

The Maqasid Methodology in Contemporary Interpretation: An Applied Study

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Abstract. The present research is aimed at considering the approach to the methodology of maqasid-based interpretation in modern exegesis based on models that use the objectives of Islamic law as a tool for the interpretation of the Qur'anic text. The research reveals the theoretical grounds of this approach, the motives for its development in modernity, and the calculation of its practical usage, paying primary attention to the works of Shi'a Imami exegetes while using certain works from other interpretive schools as support. The research uses descriptive, analytical, and critical means to appraise the interpretative texts and the degree of adherence to principles and guidelines of exegesis. The study concludes that the maqasid approach has contributed remarkably to the contemporary Qur'anic interpretation, but only insofar as it is used strictly within the boundaries of scholarly and legal criteria. The research suggests the further refinement of this methodology in order to reconcile Islamic law goals with textual limitations of the Qur'an.

Highlights:

1. Purpose-Driven Interpretation: Maqasid methodology emphasizes understanding Qur'anic texts by linking them to the higher objectives of Shari'ah—justice, mercy, and public interest
2. Imami Contribution: Imami scholars apply this method uniquely by integrating authoritative narrations from Ahl al-Bayt with Qur'anic analysis, ensuring a balance between text and contextual realities
3. Scholarly Models: Ibn Ashour and Farid al-Ansari exemplify modern applications—Ashour through legal objectives and text integration; Ansari through educational and spiritual reforms via Qur'anic councils

Keywords: Maqasid, Interpretation, Imami, Objectives, Methodology

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Introduction

In the name of Allah, the Merciful, the Compassionate

Praise be to Allah, the Lord of the Worlds, and peace be upon the noblest of prophets and messengers, Muhammad the Truthful, the Faithful, and upon his good family and companions.

Interpretation approaches have seen a remarkable development in modern times as a result of the need to read the Qur'anic text as a reading that responds to the variables of reality and its challenges. Among the most prominent of these approaches, the Maqasid methodology stood out by being described as a scientific framework based on understanding the Maqasid of Sharia in the interpretation of Quranic texts. This approach represents an attempt to strike a balance between text and reality, as well as between constants and variables, by employing legitimate maqasid as a criterion for understanding the semantics of the text. This study aims to shed light on this interpretive trend, especially among Imami scholars, while providing a critical view of its applications and controls and the extent to which it has contributed to the renewal of the methodology of Qur'anic interpretation in the modern era.

1-1- Research Problem

The research problem centred around the main question:

What are the limits of the legitimacy of using Maqasid Methodology in contemporary interpretation?

This main question has several sub-questions, the most prominent of which are:

1. Is this orientation a genuine response to the objectives of the Shari'ah, or does it constitute a departure from the controls of the proverbial interpretation?
2. To what extent is this approach able to achieve a balance between the objectives of the Shariah and the intention of the Quranic text?
3. How did the Imami scholars deal with this interpretive trend?

1-2- Research Importance

The importance of this research is evident in several aspects:

1. Providing an integrated academic insight on the maqasid methodology in interpretation, especially in the Imamate commentators.
2. Highlight the extent to which this approach contributes to the renewal of hermeneutics.
3. Bridging the research gap on this topic, which has not been studied in depth in the contemporary imamic context.

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4. Provide a critical reading of the explanatory models that have adopted this trend and assess the extent to which they adhere to scientific and legitimate controls.

1-3- Research Objectives

This research aims to:

1. Clarify the theoretical basis of Maqasid Methodology in interpretation.
2. State the reasons and motives for the emergence of this interpretive trend in modern times.
3. Analysis of applied models of al-Maqasid interpretation in the Imami commentators and some commentators from other schools.
4. Evaluate the extent to which these models adhere to the interpretability controls and their assumptions.

1-4- Research Methodology

The research draws on the descriptive and analytical approach in presenting and analyzing the concepts and theories associated with the Maqasid Methodology, along with the critical approach in the study of contemporary interpretive texts.

The study focused mainly on selected models, drawing on some supporting studies from other schools to support the analysis and comparison without compromising the primary focus on the Imami school, in accordance with the guidelines of the research committee.

1-5- Limits of research

The study is limited to the analysis of interpretive models that explicitly adopted intentions in their interpretive approach and does not include all other schools of interpretation. The time frame of the research is also limited to the fourteenth and fifteenth centuries AH, focusing on the flags of interpretive thought at the Imamate.

The research does not address the detailed jurisprudence aspects of the al-Maqasid but rather focuses on its interpretative dimension in the light of the Quranic text.

