



Analyzing Differences and Interrelations between Maqāṣid Al-Qur'ān and Maqāṣid Al-Sharī'ah

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Abstract: This research addresses a persistent conceptual gap in the fields of Qur'anic exegesis (*tafsīr*) and Islamic legal theory, namely the overlap and lack of systematic distinction between *maqāṣid al-Qur'ān* (the objectives of the Qur'an) and *maqāṣid al-sharī'ah* (the objectives of Islamic law). Although both concepts are increasingly referenced in contemporary Islamic discourse—alongside the development of *tafsīr maqāṣidī* (purpose-based exegesis)—the theoretical boundaries, developmental genealogy, and methodological relationship between the two remain under-theorized in existing literature. This study presents a novel analytical comparison by examining both frameworks through six dimensions: definition, source, methodological approach, historical development, axiology, and operational function. Through a comparative-analytical qualitative study of classical and contemporary sources, this paper demonstrates that the relationship between the two is one of absolute generality and specificity (*al-'umūm wa al-khuṣūṣ al-muṭlaq*), wherein every *maqāṣid al-sharī'ah* is encompassed within the *maqāṣid al-Qur'ān*, but the reverse is not true. Furthermore, this research clarifies that *tafsīr maqāṣidī* functions as an interpretive tool (*wasīlah*) to uncover *maqāṣid al-Qur'ān*, particularly at the thematic, verse, and surah levels. By proposing this clearer typology and hierarchical model, this research contributes to a more precise and methodologically grounded application in Qur'anic interpretation, Islamic legal theory, and contemporary *ijtihād*.

Keywords: *maqāṣid al-Qur'ān*, *maqāṣid al-sharī'ah*, *tafsīr maqāṣidī*

Introduction

The contemporary landscape of Islamic legal and exegetical thought is profoundly shaped by the discourse on *maqāṣid* (higher objectives and purposes). This intellectual paradigm, which seeks to uncover the ultimate wisdom and aims behind divine injunctions, has become a central analytical tool for addressing modern challenges within Islamic jurisprudence and ethics. However, a persistent and significant conceptual ambiguity pervades this field, particularly among students and even some academics: the distinction and relationship between *maqāṣid al-Qur'ān* (the objectives of the Qur'an) and *maqāṣid al-sharī'ah* (the objectives of Islamic law). This confusion is further compounded by the emergence of a distinct methodological approach known as *tafsīr maqāṣidī* (objectives-based exegesis), whose correlation with both aforementioned concepts remains

underexplored and often conflated. Consequently, there exists a critical need to delineate these three interrelated yet distinct domains—*maqāṣid al-Qurʾān*, *maqāṣid al-sharīʿah*, and *tafsīr maqāṣidī*—in order to refine their application and theoretical precision within Islamic studies.

A survey of classical and contemporary literature reveals a tendency to present theories of *maqāṣid al-Qurʾān* or *tafsīr maqāṣidī* directly, often without a rigorous, in-depth analysis of their differences from and correlations with *maqāṣid al-sharīʿah*. The prevailing assumption appears to be one of synonymity or inseparable overlap. This conflation is evident in the works of prominent modern scholars. For instance, Yūsuf al-Qaraḍāwī, in his influential book “*Fiqh al-Maqāṣid*,” synthesizes the two concepts, treating the objectives derived from the Qurʾānic text and those derived from the broader legal corpus as part of a singular, unified framework. While pragmatically powerful, such an approach can obscure the unique hermeneutical foundations and scopes of each concept. As noted by scholars, this lack of distinction “leads to a theoretical shortcoming in understanding the specific contributions of the Qurʾān as a primary source versus the developed corpus of Islamic law” (Attia, 2007,). Therefore, moving beyond this conflation to a more nuanced taxonomy is not merely an academic exercise but a necessity for methodological clarity.

