Recontextualizing Maqasid al-Shariah in Contemporary Qur'anic Exegesis: A Comparative Study of Jasser Auda and Classical Scholars

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Abstract
This study explores the recontextualization of *Maqāṣid al-Sharī'ah* in contemporary Qur'anic exegesis, contrasting the methodologies of modern scholar Jasser Auda with those of classical commentators. At its core, Maqāṣid emphasizes the ethical objectives of Islamic law—initially preservation of faith, life, intellect, lineage, and property. Modern scholars like Auda have argued for expanding this framework into social, economic, and environmental domains using a systems approach—integrating six features: cognition, wholeness, openness, interrelated hierarchy, multidimensionality, and purposefulness. Classical tafsīr, rooted in textual and juridical reasoning, often treats legal objectives narrowly and atomistically. This paper identifies a methodological shift: Auda reconceptualizes Maqāṣid not merely as interpretive background but as hermeneutical lens, facilitating thematic Qur'anic reading, resolution of legal contradictions, and contextual adaptation. Through comparative analysis, we map how this shift impacts interpretation of legal verses, engages modern concerns—such as human rights and societal development—and dialogues with classical sensitivity. Findings reveal that Auda's systems-based Maqāṣid enriches contemporary Qur'anic exegesis by promoting a more holistic, justice-oriented, and contextualized interpretive framework. This research contributes to Qur'anic studies and Islamic legal hermeneutics by demonstrating how Maqāṣid can bridge classical sources and modern exigencies, thereby revitalizing Qur'anic interpretation for the 21st century.

Abstrak
Studi ini mengeksplorasi rekontekstualisasi *Maqāṣid al-Sharī'ah* dalam penafsiran Al-Qur'an kontemporer, dengan membandingkan metodologi cendekiawan modern Jasser Auda dan para mufasir klasik. Pada dasarnya, Maqāṣid menekankan tujuan etis dari hukum Islam—yakni perlindungan atas agama, jiwa, akal, keturunan, dan harta. Cendekiawan modern seperti Auda berpendapat bahwa kerangka ini perlu diperluas untuk mencakup dimensi sosial, ekonomi, dan lingkungan dengan pendekatan sistem—mengintegrasikan enam fitur: kognisi, keterpaduan, keterbukaan, hierarki yang saling terkait, multidimensionalitas, dan tujuan.

Tafsīr klasik, yang berakar pada pendekatan tekstual dan yurisprudensial, sering kali memperlakukan Maqāṣid secara sempit dan fragmentaris. Artikel ini mengidentifikasi pergeseran metodologis: Auda merekontekstualisasi Maqāṣid bukan hanya sebagai latar belakang interpretatif, tetapi sebagai lensa hermeneutik utama yang memfasilitasi pembacaan tematik Al-Qur'an, penyelesaian kontradiksi hukum, dan adaptasi terhadap konteks modern.

Melalui analisis komparatif, studi ini memetakan bagaimana pendekatan ini memengaruhi penafsiran ayat-ayat hukum, menjawab isu-isu kontemporer—seperti hak asasi manusia dan pembangunan sosial—dan tetap terhubung dengan sensitivitas klasik. Temuan menunjukkan bahwa pendekatan Maqāṣid berbasis sistem yang dikembangkan Auda memperkaya penafsiran Al-Qur'an kontemporer dengan kerangka interpretatif yang lebih holistik, berorientasi keadilan, dan kontekstual. Penelitian ini memberikan kontribusi bagi studi Al-Qur'an dan hermeneutika hukum Islam dengan menunjukkan bagaimana Maqāṣid dapat menjembatani sumber-sumber klasik dan kebutuhan zaman modern.