Researcher One

Theoretical Framework of Maqasid Methodology

Requirement 1: The legitimate intentions and their location in the origins of interpretation

The term Maqasid al-Sharia refers to the general ends that Allah has legislated the rules to achieve, aimed at the interests of the people and the protection of their religious and worldly rights, in accordance with a system of values that regulates human

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individual and social life. The objectives of the Shari'ah are the essence of Islamic legislation, as they reflect the will of the Shari'ah in achieving the public good, justice, mercy and stability. One of the most important objectives on which the jurisprudence schools were established is the preservation of religion, the preservation of the soul, the preservation of the mind, the preservation of the offspring, and the preservation of money, which are known as the five faculties that form the cornerstone of the construction of Islamic jurisprudence.

By the Maqasid Methodology of interpretation, he means the methodology based on the understanding of the Qur'anic texts by evoking the objectives of the Shari'ah and their overall intentions so that the meanings of the verses are guided by what achieves the highest ends of Islamic legislation. This approach is based on the combination of the linguistic and graphic meanings of the text and between its legislative and social objectives, achieving a balance between stability and flexibility in dealing with the Qur'anic text [1].

In the origins of interpretation, the purposes of Shari'ah are considered one of the most important axes that commentators focus on to understand the verses of the Holy Qur'an and guide their meanings. Interpretation is not limited to stating the meaning of the words. Still, it goes beyond exploring the intentions of the texts and revealing the higher ends that God intends for His worshippers. For this reason, many scholars, and in their introduction the great reference Sayyid al-Khuwai, have defined interpretation as "the statement of the meanings of the Qur'anic verses and the revelation of their purposes and meanings", a definition that clearly shows the overlap between the purposes of the Shari'ah and the science of interpretation.

The imamic commentator proceeds from a fundamental conviction that for the Qur'an both outward and inward, and that accessing the deep meanings of the texts requires evoking the legitimate intentions of understanding the purpose of the rulings and legislations. Allama al-Tabatabai, one of the most prominent scholars of Imamate interpretation, stressed in the introduction to his interpretation of the balance in the interpretation of the Qur'an that the interpretation must be based on the rules of the Arabic language and the principles of Shari'ah warning against interpretation by opinion and fancy that goes beyond the meaning of the spirit and the truth. He considered that knowing the purposes of the Shari'ah is necessary to deduce the provisions that respond to the requirements of reality without departing from the constants of religion [2].

Imami's interpretation is distinguished by his tendency to interpret the Holy

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Qur'an by relying on the categorical narrations of the Ahl al-Bayt (peace be upon them) as the second source of understanding the Qur'an after the divine text. These narrations are considered references because they are issued infallible, according to the belief of the Imams, who are knowledgeable about the purposes of the Qur'anic texts and their purposes. He said in the approach of rhetoric about Imam Ali (as): "Ask me, for Allah does not ask about anything except I asked you. Ask me about the Book of Allah; do not ask me about anything from a verse unless I teach by night or by day," indicating their extensive knowledge of the details of the books and the books.

The concept of the purposes of the Shari'ah in the origins of the Imamate's interpretation, unlike some other trends, is not a philosophical concept as much as it is a scientific approach based on the Shari'ah text and relying on reason as a tool to help understand the text. Yerun understood that the meanings of the Quranic text are realistic ends and supreme values reflected in the lives of individuals and societies, not interpretations of a subjective nature.

Imami commentators have emphasized the application of this approach in their analysis of texts, where they are not satisfied with the appearance of the text but always seek to verify the spirit of the text and its related rules, values and principles. This style is one of the most prominent distinctions between the Imami school and other schools of interpretation. With the controls of language, reference to legitimate texts, and the realization of divine ends in the understanding of texts, it is the ideal way not to fall into personal interpretation or to load texts with intolerable meanings. This approach to interpretation represents the required balance between the text and the intention, between the fixed and the variable, and between the spirit of the legislation and its detailed provisions. This approach contributes to the enrichment of hermeneutics, giving it a more realistic and comprehensive dimension in dealing with the variables of human life, as well as making it more able to keep pace with social development without losing its authenticity or religious reference.

Requirement II: The genesis and development of the intentional curriculum

The concept of the purposes of the Shari'ah has emerged in the heart of Islamic thought since the early stages of legislation. Imam al-Shatbi has established the science of purposes in a well-established scientific manner through his book *Mawafiqat*, which specifies the five faculties that the Shari'ah aims to preserve, which later became the basis of the understanding of the Shari'ah. Al-Maqasdi [3] Continuing the interest in the

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intentions of later Islamic authors, Majid al-Din al-Firuzabadi (d. 817 AH) mentioned in his book *Al-Dar al-Nazim al-Mushad al-Maqasid al-Qur'an* the importance of revealing the objectives of the divine discourse. Hafiz Burhan al-Din al-Baq'a'i (d. 885 AH) also dedicated his book *Masa'd al-Nazar* to the purposes of the surah, showing the organic relationship between the order of the surah and the purposes served by each surah. Ibn Jaziy al-Kalbi (d. 741 AH) also pointed out in the introduction to his commentary that the general purpose of the Qur'an is to call people to worship Allah and His monotheism. Guidance and Reformation [4].

