectives. Ibn Ashur's contributions open great opportunities for Islamic law to address current and real challenges for Muslim societies and Muslim minorities. He later developed important discourses on the *Maqasid al-Shariah* to provide a guide and frame of reference when addressing differences of opinion. Ibn Ashur also contributed to helping Muslims develop healing legislation for their contingent issues when new cases emerge and provide them with a decisive opinion in the face of conflicting arguments by different juristic schools.<sup>35</sup> Ibn Ashur also addressed the sensitive topic of the intents/*Maqasid* behind the actions and decisions of Prophet Muhammad (P.b.u.h). It should be noted that Ibn Ashur also introduced criteria to differentiate between the

---

<sup>33</sup> Retrieved on 22, January, 2020, from <https://lais.Org. My/Attach/Muhammad%20al-Tahir%20ibn%20Ashur.Pdf>.

<sup>34</sup> Ali, M. M. "The Controls and Purposes of Beating Disobedient Wife in Tafsir al-Tahrir wa'l-tanwir compared to the opinion of Jurists *Jordan Journal of Islamic Studies* 18(2) (2022), 391-407.

<sup>35</sup> Ashur, M.T. "Ibn Ashur Treatise on Maqsid Al-Shariah", The International Institute of Islamic Thought, London, 2006), 10.

Prophetic traditions intended for Islamic law and Prophetic actions and sayings intended for specific purposes.<sup>36</sup>

Ibn Ashur worked tirelessly to the end and never laid down his pen. He left behind him a wealth of long and detailed experience in public and administrative life as well as a rich legacy of diverse and scholarly publications and articles unmatched in 19th and 20th centuries Tunisia, many of which still await critical study and publication today. He died on 13th Rajab 1393 (12th August 1973) at the age of 94.<sup>37</sup>

### Conclusion

The previous discussion concluded that these outstanding scholars have immensely contributed toward the achievement of *Maqasid Shariah*. Their brief biographies portrayed how they survived and how they acquired various knowledge apart from that of the *Maqasid Shariah*. In other words, the topic of discussion on the theory of *Maqasid al-Shariah* by these three figures is related to each other. Comparatively, what differentiates them is their place of birth, their Mazhabs, and their approaches to dealing with the aspects of *Maqasid al-Shariah*. Despite that, it is noted that Al-Shatibi and Ibn Ashur are among the leading figures of the Maliki School of Law. This indicates that they shared the same school of thought and hence, it might be assumed that some of their approaches may be similar and differ. The finding of this research shows that only Izuddin ibn Abdul Salam followed the Shafi'i school of thought. Therefore, as earlier noted their approaches differ, but this does not negate acknowledging their huge contribution to the field of *Maqasid Al-Shariah*. To add more, *Maqasid al-Shariah* has become an important element in the effort to understand Islamic law of jurisprudence. This study discovered that Islamic law should not be understood only from the scope of the text alone but should also consider the objective of why the law is set in the text of the Qur'an and Sunnah. This study finally showcased that a discussion and proper documentation on *Maqasid al-Shari'ah* could not have been achieved without referring to any of these most important figures in the theory of *Maqasid al-*

---

<sup>36</sup> Ashur, M.T. "Ibn Ashur Treatise on Maqsid Al-Shariah".

<sup>37</sup> Ashur, M.T. "Ibn Ashur Treatise on Maqsid Al-Shariah".

*Shari'ah*. On a hierarchy, it was discovered that Ibn Ashur was the second scholar of Maqasid al-Shari'a after Al-Shatibi. Hence, it might be concluded that their contribution to this unique discipline cannot be underestimated. Referring to their scholarly works serves as the mechanism of testimony to bridging gaps of what happened in the classical and contemporary aspects of Muslim life. This further demonstrates the accuracy of any scientific discussion on *Maqasid Al-Shariah* in the contemporary circle. In the highest of that, research on *Maqasid Al-Shari'a* might be challenged and critiqued without referring to the works of these great personalities in the field. Thus, at whatever level, they still maintain the front figures of the discipline.