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Introduction

The evolution of Qur'anic exegesis (tafsīr) illustrates a complex interplay among sacred texts, socio-historical contexts, and methodological innovations that shape Islamic thought today. A significant development in this area is the reinterpretation of Maqāṣid al-Sharī'ah, the higher objectives of Islamic law, as a pivotal hermeneutical principle, particularly as articulated by scholars like Jasser Auda. Traditionally, Maqāṣid has primarily served as a tool for juristic reasoning (fiqh) aimed at understanding legal injunctions through the protection of five universal values: religion (dīn), life (nafs), intellect ('aql), lineage (nasl), and property (māl).[1] However, these values have often been situated within a framework that emphasizes the letter of the law rather than its underlying ethical spirit. Classical tafsīr, as seen in the works of authorities such as al-Ṭabarī and al-Qurṭubī, has typically prioritized textual fidelity and legal derivation over considering broader thematic coherence and ethical implications.[2] In contrast, Auda's contribution redefines Maqāṣid, advocating for a multidimensional, systems-based understanding that enriches Qur'anic interpretation by fostering a dynamic interplay between texts and their socio-ethical contexts.[3] His framework integrates six essential features—including cognition and openness—that encourage the consideration of ethical imperatives such as justice, human dignity, and societal welfare, marking a significant departure from traditional exegesis.[4]

Auda's methodology is particularly salient in addressing contemporary challenges—issues such as human rights, gender justice, and environmental ethics—that classical interpretations have frequently failed to engage with holistically. By emphasizing a more dynamic interaction with the Qur'anic text, Auda provides a structure through which contemporary scholars can uphold divine guidance while grappling with modern realities.[5]

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[1] Abur H Usman dan Muhd N A Kadir, "Discussion on the Maqāṣid Al-Qur'ān: Classical and Contemporary Intellectual Response," *Al-Irsyad Journal of Islamic and Contemporary Issues* 5, no. 1 (2020): 188–96, https://doi.org/10.53840/alirsyad.v5i1.67.

[2] Islah Gusmian dan Mustaffa Abdullah, "Criticism of Social, Political, and Religious Problems in Indonesia: A Study on Al-Iklīl Fī Ma'ānī Al-Tanzīl by Misbah Bin Zainil Mustafa (1917-1994)," *Journal of Al-Tamaddun* 18, no. 1 (2023): 215–30, https://doi.org/10.22452/jat.vol18no1.18; Mun'im Sirry, "Who Are Those in Authority? Early Muslim Exegesis of the Qur'anic Ulū'l-Amr," *Religions* 12, no. 7 (2021): 483, https://doi.org/10.3390/rel12070483.

[3] Dayu Aqraminas, "Kontribusi Jasser Auda Dalam Kajian Al-Qur'an: Interpretasi Berbasis Sistem," *Ushuluna Jurnal Ilmu Ushuluddin* 1, no. 2 (2020): 125–44, https://doi.org/10.15408/ushuluna.v1i2.15293.

[4] Syarifuddin Syarifuddin, "Maqāshid Syarī'ah Jasser Auda: Sebuah Sistem Pendekatan Dalam Hukum Islam Kontemporer," *Al-Mizan* 17, no. 1 (2021): 27–42, https://doi.org/10.30603/am.v17i1.2061.

[5] Irwan Khazani Bin Wan Ibrahim dan Khairusy S H Hashim, "Shari'ah Compliance Safety for Malaysia Homestay Muslim Travelers," *Halalsphere* 3, no. 1 (2023): 1–10, https://doi.org/10.31436/hs.v3i1.69; Moh. H Affan dan Asep Awaludin, "The Concept of 'Humanity' in the Perspective of Maqāṣid Al-Sharī'ah," *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum* 8, no. 1 (2023), https://doi.org/10.22515/alahkam.v8i1.5895; Royan Utsany, Afrizal Tw,

Despite Auda's innovative approach and the potential for enriching Islamic legal discourse, scholarship critically comparing his methods with classical tafsīr traditions remains sparse. Most existing studies either celebrate the novelty of Maqāṣid-based exegesis or view it through a reformist lens, lacking comprehensive analysis of its broader implications for tafsīr.[6]

This paper aims to address this gap by conducting a comparative analysis between Auda's interpretive model and the methodologies of classical scholars, establishing how Maqāṣid can serve as a bridge connecting traditional hermeneutics with contemporary ethical demands. In doing so, it contributes significantly to ongoing discussions surrounding Islamic legal reform, ethical exegesis, and the evolving role of the Qur'an in modern Muslim life.