In modern times, the concept of intentions has seen a remarkable development within reformist currents, especially with the rise of the need to renew approaches to interpretation in response to the issues of contemporary man. Shaykh Muhammad Abdo (d. 1323 AH) called for the necessity of transcending textual stagnation, calling for the interpretation of the Qur'an in line with his general purposes and humanitarian goals. He was taught by Mohammad Rashid Reza (d. 1354 AH), who, in his commentary on the *Al-Manar*, identified the objectives of each surah and stated its educational, social and moral purposes, which represented a qualitative shift towards the adoption of the intentional approach in commentary.

In turn, Imam Ahmad Mustafa al-Maraghi continued this trend, deliberately summarizing the ruling and objectives at the end of his interpretation of each surah of the Holy Quran. In his writings, Sheikh Mahmoud Shaltut goes on to say that the Qur'an's intentions revolve around three main axes: Aqeedah, Ethics, and Rulings. As for Allama Muhammad al-Tahir ibn Ashour (d. 1393 AH), he deepened purposeful thought and defined the Qur'an as a book to improve people's conditions. In general, as for the Imami school of interpretation, the al-Maqasid method had a special presence. However, it was not rooted as an independent researcher as al-Shatbi and Ibn Ashour did. Still, it came integrated into the analysis of texts and reliance on authoritative narrations about the Ahl al-Bayt (peace be upon them) in the courts. Allama al-Tabatabai, in the balance in the interpretation of the Qur'an, emphasized the obligation to take into account the legitimate purposes when interpreting the verses and the necessity of the understanding of the text is linked to the spirit of Islamic legislation and its rewards without going out to individual opinions or undisciplined ijtihads [5].

The development of the maqasid approach in interpretation at the Imamate reflects a scientifically balanced approach that blends text and reason, drawing on the fundamentalist heritage while being open to social and humanitarian issues.

Contemporary writings, including academic treatises and critical studies, show a growing interest in this direction, as Shia scholars have sought to highlight how to employ the purposes of the Shari'ah in the deduction of rulings and the interpretation of texts in the light of their general purposes.

Requirement III: Controls for the Use of Objectives in Interpretation

Although the Maqasid interpretation provides flexibility and depth in the understanding of the Qur'anic texts, scholars have emphasized that this approach cannot be practised without careful controls governing the inference of intentions and the interpretation of texts in their light. These controls come as a guarantee against slipping into personal interpretation or departing from the texts of revelation [6].

First: Appearance and Proof

The legitimate intention is required to be clear so that it is not hidden from the jurists or researchers. The inferred purposes must be based on Qur'anic or Sunni texts of definition and proof or be established by jurisprudence consensus, as is the case, for example, in consideration of visas as a means of preserving the human soul. Intentional inference must enjoy a degree of certainty that goes beyond doubt or weak probability; Interpretations based on weak evidence do not achieve the scientific end or preserve the texts' status as sacred references.

Second: discipline and moderation

Readjust the objectives so that they do not exceed what the street has defined as the most important controls. Therefore, the effort in the interpretation of the al-Maqasid should be within the limits of the texts so that it does not lead to the loading of the provisions with additional meanings that burden the obligations or lead to embarrassment and hatred of the Shari'ah. One of the objectives is to achieve the public interest of the people, but this interest should not be a reason to impose new restrictions or costs not provided for by law. The interpreter must, therefore, balance adherence to the texts and evoking the intended meaning without compromising scientific methodology [7].

Third: Expulsion and Stability

The Maqasid interpretation should not be replaced by changing time, place or persons. The general meanings of the verses and the grand objectives of Islamic legislation, such as the attainment of justice, the maintenance of rights, and the

protection of the five necessities, should remain constant in all ages. This does not mean the abolition of the flexibility allowed by the Shari'ah in the branches of provisions. Still, the intention is not to turn the interpretation into a tool for abolishing the texts or making changes that affect the essence of the legislation. Imami scholars have emphasized the need to maintain this stability so that the texts do not separate from their true meanings in the face of changing social changes.

Fourth: The language of the text and Quranic integration

Any purposive ijtihad should be based on an accurate understanding of the language of the Quranic text. The Maqasid interpretation does not go beyond the limits of the linguistic statement and does not neglect the meanings of words according to the rules of the Arabic language, nor the context of speech and its systems as the Arabs used to do at the time of the descent. Nor can an interpretation be accepted that does not correspond to the apparent linguistic meaning of the word or that conflicts with the general context of the verse. Suppose it appears that a purposeful interpretation of a verse is in conflict with the general objectives of the Qur'an or with explicit meanings in other places. In that case, it should be rejected in order to maintain harmony between the purposes of the Quran and its provisions [8].