Previous scholarly efforts have touched upon this theme, yet a comprehensive comparative analysis remains scarce. A notable exception is the work of Tazul Islam in his paper “*Maqāṣid al-Qurʾān and Maqāṣid al-Sharīʿah: An Analytical Presentation*.” Islam undertook a detailed examination by deconstructing the core meanings of “*al-Qurʾān*” and “*sharīʿah*” themselves, discussing their respective functions and scopes. While he identified some operational and functional differences, his ultimate conclusion asserted their fundamental unity and inseparability (Islam, 2013). The present research seeks to build upon and diverge from this foundation. The distinction lies in the scope of analysis; this study will not only compare the two in terms of linguistic definition and function but will also delve into their genealogical development, epistemological sources, methodological approaches, axiological underpinnings, and operational processes. This broader, multi-dimensional framework promises to yield a more granular and comprehensive understanding of their distinct identities and points of convergence.

Other relevant studies on *maqāṣid al-Qurʾān* have primarily focused on its application to contemporary issues rather than its conceptual boundaries. For example, Zainab Alwani, in “*Maqasid Qur'aniyya: A Methodology on Evaluating Modern Challenges and Fiqh al-Aqalliyyāt*,” demonstrates the efficacy of *maqāṣid al-Qurʾān* as a tool for addressing the problems of Muslim minorities, implicitly aligning its function with that of *maqāṣid al-sharīʿah* (Alwani, 2014). Similarly, Ulya Fikriyati's research, “*Maqāṣid Al-Qurʾān and Deradicalisation of Interpretation in the Indonesian Context*,” applies the framework to counter extremist readings, again showcasing its practical utility without explicitly demarcating its theoretical domain from broader *maqāṣid* theory (Fikriyati, 2014). These applications, while valuable, underscore the urgency of the foundational

question: are we applying a uniquely Qur'anic objectives theory or a generalized shari'ah objectives theory? The answer has implications for methodological validity and interpretive authority.

The significance of this research is paramount. Both *maqāṣid al-Qur'ān* and *maqāṣid al-shari'ah* serve as essential “analytical knives” for students and academics engaged in developing Islamic law and various discourses in Islamic studies. In an era characterized by rapid social change and novel ethical dilemmas, the finite nature of the canonical texts necessitates a teleological hermeneutic that can bridge the gap between revelation and contemporary reality. The theory of *maqāṣid* acts as “the representative of the text in carrying out development,” providing the moral and ethical compass derived from divine intent. However, imprecision in wielding this tool risks methodological incoherence. If *maqāṣid al-shari'ah* is historically rooted in juridical efforts to systematize the law's protective goals (*al-ḍarūriyyāt al-khams*), and *maqāṣid al-Qur'ān* emerges from a holistic exegetical engagement with the scripture's overarching themes of justice, mercy, and human stewardship (*istikhlāf*), then conflating them may dilute the distinctive voice of the Qur'an or unduly restrict the scope of legal objectives. Furthermore, understanding where *tafsīr maqāṣidī*—as a reading method—fits within this schema is crucial for contemporary exegesis.

Therefore, this study aims to systematically elucidate the differences, relationships, and correlations between *maqāṣid al-Qur'ān* and *maqāṣid al-shari'ah*. By examining them through the lenses of definition, primary sources, methodological approaches, historical genealogy, axiological values, and work processes, this research will construct a clearer conceptual map. It will argue that while these concepts exist in a symbiotic and overlapping relationship—both seeking to unveil divine wisdom—they originate from different epistemic centers, employ distinct hermeneutical priorities, and can have varying scopes of application. Such a delineation will not only alleviate the existing confusion but also empower scholars to apply each framework with greater precision, thereby enriching the ongoing project of articulating an Islamic worldview that is both authentically rooted and dynamically engaged with the modern world.

Research method

This study is designed as a qualitative, descriptive exploration of the discourse on *maqāṣid al-Qur'ān* and *maqāṣid al-shari'ah*. Because the subject matter is primarily conceptual and rooted in texts rather than empirical data, a qualitative approach is the most suitable. To uncover the distinctive paradigms of these two traditions, the research also employs a comparative-analytical lens, enabling a deeper examination of their points of convergence and divergence as well as their implications for *tafsīr maqāṣidī*.