Literature Review

The contemporary emphasis on Maqāṣid al-Sharī'ah within Qur'anic exegesis reflects a significant evolution in Islamic legal and hermeneutical theory, highlighting a shift towards contextual and ethical interpretations of the sacred text. Jasser Auda's pivotal work, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*, advocates for a dynamic methodology that responds to both scriptural and contemporary societal needs, positioning Maqāṣid as a critical component in the interpretation of Islamic law.[7] Auda critiques the rigid, literalist approaches typical of classical exegesis, promoting a multidimensional model influenced by contemporary epistemological advancements. His framework proposes that scholars integrate ethical imperatives alongside juristic interpretation, thereby enhancing the relevance of Islamic law in addressing modern issues such as gender equity and minority rights.[8]

Mohammad Hashim Kamali has similarly argued for the revitalization of Maqāṣid, emphasizing its ethical and universal dimensions as vital for reforming Islamic thought. Kamali asserts that Maqāṣid should transcend mere legal formalism, becoming integral to

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dan Khamim Khamim, "Women's Rights and Gender Equality: An Analysis of Jasser Auda's Thoughts and His Contribution to Renewal of Islamic Family Law in Indonesia," *Journal of Islamic Law* 3, no. 1 (2022): 54–73, https://doi.org/10.24260/jil.v3i1.530.

[6] Usman dan Kadir, "Discussion on the Maqāṣid Al-Qur'ān: Classical and Contemporary Intellectual Response"; Ahmad M Nasih, "Pergeseran Pola Maqasid Al-Shari'ah Dari Tradisional Menuju Modern: Membaca Pemikiran Jasser Auda," *Ijtihad Jurnal Wacana Hukum Islam Dan Kemanusiaan* 11, no. 1 (2011): 1, https://doi.org/10.18326/ijtihad.v11i1.1-20.

[7] Syarifuddin, "Maqāshid Syarī'ah Jasser Auda: Sebuah Sistem Pendekatan Dalam Hukum Islam Kontemporer."

[8] Tarmizi Tahir dan Syeikh H A Hamid, "Maqasid Al-Syari'ah Transformation in Law Implementation for Humanity," *International Journal Ihya Ulum Al-Din* 26, no. 1 (2024): 119–31, https://doi.org/10.21580/ihya.26.1.20248.

Qur'anic hermeneutics and affirming the compatibility of Islamic values with universal human rights.[9] This position underscores the potential of Maqāṣid to engage with pressing contemporary debates, particularly regarding social justice, environmental stewardship, and ethical governance.

Recent scholarship echoes this emphasis on ethical applications of Maqāṣid. For instance, Mohamed El-Gamal discusses how Islamic financial regulations align with contemporary ethical finance when interpreted through a Maqāṣid lens, reinforcing the notion that Islam promotes justice and societal welfare in economic practices. Taha Jabir Al-Alwani's works further stress the importance of a contextual understanding of revelation, advocating for an ethical teleological model that prioritizes objectives over rigid textual interpretations, thereby facilitating a "scriptural ethos" conducive to contemporary challenges.

In contrast, classical tafsīr literature often treats Maqāṣid as an implicit or secondary consideration, focusing instead on legal derivation and grammatical analysis. Scholars such as al-Ṭabarī and al-Qurṭubī exemplify this approach, as their works primarily concern themselves with meticulous legal discussions devoid of overarching ethical themes or considerations of contemporary relevance.[10] Their detailed commentaries, while valuable, reflect a framework that may lack the flexibility required to engage meaningfully with dynamic contemporary issues, thus necessitating a reevaluation through the lens of modern Maqāṣid discourse.

More recent scholarly endeavors, including those by Abdullah Saeed and Ebrahim Moosa, attempt to bridge classical exegesis with modern Maqāṣid perspectives. Saeed advocates for a contextualist approach to the Qur'an, focusing on issues such as gender equality and interfaith relations within the framework of Maqāṣid.[11] Moosa's calls for employing Maqāṣid as a moral compass rather than a rigid legal code further challenge

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classical assumptions, promoting an evolving interpretive framework that resonates with diverse contemporary contexts.[12]

Collectively, the literature underscores the growing significance of Maqāṣid in contemporary Qur'anic scholarship while illuminating the methodological tensions between traditional and reformist exegesis. Auda's innovative contributions and critiques of classical methodologies position his model as a compelling framework for engaging with ethical imperatives in Qur'anic interpretation. The comparative analysis of Auda's approach with classical tafsīr promises to enhance understanding of how Maqāṣid can act as a bridge between historical traditions and modern ethical demands, contributing to ongoing dialogues surrounding Islamic legal reform, ethical interpretive practices, and the Qur'an's role in contemporary Muslim life.