The second researcher

Maqasid Methodology in Contemporary Interpretation

Requirement I: Motivations toward Maqasid interpretation

The need for Maqasid interpretation in the modern era stems from a set of intertwined methodological and intellectual factors, reflecting the crises of contemporary reality and the aspirations of jurisprudential and intellectual renewal in the Islamic world. The inertia of some traditional approaches to interpretation, which have often been limited to standing by the appearance of words and immediate meanings, has led to the emergence of academic and methodological calls calling for a reconsideration of the overall aims and higher ends of the Quranic text. Maqasid interpretation has become seen as one of the most necessary approaches to interpretation for our current reality. Because it adds a functional and human dimension to the Qur'anic text, removes its inertia, and frees it from the narrow literal framework that may hinder the perception of the comprehensive meanings of the verse [9].

Multiple studies have stood out in this context, emphasizing that the maqasid method acts as a "cognitive compass" for the commentator, guiding him towards

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recognizing the intention of Allah Almighty from the Qur'anic legislations and stories by connecting the partials with the wholes and the details with the general maqasid of the Shari'ah. This trend is characterized by its presentation of a reading that is more in tune with the challenges of the times. This enables the commentator to overcome the traditional problems that arose from the inflation of linguistic and rhetorical controversy at the expense of the practical and message dimension of the Qur'anic discourse.

Intellectual and social transformations in the Islamic world have reinforced the need for Maqasid interpretation, whether at the philosophical, political or social level, to reinforce the need for this approach. With the widening of the patch of intellectual crises and the emergence of currents of doubt and challenge to the Islamic constants, and with the tremendous changes in lifestyles and the multiplicity of innovations that traditional jurisprudence has not directly addressed, the invocation of the Qur'anic purposes has become a key input to address the challenges of this challenge. And flexibility. Studies interested in contemporary ijtihad have also shown that the induction of the purposes of the provisions and their employment in the light of reality effectively contribute to the protection of the Muslim mind from falling into excess or excess and to achieve a balance between the preservation of religion and the consideration of the interests of the people.

A number of scholars have emphasized that the civilizational crisis that the Islamic world is experiencing today, which has led to the decline of the position of Muslims in the fields of science and thought, was an inevitable result of the absence of jurisprudence and the marginalization of the message and moral dimension of the texts. Hence, the urgent call to revive the Maqasid interpretation as an integrated project that integrates the re-reading of the Qur'an with an intentional approach that brings the nation back to the spirit of the Holy Qur'an that calls for reform, renewal and the realization of human dignity, Interpretative [10].

that Maqasid's interpretation, according to what contemporary studies decide, constitutes an attempt to strike a balance between the authority of the text and the authority of reason. The text remains the first and final source of legislation, but the role of reason in understanding its overall and human dimensions should not be neglected. Hence, the maqasid method aims to achieve harmony between the texts of the Qur'an and its higher maqasid in terms of preserving the five necessities: religion, self, reason, posterity, and money, as recognized by classical jurisprudence scholars such as Imam al-Shatbi.

The scientific literature indicates that the Maqasid Methodology does not call for

ignoring the appearance of the text or transcending it but seeks to complement it with an understanding of the purposes of the legislation and its reasons, which makes the Maqasid interpretation an integrative reading of the text so that it protects against partial or critical reading, and In shaping the social and human consciousness of the nation. Some researchers argue that this approach is necessary to overcome the stagnation and closure defined by traditional interpretive thought, as well as to protect the contemporary interpretive effort from falling into the slippery slides of hermeneutics that dismantle the text from its higher purposes [11].

Requirement II: The Most Prominent Flags of Maqasid Interpretation in Modern Times

In modern times, a number of scholars have emerged who have established the direction of maqasidi interpretation and have sought to cement this orientation within an integrated project of jurisprudence and interpretative renewal. It comes at the forefront of these by the Tunisian Imam Allama Muhammad al-Tahir ibn Ashour, who is rightly considered the pioneer of al-Maqasid interpretation in modern times. He made his encyclopedic commentary "Tahrir & al-Tanuwar" a practical model for the application of the maqasid method in the understanding of the Qur'anic text. In the introduction to this work, Ibn Ashour presented a foundational vision on the importance of stating the purposes of the Holy Qur'an, emphasizing that limiting ourselves to verbal words does not achieve a complete understanding of the texts but must penetrate to their purposes, legislative and humanitarian ends.