The material for this study comes from two kinds of sources. The primary sources are classical, modern, and contemporary works that explicitly discuss *maqāṣid*. These include foundational texts such as al-Ghazālī's *Jawāhir al-Qur'ān* and al-Mustaṣfā, al-Syātibī's *al-Muwāfaqāt*, Ibn 'Āsyūr's *Maqāṣid al-Shari'ah al-Islāmiyyah* and *al-Taḥrīr wa al-Tanwīr*, Rashīd Riḍā's *Tafsīr al-Manār*, and Wasfī

‘Āsyūr’s *Nahw Tafsīr Maqāṣidī li al-Qur’ān al-Karīm*. Works of leading contemporary scholars such as Yūsuf al-Qarāḍāwī and Aḥmad al-Raysūnī are also included. Alongside these, secondary sources such as peer-reviewed articles and recent studies (for example, those by Tazul Islam, Zainab Alwani, and Ulya Fikriyati) help provide context and critical perspectives.

The analytical process relies on content analysis, unfolding in several layers. To begin, a definitional analysis clarifies how scholars have framed the meaning of both *maqāṣid al-Qur’ān* and *maqāṣid al-sharī’ah*. Next, a genealogical analysis traces how each concept has developed historically, from al-Ghazālī and Ibn ‘Abd al-Salām to Ibn ‘Āshūr, Rashīd Riḍā, and contemporary voices. This is followed by a methodological analysis, which examines the approaches used to construct *maqāṣid*—whether through inductive reasoning (*istiqrā’*), explicit scriptural references (*nass*), or *ijtihād*—and compares them with the techniques employed in *tafsīr maqāṣidī*. Finally, a comparative analysis highlights the functional scope and practical applications of both paradigms, making clear where they overlap and where they diverge.

Results and discussion

Definition of *Maqāṣid al-Qur’ān* and *maqāṣid al-sharī’ah*

Given that the literal meanings of the terms *maqāṣid al-Qur’ān* and *maqāṣid al-sharī’ah* are well-established, this analysis forgoes a lexical breakdown and adopts substantive definitions from key scholars to serve as the data for examination. Few scholars have offered independent definitions for *maqāṣid al-Qur’ān*; notable among them are ‘Abd al-Karīm al-Hāmidi and Wasfī ‘Āshūr. Al-Hāmidi defines it as “the supreme purposes for which the Qur’ān was revealed to invite people to worship Allah and to realize their worldly and otherworldly benefits” (al-Hāmidi, n.d., p. [page needed]). While Wasfī ‘Āshūr provides detailed definitions for various types of Qur’anic *maqāṣid*, his core substance aligns with al-Hāmidi’s comprehensive description (Wasfī ‘Āshūr, 2019).

In contrast, definitions of *maqāṣid al-sharī’ah* are abundant in classical and modern literature. This study adopts the definition by Muḥammad al-Ṭāhir Ibn ‘Āshūr, a pioneer in systematizing the science. He defines the universal *maqāṣid al-sharī’ah* as “the meanings and wisdoms observed by the Lawgiver in all or most circumstances of legislation, such that this observation is not confined to a specific type of legal ruling” (Ibn ‘Āshūr, 2020, p. [page needed]). Ibn ‘Āshūr deliberately focused on universal (*‘āmmah*) objectives, distinguishing them from particular (*juz’iyyah*) ones, as he viewed the universal *maqāṣid* as a vital independent argument for contemporary issues not explicitly addressed by primary textual sources.

From these definitions, a fundamental distinction emerges. *Maqāṣid al-Qur’ān* pertains to the overarching purposes behind the revelation of the entire Qur’anic text, encompassing discourses on creed, law, ethics, narratives, and even the structure of surahs and letters. Its object of study is the scripture in its totality. Conversely, *maqāṣid al-sharī’ah* is primarily concerned with extracting the wisdom and ends from texts that intersect with legal rulings (*aḥkām*). Consequently, the

scope of *maqāṣid al-Qur'ān* is broader and more general than that of *maqāṣid al-sharī'ah*, as the latter constitutes a subset focused specifically on the legal dimensions within the Qur'an's comprehensive guidance.

Source

From the definition given by al-Hāmidī, it can be understood that the source of *maqāṣid al-Qur'ān* is the text of the Qur'an itself. In the sense that scholars who focus on exploring *maqāṣid al-Qur'ān* focus will not come out of the text of the Qur'an itself with various approaches used, which the author will discuss after several sub-chapters afterwards. However, if we see that the texts of the sunnah and the scholars' *ijtihād* are interpretations and detailed explanations of the Qur'an, the majority of which are "*ushūl wa qawā'id ammah*", then it can be said that the source of *maqāṣid al-Qur'ān* is not only the texts of the Qur'an itself, but the hadith texts and scholars' *ijtihād* are part of it.