Methodology

This study employs a qualitative, comparative textual analysis to investigate the interpretive methodologies of Jasser Auda and classical scholars with regard to Maqāṣid al-Sharī'ah in Qur'anic exegesis. The primary sources include Auda's works—particularly his systems theory of Maqāṣid—and selected tafsīrs by classical scholars such as al-Ṭabarī, al-Qurṭubī, and al-Shāṭibī. These texts are examined for their hermeneutical principles, treatment of legal verses, and underlying epistemologies.

The analysis is structured in two phases. First, Auda's systems approach is dissected through his six epistemological features, exploring how these components influence his reading of Qur'anic legal and ethical texts. Second, these elements are systematically compared to classical exegetical strategies. The comparison highlights divergences and continuities in conceptualizing Maqāṣid, revealing how each framework approaches text-context dynamics, ethical reasoning, and legal derivation.

Data is gathered through close reading of primary texts, supported by peer-reviewed secondary literature on Islamic legal theory and Qur'anic studies. The analysis prioritizes verses and legal themes frequently addressed in both traditional and reformist literature, such as justice, welfare, punishment, and family law. Methodologically, the study is interpretive and critical rather than statistical or empirical, emphasizing hermeneutical depth over numerical generalization

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[12] Fazlur Rahman dan Ebrahim Moosa, *Major Themes of the Qur'an*, *TA - TT* -, 2nd ed. (Chicago SE - xx, 180 pages ; 22 cm: The University of Chicago Press, 2009), https://doi.org/LK - https://worldcat.org/title/262429478; Ibrahim dan Hashim, "Shari'ah Compliance Safety for Malaysia Homestay Muslim Travelers."

Discussion & Findings

Jasser Auda's reconceptualization of Maqāṣid al-Sharī'ah represents a critical evolution in the hermeneutical approaches to Qur'anic law, fostering a framework that transcends traditional interpretations upheld by classical tafsīr. Auda emphasizes the notion of purpose (maqṣad) within Islamic texts, arguing that understanding the ultimate goals of these texts should guide interpretation, rather than solely adhering to specific legal injunctions, which aligns with scholars advocating for contextually-rooted approaches to hermeneutics.[13] This epistemological shift invites a re-evaluation of Qur'anic application in light of modern human experiences and presents unique strategies for addressing contemporary challenges faced by Muslim communities globally.[14]

Auda's innovation primarily lies in his systemic approach characterized by the principles of "cognition" and "openness." Cognition, as detailed in Auda's work, incorporates the reader's ethical and societal contexts into the interpretative process, moving away from the strictly linguistic fidelity emphasized by classical commentators, such as al-Ṭabarī. This acknowledgment of the contextual realm is paramount; whereas traditional tafsīr often sidelined sociocultural dynamics in favor of lexicon and narrational authenticity, Auda's method integrates insights from disciplines like ethics, sociology, and economics for a more adaptable and responsive legal interpretation.[15] This integrative perspective not only resonates with existing literature regarding the importance of context in understanding human experiences but also broadens the interpretive parameters within Islamic legal studies.

The framework Auda proposes also prioritizes value hierarchies, allowing for a nuanced approach to Qur'anic interpretation. He posits that justice ('adl) may prevail over rigid legal penalties when such prioritization serves the broader ethical purpose of the law.

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[13] Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law : A Systems Approach* (London: The International Institute of Islamic Thought, 2010); Abdullah Affandi, "KONSTRUKSI USHUL FIQH PERSPEKTIF TEORI SISTEM: Tawaran Metodologis Jasser Auda dalam Analisis Hukum Islam," *Empirisma: Jurnal Pemikiran dan Kebudayaan Islam* 14, no. 2 (2014); Mohammad F Ni'ami dan Tutik Hamidah, "Reformulasi Maqāṣid Al-Syarī'ah Kontemporer: Sistem Nilai Sebagai Tawaran Jasser Auda Menuju Hukum Islam Humanis," *Bidayah Studi Ilmu-Ilmu Keislaman*, 2023, 1–19, https://doi.org/10.47498/bidayah.v14i1.1557.