Ibn 'Ashur divided the Qur'anic purposes into types that fall between general purposes and special purposes, considering that knowledge of these purposes is a prerequisite for understanding the Shari'ah rules and studying the Qur'anic text with an integrated scientific approach. He also called for the necessity of activating these intentions in heuristics so that they become peaceful to the interpreter in the process of ijtihad and tawwal, away from the inertia and tradition that characterized much of the previous approaches to interpretation. Ibn 'Ashor is also credited with establishing the principle that Islamic law came to reform people's lives and achieve their worldly and hereafter interests while highlighting the idea that "reforming the world" is one of the main objectives of the legislation, inferred from following the texts of the Holy Qur'an as a whole.

In the Arab Maghreb, Dr. Farid Al-Ansari (1960-2009), one of the most prominent pioneers of the Maqasid method in modern times, stood out. He made significant

intellectual and methodological contributions to the rooting of this trend within his writings and lectures, and he sought to build an integrated conception of the origins of interpretation based on legitimate intentions as the basis for understanding texts. In this context, Ansari calls for the reading of the Qur'an to be a purposeful educational reading, integrating the statement of the apparent meaning of the texts with the revelation of their value and social dimensions, achieving individual and societal reform [12].

As for the level of contemporary Arab thought, the Moroccan thinker Mohamed Abid al-Jabri (1935–2010 AD) provided a distinct insight into dealing with Islamic texts through his investigation into the problematics of Arabic rationality and the function of al-Maqasid in the construction of a new epistemological system. Al-Jabri put forward a critical approach to understanding Islamic heritage, calling for the need to transcend traditional inertia by linking texts to the historical and civilizational context that produced them, but at the same time, faced criticism from some thinkers about his abstract attempts that may lead to the separation of the spirit of textualism. [13] , Other scholars contributed to cementing this orientation, most prominently Ahmad al-Risuni, who emphasized in his book "The Theory of Intentions in Imam al-Shatbi" that the intentional intentions are not mere interpretive means but represent an integrated approach that rearranges the relationship of the jurist to the text. A combination of conservatism with religious constants and openness to the variables and demands of reality characterized his approach.

These intellectual currents are characterized by diversity: there is a conservative reformist current, as represented by Ibn Ashour and Farid al-Ansari, which seeks to root the maqasid interpretation within the rules of traditional jurisprudence, and there is a reformist modern current, represented by al-Jabri and al-Risooni, which aims to read the readers of the balance between the two. Revelation, Reason and History, Tahir ibn Ashour emphasized in his works that the Holy Quran includes clear references to the necessity of "reforming the world" through achieving justice, achieving social security, and spreading noble moral values. This concept is highlighted in several verses that speak of the commandments of God in the universe, man and societies, reflecting Ibn 'Ashour's comprehensive vision of the task of the commentator as a reformist who seeks to understand the text and apply it in accordance with the requirements of the higher purposes of the Shari'ah [14].

Requirement III: Intellectual Trends in the Use of Intentions

Contemporary Islamic thought has witnessed widespread debate about the

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concept of al-Maqasid and how to employ it in the interpretation of the Holy Quran. Two main trends can be distinguished in this area:

The first trend represents disciplined regenerative *ijtihad*, a trend that seeks to read texts in the light of their higher purposes without compromising their textual structure or the requirements of the principles of traditional jurisprudence. This trend is based on the rule that "renewal must be in the understanding, not in the text"; that is, the task of the *mujtahid* is to renew the mechanisms of understanding and the methods of dealing with texts in accordance with the contemporary context, while fully maintaining the constants of *Shari'ah*. This trend has been expressed by many scholars, such as Ahmad Bibars, who pointed out that "the renewal of *ijtihad al-maqasid* is based on adjusting the relationship of the *mujtahid* with the text so that *al-maqasid* does not turn into an excuse to go beyond the texts or interpret them excessively [15].

This tendency promises that *Maqasid* interpretation offers a scientific medium between strict literalism that is limited to the appearance of words and modernist hermeneutical tendencies that tend to deconstruct the text and tie it exclusively to the historical context, which may lead to its loss of criticality and decadence. The followers of this current also believe that the purposes of the *Shari'ah* are able to provide rational and open insights in line with the needs of the times but without touching the essence of the faith and its definitive provisions. They emphasized that "Islamic constants are impervious to change," as they serve as the governing rules of Islamic life, even as circumstances and events evolve. Hence, they emphasized the necessity of subjecting the process of extrapolating *al-Maqasid* to a clear scientific methodology based on well-regarded principles of jurisprudence and moving away from undisciplined personal diligence that might give way to intellectual or legislative chaos [16].