In contrast, the sources of *maqāṣid al-sharī'ah* are broader in scope than those of *maqāṣid al-Qur'ān*. They do not rely solely on the Qur'anic text but also encompass the Sunnah of the Prophet—his sayings, actions, and tacit approvals—which often provide legal implications and serve as a detailed explanation of the Qur'an's general principles. The Sunnah frequently functions as *bayān* (clarification), offering practical elaborations on issues that the Qur'an only mentions in general terms. Beyond the revealed texts, *maqāṣid al-sharī'ah* is also grounded in the collective *ijtihād* of jurists and scholars whose intellectual credibility has been recognized throughout Islamic history.

Ijtihād has taken diverse methodological forms, such as *qiyās* (analogical deduction), *istihsān* (juridical preference), *maṣlahah mursalah* (public interest), *sadd al-dharī'ah* (blocking the means to harm), and, more recently, *maqāṣid*-based reasoning that directly engages with the objectives of the Sharī'ah. Taken together, these sources illustrate that *maqāṣid al-sharī'ah* is derived from both revelation (Qur'an and Sunnah) and rational-*ijtihādī* efforts, resulting in a methodological framework that is dynamic, adaptable, and more directly applicable to addressing contemporary legal challenges. In this sense, the sources of *maqāṣid al-sharī'ah* are more complex, as they extend beyond the boundaries of divine texts to include the evolving interpretive endeavors of Muslim scholarship across time.

Approaches to Uncovering *maqāṣid al-Qur'ān*

Among contemporary scholars, Wasfī 'Āshūr provides a refined and comprehensive methodological framework for uncovering *maqāṣid al-Qur'ān* in his work, *Nahw Tafsīr Maqāṣidī li al-Qur'ān al-Karīm*. He delineates four primary approaches.

1. The first is the utilization of explicit Qur'anic texts (*al-naṣṣ*) that directly state an objective, such as verses declaring universal mercy (Q.S. al-Anbiyā' 107) or the purposes of marriage (Q.S. al-Rūm 21).
2. The second and most pivotal approach is inductive analysis (*istiqrā'*), defined classically by al-Ghazālī as the process of examining numerous particulars to derive a universal ruling. 'Āshūr asserts this method is

applicable to all *maqāṣid* except those of isolated words or letters. He outlines two inductive pathways: (1) a direct *istiqrā'* of verses to formulate a universal objective, such as human dignity derived from verses like Q.S. al-Isrā' 70; and (2) a thematic *istiqrā'* that explores all aspects of a known objective (e.g., guidance) throughout the Qur'an. This approach is essential for revealing the *maqāṣid* of entire surahs, like Surah al-Qiyāmah's focus on eschatological belief.

3. The third approach is scholarly exertion (*ijtihād*), which 'Āshūr views not as independent but as the necessary analytical reasoning applied to data gathered through *istiqrā'* to reach a final *maqāṣid* conclusion.
4. The fourth approach involves consulting the authoritative *ijtihād* of qualified exegetes and scholars, thereby building upon established intellectual tradition.

In essence, 'Āshūr's methodology centers on a rigorous, textually grounded inductive process, supplemented by analytical *ijtihād*, offering a systematic way to move from specific Qur'anic data to its higher purposes.

Approaches to Uncovering *maqāṣid al-sharī'ah*

In outlining the methodology for uncovering *maqāṣid al-sharī'ah*, scholars like Muḥammad al-Ṭāhir Ibn 'Āshūr establish a structured approach that significantly informs later frameworks, including that of Wasfī 'Āshūr for *maqāṣid al-Qur'ān*. The primary and most authoritative method is inductive analysis (*istiqrā'*). Ibn 'Āshūr posits that a systematic and comprehensive *istiqrā'* yields definitive (*qaṭ'i*) knowledge of the *maqāṣid*, contrasting with the often probabilistic (*ẓannī*) nature of individual scriptural texts. He details two forms of this induction: first, the *istiqrā'* of legal rulings that share a common effective cause ('*illah*'), such as prohibitions against disrupting transactions to preserve social harmony; and second, the *istiqrā'* of legal evidences (*adillah*) that point to the same '*illah*', like various injunctions prohibiting the sale of goods before possession to ensure market fluidity.