## References

- 'Abd al-Salam, I. *Shajarat al-Ma'arif wa al-Ahwal wa Salih al-Aqwal wa al-Amal*. In edited by Iyad Khalid al-Tabba. 3rd Ed. Beirut: Dar al-Fikr, 2000.
- Abdullah, M. Waqf, Sustainable Development Goals (SDGs) and Maqasid al-Shariah. *International Journal of Social Economics* 45(1) (2018): 158-172.
- Al-Raysuni, A. *Ibn Ashur Treatise on Maqsid al-Shari'ah*. In Imam al-Shatibi's Theory of the Higher Objectives & Intents of Islamic Law, 2006.
- \_\_\_\_\_. *Nazariyat-al Maqasid ind al-Imam al-Shatibi*. Virginia: International Institute of Islamic Thought.
- Ashur, M. T. *Ibn Ashur Treatise on Maqasid Al-Shariah*. London: International Institute of Islamic Thought, 2006.
- Ali, M. M. "The Controls and Purposes of Beating Disobedient Wife in "Tafsir al-Tahrir wa'l-tanwir" compared to the Opinion of Jurists". *Jordan Journal of Islamic Studies* 18 (2) (2022): 391-407.
- Bakar, M. A. & Rahim, A. K. A. *Maqasid Al-Shariah Theory: A Comparative Analysis Between the Thoughts of al-Shatibi and 'Izz al-Din ibn 'Abd Al-Salam*, 2021.
- Davudkhan, M. "Comparative Analysis of The Theme of" Allah's Invitation To The Throne" in The Works of" Isharotul-Marom" And" Sharhi Wasiya Imam Abi Hanifa". *Texas Journal of Multidisciplinary Studies* 15 (2022), 113-117.

- Dogru, S. & Dogru, M. E. "Abu Hayyan al-Andalusi: An Andalusian Arab Linguist in the Mamluks". *Akademik Platform İslami Arastirmalar Dergisi* 3(2), (2019), 114-130.
- Dusuki, A. W. *Challenges of Realizing Maqasid Al-shari'ah (objectives of Shari'ah) in the Islamic Capital Market: Special Focus on Equaty-based Sukuk Structures*. International Shari'ah Research Acedemy for Islamic Finance (ISRA), 2009.
- Dusuki, A. W. & Abdullah, N. I. "Maqasid al-Shariah, Maslahah, and Corporate Social Responsibility". *American Journal of Islamic Social Sciences* 24(1) (2007): 25-45.
- Dahiru, M. "Managing Risk in Islamic Finance: An Analysis From Maqasid Al-Shariah of Islamic Perspective". *Al-Habir Journal of Islamic Studies*, 2020.
- Kasdi, A. "Actualizations of Maqasid Al-Shariah in Modern Life: Maqasid Al-Shariah Theory as a Method of the Development of Islamic Laws and Shariah Economics". *Justicia Islamica* 16(2) (2019): 247-268.
- Law, I. *Imam al-Shatibi: The Master Architect of Maqasid*.
- Majeed, N. "Good Faith and Due Process: Lessons from the Shari'ah". *Arbitration International* 20(1) (2004): 97-112.
- Mas'ud, M. K. "Abu Ishaq Shatibi: His Life and Works". *Islamic Studies* 14(2) (1975): 145-161.
- Mawardi, A. I. "The Urgency of Maqasid Al-Shariah Reconsideration in Islamic Law Establishment for Muslim Minorities in Western Countries". *International Journal of Innovation, Creativity and Change* 12(9) (2020): 132-136.
- Masud, M. K. "Recent Study of Shatibi's al-Muwafaqat". *Islamic Sudies* 14(1) (1975): 65-75.
- Ramli, R. M. "The Principle of Natural Resources Management Based on Maqasid al-Shari'ah: A Conceptual Framework". *International Journal of Islamic Economics and Finance Research* 3 (2020): 57-74.
- Shabbar, S. *Ijtihad and Renewal*. International Institute of Islamic Thought (IIIT), 2017.
- Syahriar, A. & Nafisah, Z. "Comparison of Maqasid al-Shari'ah al-Syatibi and Ibn 'Ashur Perspective of Usul al-Fiqh Four

- Mazhab”. *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 3(2) (2020): 185-197.
- Sani, U. *Maqasid Al-Shariah indal Imam Izzuddin Abdussalam*. Jordan: Dar Nafa, 2003.
- Toyyibi, A. M. “Religious Life, Economy When the Plague of Foot and Mouth Disease Ahead of Eid Al-Adha Sharia Maqashid Perspective”. Proceeding: International Conference on Islamic Studies (ICIS) IAIN Ponorogo, 2022.
- Usman, A. & Shousha, H. M. M. “Maqasid al-Shari‘ah on the Protection and Development of Human Intellect among Secondary School Students in Nasarawa State. *Al-Risalah: Journal of Islamic Revealed Knowledge and Human Sciences (ARJIHS)* 5(3) (2021): 260-290.
- Yusuf, N., Harun, N. & Mursyid, S. “Examining the Basis of Maqashid Syariah in Renewal of Islamic Law in Indonesia”. *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 9(1) (2024): 357-375.
- Zaldi, Z, Asmuni, A. & Tanjung, D. “Integration of Islamic Education And Science: A Study on Pig Cornea Transplantation Based on al-Shatiby's Perspective”. *Edukasi Islami: Jurnal Pendidikan Islam* 12(1) (2023): 1401-1406.