The second trend is the so-called ideological use of intentions, a trend criticized by most contemporary intentionists. This trend consists of the recourse of some thinkers and intellectual currents to the employment of the concept of intentions in a selective or politicized manner aimed at serving particular philosophical or political goals outside the scientific and legitimate framework. This current is accused of emptying texts of their true meanings by subjecting them to excessive interpretations that go beyond the limits of textual semantics, and the purposes of *Sharia* recognized in the fundamentalist tradition.

Imam Muhammad al-Tahir ibn Ashour warned of the danger of "absolutely limiting the appearance of verbal evidence while neglecting its purposes", as this

approach leads to the disruption of legislative wisdom and gives way to a minor understanding of texts that do not take into account their contextual and social dimensions. As contemporary scholars have shown, some modernist hermeneutical practices may have slipped into the adoption of "over-historicism," that is, linking texts entirely to the circumstances of their historical descent and neglecting their ongoing legislative dimension [17].

It is worth mentioning the Moroccan philosopher Taha Abdel Rahman's criticism of the model of Mohamed Abed al-Jabri in his reading of heritage, where he believed that al-Jabri may have adopted an excessively rational model towards texts, which made him - in Abdel Rahman's eyes - ignore the "unification of heritage" Text, purpose and context, not just a cultural product that can be reinterpreted according to the requirements of modern thought, the majority of researchers believe that the solution lies in finding a realistic objective *ijtihad* methodology, maintaining the general objectives of Islamic law within the framework of discipline and the authentic interpretation, without turning the intentions into a means to achieve personal or collective goals outside the law.

The third researcher

Applied Study

Requirement 1: Study of the model of al-Tahir ibn Ashour ("Tahrir & al-Tanuwar")

Imam Muhammad al-Tahir ibn Ashour shows a clear and central concern for the objectives of the Shari'ah in his interpretation of the Holy Qur'an, especially in his famous encyclical *Tahrir & al-Tanuwar*. Ibn Ashour proceeds from a scientific vision that the Qur'anic text is not disconnected from people's lives but is aimed at achieving the highest legitimate goals that Allah Almighty wanted for His servants. The scholars and researchers of the methods of *Maqasid* interpretation agree that Ibn 'Ashour has employed this method in a unique style, where "he took into account the intentions and benefited from them in his statements, and preferred the differences of scholars with what agrees with a general purpose or a partial purpose of the mechanism.

What distinguishes Ibn 'Ashour is his insistence on deep reflection on the Qur'anic texts with the aim of revealing the legislative wisdom of the provisions, far from being limited to the appearance of words or inertia at their initial meanings. He clearly emphasized the need to "ask for the intention of the shari'ah in his book, to guide the meanings and connect the contexts of the contradictory texts, to derive the general

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sense of the surah, and to reveal the intentions of the shari'ah from its rules. This approach is considered a qualitative shift in the course of Qur'anic interpretation, as it went beyond the traditional framework that limited interpretation to the statement of verbal meanings to the search for major legislative goals [18].

The interpretation of **"Tahrir & al-Tanuwar"** is also characterized by a landmark clear objective methodology. It is based on several tools of interpretation, such as linguistics, rhetoric, jurisprudence, and other supporting sciences that all employ to reveal the purposes of the Qur'anic texts. The researchers emphasize that this approach has enabled Ibn Ashour to highlight the Shari'ah wisdom behind each subject he addresses in his interpretation, showing the integration between the jurisprudence of the text and its legislative purpose, apart from linguistic inertia or literal transfer of meanings.

Ibn Ashur was one of the first to establish the science of intentions as an independent science, as he showed in his book *Maqasid of Islamic Law* that this science is based on the induction of Shari'ah texts to know their wisdom and ultimate purpose. Accurate with the character of *ijtihad al-Rashid* in the link between the partials and the wholes and his interpretation of the Qur'an, Ibn 'Ashour deliberately presented the highest purposes of the Qur'an systematically. He decided that the Qur'an was revealed to the Prophet Muhammad (peace be upon him) to be "a book for the good of all people and mercy to them, and to inform them of the will of God", emphasizing that the highest purpose is to achieve "the good of individual, collective and urban conditions" Therefore, its purpose was not merely to state the provisions, but to present a comprehensive vision of the divine order that seeks to make man happy in this world and the Hereafter, by achieving his human dignity and establishing justice and equality, and organizing the affairs of life in accordance with God's will in the universe [19].

Ibn Ashour's work has built on this comprehensive perception by linking the purposes of the provisions to each other so that they become part of an integrated vision that takes into account the purpose of the legislation and achieves its purposes, both in the organization of individual and collective relations, which has made him a prominent scholar in the field of justice—*maqasid* interpretation.