The consistent '*illah*' across multiple rulings reveals an underlying *maqāṣid*, such as safeguarding economic circulation. The second approach involves relying on definitive Qur'anic texts (*nuṣūṣ*) that explicitly indicate a higher objective without admitting to alternative significant interpretations. Verses that categorically command the repulsion of corruption (*fasād*) and the pursuit of benefit (e.g., Q.S. al-Baqarah 2:205, 185) directly articulate core *maqāṣid al-sharī'ah*. The third approach utilizes *mutawātir* ḥadīth—traditions transmitted by such a large number of narrators at each stage that forgery is deemed impossible. This includes *mutawātir ma'nawī* (conceptual) based on numerous companion testimonies to a Prophetic practice, and *mutawātir 'amalī* (practical) referring to actions consistently witnessed and reported by a single companion, establishing a normative precedent.

In summary, Ibn 'Āshūr's methodology for discerning *maqāṣid al-sharī'ah* is fundamentally grounded in a rigorous, legalistic inductive process, supplemented by the authority of unequivocal Qur'anic texts and widely authenticated Prophetic

traditions. This tripartite approach prioritizes the extraction of universal wisdoms from the corpus of Islamic law through holistic analysis rather than isolated textual literalism.

Genealogy of *maqāṣid al-Qur'ān* and *maqāṣid al-sharī'ah* classification

The genealogies of *maqāṣid al-Qur'ān* and *maqāṣid al-sharī'ah* reveal distinct epistemological origins and trajectories, underscoring their complementary rather than identical functions (al-Raysūnī, n.d.). *Maqāṣid al-sharī'ah* emerged from within Islamic legal theory (*uṣūl al-fiqh*), beginning as fragmented teleological reasoning (*ta'līl al-aḥkām*) to explain specific rulings (al-Ḥakīm al-Tirmidhī, 2000). It was systematically developed by scholars like al-Juwaynī and al-Ghazālī, who formulated the hierarchy of the five necessities (*al-darūriyyāt al-khams*) (al-Ghazālī, 2007). Its classical peak was reached with al-Shāṭibī, who established *maqāṣid* as certain (*qaṭ'ī*) knowledge and an independent legal proof, separating it from *maṣlaḥah mursalah* (al-Shāṭibī, n.d.). This solidified its role as a normative-operational framework for legal *ijtihād* and reform.

Conversely, *maqāṣid al-Qur'ān* originated in the exegetical (*tafsīr*) tradition, formally introduced by al-Ghazālī with a focus on theological and existential objectives (al-Ghazālī, 1986). Its development was marked by integration, as Ibn 'Abd al-Salām reductively aligned it with the legal principle of attracting benefits and repelling harms, assimilating it into *maṣlaḥah*-based discourse (Ibn 'Abd al-Salām, 1995). In modern times, figures like Ibn 'Āshūr detailed Qur'anic *maqāṣid* but used a framework derived from *maqāṣid al-sharī'ah* (Ibn 'Āshūr, 2020). Contemporary scholars exhibit divergent approaches: some, like al-'Alwānī, reoriented it toward a civilizational vision (al-'Alwānī, 2003), while others, like al-Qaraḍāwī, conflated the two concepts (al-Qaraḍāwī, 2008). In essence, *maqāṣid al-sharī'ah* functions as the **operational map** for law, while *maqāṣid al-Qur'ān* serves as the **ethical-theological compass** for holistic interpretation. Their productive relationship lies in dialogical interaction, preserving the unique epistemological contribution of each.

Axiology of *maqāṣid al-Qur'ān* and *maqāṣid al-sharī'ah*

Ahmad al-Raysūnī outlines five core benefits of comprehending *maqāṣid al-Qur'ān*, a framework echoed by Wasfī 'Āshūr. These benefits position it as: 1) the foundational key to correct Qur'anic understanding; 2) a lens for accurately interpreting specific verses; 3) a tool that enhances comprehension of Prophetic traditions (*ḥadīth*) and refines juristic reasoning (*ijtihād*); 4) a guiding philosophy for daily conduct; and 5) a criterion to validate exegetical works, ensuring they align with established Qur'anic objectives (al-Raysūnī, n.d.).

The functional utility of *maqāṣid al-sharī'ah* demonstrates significant overlap. It similarly serves as a life guide and a validator for interpretive outcomes (al-Qaraḍāwī, 2008). Crucially, like its Qur'anic counterpart, it operates as an independent legal proof when primary textual sources are silent, a function explicitly affirmed by Ibn 'Āshūr (2020). Furthermore, it is employed as a reinforcing argument, a tool for reconciling conflicting evidence (*tarjīḥ*), and a

means to rationalize established legal rulings, as seen in the works of scholars like al-Būṭī and Bin Bayyah.

It is important to note that these shared, instrumental functions primarily apply to the universal (*‘āmmah*) and thematic (*mawḍū‘iyyah*) categories of *maqāṣid*. The objectives of specific surahs (*maqāṣid al-suwar*) or phonetic elements generally lack this direct legal-operational capacity.

Table 1. Comparative Table: Maqāṣid al-Qur’ān and Maqāṣid al-Sharī’ah

Aspect	Maqāṣid al-Qur’ān	Maqāṣid al-Sharī’ah
Definitions	The overarching purposes for which the Qur’an was revealed, aiming to realize human welfare in both worldly and hereafter dimensions, encompassing creed, ethics, law, narratives, and civilizational vision.	The general meanings and wisdoms intended by the Lawgiver (al-Shārī’) within Islamic legislation, particularly in the realm of legal rulings (aḥkām).
Sources	Primarily derived from the Qur’anic text; the Sunnah and scholarly ijtihād function as explanatory (bayān) extensions of the Qur’an.	Derived from the Qur’an, Sunnah, ijmā’, qiyās, and various forms of juridical reasoning such as maṣlaḥah mursalah and sadd al-dharī’ah.
Methods	Explicit Qur’anic texts; thematic and holistic inductive analysis (istiqrā’); tafsīr-based ijtihād; maqāṣid-oriented exegesis (tafsīr maqāṣidī) at the level of verses, themes, and sūrah.	Legal inductive reasoning focusing on rulings and effective causes (‘ilal); definitive textual indications (dalālah qaṭ’iyyah); mutawātir ḥadīths; maṣlaḥah-based legal analysis.
Genealogy	Rooted in the tafsīr tradition (al-Ghazālī, Ibn ‘Abd al-Salām, al-Biqā’ī, Rashīd Riḍā, Ibn ‘Āshūr) and systematized primarily by contemporary scholars such as al-Raysūnī, al-Jazā’irī, and Wasfī ‘Āshūr	Rooted in the uṣūl al-fiqh tradition (al-Juwaynī, al-Ghazālī, al-Shāṭibī, Ibn ‘Āshūr) with continuous and extensive development from the classical to the contemporary period.
Functions	Serves as a key to holistic Qur’anic understanding; provides the theoretical foundation for maqāṣid-based tafsīr; functions as an ethical, spiritual, and civilizational framework; validates interpretive outcomes.	Serves as a foundation for contemporary legal ijtihād; operates as an independent legal proof when explicit texts are absent; functions as a tool for tarjīḥ (preferential reasoning); rationalizes and reforms Islamic law.

Correlation, distinction and correlation of *tafsīr maqāṣidī*

Based on the preceding analysis, *maqāṣid al-Qur'ān* and *maqāṣid al-sharī'ah* share a close yet hierarchical relationship. In definition, the former is more general, encompassing creed, ethics, narratives, and law, while the latter is specific to legal normativity. However, in terms of formal sources, *maqāṣid al-sharī'ah* appears broader, incorporating the Sunnah as an independent legislative source alongside the Qur'an. Genealogically, *maqāṣid al-sharī'ah* has seen more extensive and systematic development within *uṣūl al-fiqh*, from al-Ghazālī and al-Shāṭibī to Ibn 'Āshūr and al-Qaraḍāwī, driven by the practical need for legal contextualization (Ibn 'Āshūr, 2020; al-Qaraḍāwī, 2008). In contrast, *maqāṣid al-Qur'ān* as a discrete methodological framework was consolidated later by contemporary exegetes like al-Raysūnī and Wasfī 'Āshūr.