Ibn 'Ashur's approach to liberation and enlightenment was not limited to evoking the purposes of Shari'ah in general but sought to integrate them into all levels of interpretation, whether in the application of jurisprudence or the highlighting of moral and social values or even in the analysis of historical and historical phenomena. The

revelation of Quranic texts. This approach has earned him widespread fame and made his interpretation one of the most important references in modern and contemporary Maqasid interpretation, becoming the first reference model to be emulated in this chapter.

Requirement 2: Farid Al-Ansar's model in the project "Councils of the Qur'an."

Dr Farid Al-Ansari held the position of Professor of the Principles of Jurisprudence and the Objectives of Islamic Shariah at Moulay Ismail University in Morocco and is one of the most prominent Islamic thinkers who took care of employing the objective methodology in the interpretation of the Holy Quran within his distinguished project known as Majalis-e-Qur'an. This project was a pioneering methodological attempt to reconnect the Ummah with the Qur'an through the mechanism of group meditation and interactive teaching in accordance with the purposes of the Qur'anic text and its pedagogical objectives.

Al-Ansari laid down clear and orderly rules for the organization of the work of these Quranic councils, stressing in the introduction to his project that the main goal of the councils is "to achieve their educational purposes" and that their organization should be done on a systematic and timely basis. The efforts are misplaced. This reflects his deep awareness of the importance of preserving the great purpose of the councils, which is to achieve the educational and faithful effect of the Qur'anic text without entering into side details or personal efforts that may distract from the purpose of the meditation session. [20] Ansari's method of presenting the explanatory material is called a unique arrangement. It begins with a brief introduction to the chapter of the study, includes its general content and the context of its revelation, and then divides it into chapters, each of which deals with a specific part or a clear central theme. Following the presentation of a focused explanatory summary that avoids excessive linguistic detail, since the aim of the councils is not a traditional academic explanation but the achievement of "faith education" and "moral guidance" at the level of the individual and society, The Qur'an is within the heart of the recipient, stressing the need for the councils to fructify "addresses of the journey to Allah," i.e., the transformation of theoretical meanings into practical behaviours. This aspect is followed by practical guidance of creation with virtuous values derived from the text, according to a gradual practical path that takes into account the faith and cognitive realities of the participants.

Al-Ansari also recommends slowing down and reflecting on the verses by starting with what is "facilitated by the ruling and intentions" that are revealed directly before

attempting to dive into details that may confuse the student or participant in the session. He believes that this initial reflection is the key to understanding the Qur'an and goes beyond the appearance of words to absorb the overall purposes of the Qur'anic message. It must have a specific central theme that does not leave it to side investigations "so that the councils do not leave their purposes to branches that may not suit them. This confines the material at issue within the Council within the interpretive framework that promotes a comprehensive understanding of the context and legitimate purpose of the text [21].

In his philosophy, al-Ansari established the principle of "Tafseer al-Tadbar al-Tabili", a trend that seeks to take advantage of the Qur'anic text in shaping practical behaviour and value commitment within society, not limiting itself to the linguistic or abstract cognitive aspect. He emphasized that the ultimate goal of the Qur'anic councils is to achieve "the development of the sincerity of monotheism and the education of the soul" through the daily work of the Qur'anic meanings and to transform the interpretation into a continuous self-education, in which the recipient is actively involved in building his understanding of the divine text.

In the light of these principles, Farid al-Ansari's project represents a distinctive contemporary experiment in the field of practical Maqasid interpretation that seeks to restore the central function of the Qur'an as a value and behavioural reference for the individual and society, thus transcending the traditional boundaries of interpretation in the science of interpretation. The controversy of linguistic and jurisprudential dispute [22].

Requirement III: Critical Analysis of Results and Trends

The methodology of Imam Muhammad al-Tahir ibn Ashour and Dr. Farid al-Ansari intersect in their view of the Holy Quran as a divine text with supreme goals and objectives aimed at achieving human interest and the good of society. Both worlds have particularly wired a path in how to employ this intentional vision, making the study of both models offer a panoramic picture of the diversity and evolution in the trajectory of modern Maqasid interpretation.

The roots of the convergence between the two approaches lie in the agreement on the need to evoke the highest purpose of Islamic legislation while addressing the Qur'anic text, both of which believe that the objectives of Shari'ah in its broadest sense should be the basis to be guided in the process of understanding and interpretation. In Ibn 'Ashur's approach, this orientation is clearly manifested, as it appears through the

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analysis of the major legislative objectives of the Qur'anic texts, based on an integrated vision that combines linguistics, the principles of jurisprudence and logic to provide a comprehensive exegetical reading that connects the contexts of the contexts of the law. He emphasized in his explanation that the purposes of the Shari'ah are not merely an accessory to the understanding of the provisions. Still, it is the spirit of legislation that gives the text its practical and realistic dimension [23].