Functionally, universal and thematic Qur'anic *maqāṣid* share the instrumental roles of *maqāṣid al-sharī'ah*, such as serving as an independent proof or a tool for legal preference (*tarjih*). However, objectives specific to surahs or phonetic elements lack this legal-operational capacity. Consequently, their relationship is best defined as **al-'umūm wa al-khuṣūṣ al-muṭlaq** (absolute generality and specificity). Every *maqāṣid al-sharī'ah* falls within the scope of *maqāṣid al-Qur'ān*, but the converse is not true. The Qur'an's objectives include supra-legal aims—such as deriving moral lessons (*'ibrah*) from stories (Q.S. Yūsuf 12:111), spiritual purification (*tazkiyat al-nafs*; Q.S. al-Shams 91:9), and the recognition of God (Q.S. al-Dhāriyāt 51:56)—that exist outside the legal framework of *maqāṣid al-sharī'ah*. This affirms that *maqāṣid al-sharī'ah* is a derivative subsystem operating within the comprehensive teleological horizon of *maqāṣid al-Qur'ān*.

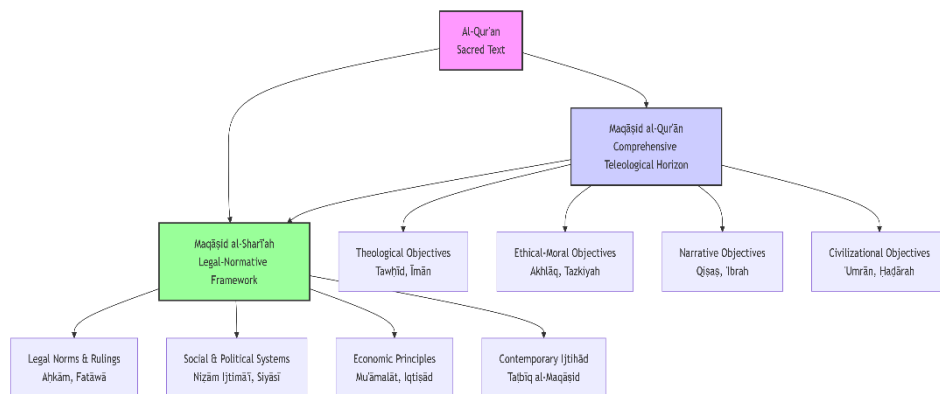


Figure 1 Conclusion

This diagram visually confirms that *Maqāṣid al-Sharī'ah* is a derivation and specific part of the broader *Maqāṣid al-Qur'ān*. While *Maqāṣid al-Qur'ān* encompasses spiritual, moral, and civilizational aspects that transcend the legal domain, *Maqāṣid al-Sharī'ah* specifically operationalizes these objectives within a legal-normative framework to regulate Muslim life. The difference in historical development, in which *Maqāṣid al-Sharī'ah* was developed more by classical to

contemporary scholars, shows the practical need for legal *ijtihād* tools, while the broader *Maqāṣid al-Qur'ān* continues to be developed as a comprehensive philosophical-theological framework.

Correlation *maqāṣid al-Qur'ān* with *Tafsīr Maqāṣidī*

Contemporary scholarship increasingly positions *Tafsīr Maqāṣidī* as a distinct hermeneutical approach dedicated to uncovering the higher objectives (*maqāṣid*) within Qur'anic verses. As defined by Wasfī 'Āshūr (2019), this exegetical method moves beyond lexical and historical analysis to elucidate the underlying purposive logic (*al-maqṣad*) governing the divine discourse. Within this framework, *Tafsīr Maqāṣidī* serves as the interpretive means (*wasīlah*), while the uncovered *maqāṣid al-Qur'ān* constitute the ultimate goal (*ghāyah*).

It is crucial to distinguish its primary function: *Tafsīr Maqāṣidī* is principally employed to reveal thematic (*mawḍū'īyyah*), verse-specific (*āyāt*), and surah-level (*suwar*) objectives. It is not the direct methodology for formulating the universal *maqāṣid al-Qur'ān*; those overarching purposes are derived through a more comprehensive, holistic induction that synthesizes findings across the entire scripture. Thus, this approach is best understood as an essential hermeneutic tool for accessing the Qur'an's contextual and thematic intents.

A practical illustration is found in interpreting Q.S. al-Mā'idah (5:8), which commands believers to uphold justice. A *maqāṣidī* reading transcends the literal injunction to identify specific objectives (*maqāṣid juz'īyyah*): (1) establishing justice as a supreme value transcending tribal or familial loyalty (*'aṣabiyyah*); (2) rooting legal testimony and social conduct solely in God-consciousness (*taqwā*); and (3) dismantling partisan biases in societal practice. These specific objectives directly connect to universal Qur'anic goals (*maqāṣid 'āmmah*), such as instituting justice (*iqāmat al-'adl*), preserving rights (*ḥifẓ al-ḥuqūq*), and purifying the soul from fanaticism. Consequently, *Tafsīr Maqāṣidī* reveals the verse not merely as a legal command but as the ethical bedrock for an impartial and integrity-based social order. This demonstrates its role as an instrumental *wasīlah* for delving into the profound objectives embedded in the Qur'anic text.

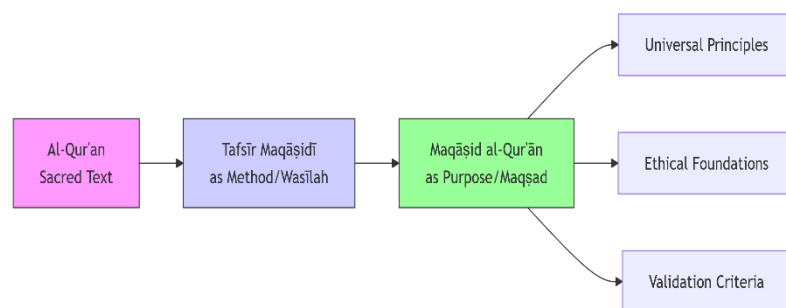


Figure 2 Conclusion

This diagram illustrates the clear instrumental relationship between *tafsīr maqāṣidī* and *maqāṣid al-Qur'ān*, where the former functions as the *wasīlah* (method

or tool) specifically designed to achieve the latter as the *maqṣad* (objective or outcome). The process begins with the Qur'anic text, which is then analyzed through the *tafsīr maqāṣidī* approach—a method of interpretation oriented toward extracting high-level purposes. The result of applying this method is the unveiling of the *maqāṣid al-Qur'ān*, which subsequently manifests in the form of universal principles (such as justice and mercy), ethical foundations for life, and serves as a criterion for validating other interpretations. Thus, the relationship between the two is hierarchical and functional: *tafsīr maqāṣidī* is the path, while a complete understanding of *maqāṣid al-Qur'ān* is the ultimate goal.

Conclusion

This study concludes that the relationship between *maqāṣid al-Qur'ān* and *maqāṣid al-sharī'ah* is hierarchical, defined as a relation of absolute generality and specificity (*al-'umūm wa al-khuṣūṣ al-muṭlaq*). All objectives of Islamic law are necessarily encompassed within the objectives of the Qur'an, but not all Qur'anic objectives are legal in nature; many pertain to theology, ethics, narrative wisdom, and civilizational vision, which lie beyond the normative focus of *maqāṣid al-sharī'ah*. Concurrently, *tafsīr maqāṣidī* is positioned as the hermeneutical method (*wasīlah*) specifically designed to uncover these Qur'anic objectives at the level of verses, themes, and surahs.

The primary theoretical implication is the establishment of clearer epistemological boundaries between the two often-conflated concepts. Methodologically, this research offers a multidimensional comparative framework—analyzing definition, sources, approaches, genealogy, axiology, and function—that can be adopted in future studies. This clarity enables scholars to systematically employ *maqāṣid al-Qur'ān* as the overarching horizon of meaning and *maqāṣid al-sharī'ah* as the operational instrument within legal derivation.

Future research should focus on refining the operational methodology of *tafsīr maqāṣidī*, further exploring the universal *maqāṣid al-Qur'ān*, and applying this hierarchical framework to contemporary *ijtihād* addressing novel challenges. Practically, this delineation provides academics and practitioners with precise guidance for utilizing *maqāṣid* theory effectively, ensuring that both Qur'anic interpretation and Islamic legal formulation remain dynamically responsive while firmly rooted in the foundational texts.

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