Dr. Farid Al-Ansari, however, presented a different approach stemming from the nature of his preaching and educational project represented in the Quranic Councils. Al-Ansari has formulated his vision for the interpretation of the Qur'an in a context that suits the needs of contemporary society, focusing on bringing al-Maqasid into practical application and not just into academic analysis. His approach is characterized by seeking to stimulate collective deliberation of texts, linking them directly to the behaviour of individuals and the values of the Islamic community while emphasizing the systematic organization of councils that ensures the achievement of their pedagogical and educational objectives within careful controls of transformation without departing from their primary purpose.

Ibn Ashour's model is called academic comprehensiveness and methodological discipline. It is based on well-established scientific tools, treats texts within a broad epistemological vision characterized by the interconnection and integration between parts and wholes, and always takes care of the jurisprudence of the text. The Ansari model is characterized by an applied process, where it directs its attention towards the direct educational impact on the participants in the councils and takes care to make the Qur'an a focus for behavioural reform and self-purification, according to an educational vision based on practical reflection and live interaction with the text.

The main difference between the two models lies in the functional nature of the objectives; Ibn 'Ashur made the al-Maqasid a major tool for inferring the rules and introducing wisdom and explanation in the interpretation of the texts, while the Ansari used it as a means of activating the Qur'anic text in the social reality and daily behaviour of the Muslim, emphasizing that the purpose of the answer is to understand the text. Tangible.

It can be said that the two models represent two different historical stages of the development of interpretive thought: Ibn Ashour represents the era of scientific renaissance at the beginning of the twentieth century, where he worked hard to establish academic rules for understanding the purposes of the Qur'an within an integrated

approach. To activate these theoretical principles and make them part of a reformist project that links the Qur'an directly to the social reality of Muslims in the twenty-first century. Despite the difference between the two approaches, both models agree on the need to be open to the intentions of the Shari'ah and consider them practical interpretive frameworks. However, Ibn Ashour's commitment to the controls of academic science made him present a lexical model integrated into the literature of Maqasid interpretation. At the same time, Ansari is a new claim model that seeks to achieve the same goals in an applied and practical manner. To reconstruct the Islamic personality, analytical studies have shown that Ibn 'Ashour presented a detailed methodology that balances the statements of scholars with what is achieved in general or in part from the faculties of Shari'ah. To reveal the higher ends of the Quranic text. Similarly, studies on Farid al-Ansari's experience have focused on the importance of keeping Qur'anic council sessions committed to their specific pedagogical objectives, with the necessity of a methodological sequence in presenting the exegetical material in a concise manner that highlights the essence of the Qur'anic message away from overly complex or superficial complications. Ibn 'Ashour is also credited with being the first to introduce the science of purpose as an independent scientific system and linked this science to the supreme vision of the Qur'an in achieving "the righteousness of individual, collective and societal conditions" as the supreme goal of divine revelation [23].

Conclusions

After reviewing and analyzing the methodology of Maqasid interpretation in contemporary Islamic thought, it can be said that this trend represents a qualitative and important addition to the renewal of the science of interpretation since it allows the modern commentator to go beyond the literal reading of the Qur'anic text and to promote his understanding of the intentional and intentional intentions. Wise Street. The research has highlighted that the intentional methodology is based on the careful balance between the appearance of the text and its spirit, between the fixed and the variable, and between the realization of human interests and the commitment to the repertoire of the Shari'ah text.

The study has concluded that the Imami school, although not rooted in al-Maqasid as an independent science as the Sunni schools did, has practised this approach in practice by interpreting the texts in the light of authoritative narrations about the Ahl al-Bayt (peace be upon them), taking into account the objectives of achieving the goals

of al-Maqasid and Shari'ah. This is clearly represented in the interpretation of the balance of Allama al-Tabatabai and other Imamate commentators.

The study also showed that modern-day scholars of Maqasid interpretation, such as Imam Muhammad al-Tahir ibn Ashour and Dr. Farid al-Ansari, have provided leading models in this field; Ibn Ashour combined linguistics, the principles of jurisprudence and logic to highlight the spirit of Islamic legislation, while Ansari sought to link the Qur'anic text to the social and educational reality of the Ummah, through his practical project in the "Councils of the Qur'an". It is shown by comparing these two models that Maqasid interpretation took multiple forms

;the research emphasized the importance of adjusting the methodology of Maqasid interpretation according to clear rules, the most important of which are basing the intentions on definitive evidence, not going beyond the semantics of the texts, taking into account the stability and exclusivity in the inference of the provisions, and adhering to the textual and linguistic integration of the Holy Quran. These controls form a valve for the said approach.

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