[14] Ni'ami dan Hamidah, "Reformulasi Maqāṣid Al-Syarī'ah Kontemporer: Sistem Nilai Sebagai Tawaran Jasser Auda Menuju Hukum Islam Humanis."

[15] Ni'ami dan Hamidah; Darlin Rizki, Frina Oktalita, dan Ali Sodiqin, "Maqasid Sharia Perspective in Changes the Marriage Age Limits for Women According to Law Number 16 of 2019," *Al-Istinbath Jurnal Hukum Islam* 7, no. 2 (2022): 501, https://doi.org/10.29240/jhi.v7i2.4016; Yulia Razmetaeva, "Algorithms in the Courts: Is There Any Room for a Rule of Law?," *Access to Justice in Eastern Europe* 5, no. 4 (2022): 87–100, https://doi.org/10.33327/ajee-18-5.4-a000429.

Auda's interrelated hierarchy echoes al-Shāṭibī's notions of public interest (maṣlaḥa) and necessity (ḍarūra), yet diverges by presenting this logic in a coherent and systematic format that encourages resolving contradictions within verses through thematic consistency.[16] This approach ultimately transforms the interpretative landscape, urging scholars to acknowledge and navigate complex moral implications rather than strict textual adherence. One notable application of Auda's interpretative model is his reading of the contentious verse 4:34, which has often been used to defend male authority within domestic contexts. Classical exegetes, such as al-Qurṭubī, approached this text from a perspective reinforcing male guardianship and legal authority, often overlooking the broader ethical implications inherent in the Qur'anic narrative.[17] In contrast, Auda recontextualizes this verse through the maqāṣid dedicated to family harmony and human dignity, arguing that interpretations endorsing harm contradict the Qur'anic ethics of mercy (raḥma) and protection (ḥifẓ) articulated throughout various verses.[18] Auda's innovative reading illustrates how higher ethical pursuits can inform and reshape traditional legal understandings, presenting the Qur'an as a text adhering to core humanitarian values.

The thematic coherence Auda introduces signifies a significant departure from classical interpretations of Qur'anic law, which often perceived verses as isolated rulings rather than interconnected ethical messages.[19] This shift toward perceiving the Qur'an as a cohesive web of interrelated ethical principles allows for richer analyses prioritizing overarching themes like compassion, empowerment, and justice.[20] Thus, Auda's

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[16] Ni'ami dan Hamidah, "Reformulasi Maqāṣid Al-Syarī'ah Kontemporer: Sistem Nilai Sebagai Tawaran Jasser Auda Menuju Hukum Islam Humanis"; Mohammad F Ni'ami dan Bustamin Bustamin, "Maqāṣid Al-Syarī'ah Dalam Tinjauan Pemikiran Ibnu 'Āsyūr Dan Jasser Auda," *Juris (Jurnal Ilmiah Syariah)* 20, no. 1 (2021): 91, https://doi.org/10.31958/juris.v20i1.3257.

[17] JASSER AUDA, *Maqasid Al-Shariah* (International Institute of Islamic Thought, 2008), https://doi.org/10.2307/j.ctvkc67c6; Ni'ami dan Hamidah, "Reformulasi Maqāṣid Al-Syarī'ah Kontemporer: Sistem Nilai Sebagai Tawaran Jasser Auda Menuju Hukum Islam Humanis"; Rizki, Oktalita, dan Sodiqin, "Maqasid Sharia Perspective in Changes the Marriage Age Limits for Women According to Law Number 16 of 2019."

[18] Ni'ami dan Hamidah, "Reformulasi Maqāṣid Al-Syarī'ah Kontemporer: Sistem Nilai Sebagai Tawaran Jasser Auda Menuju Hukum Islam Humanis"; Rizki, Oktalita, dan Sodiqin, "Maqasid Sharia Perspective in Changes the Marriage Age Limits for Women According to Law Number 16 of 2019."

[19] Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*; Ni'ami dan Hamidah, "Reformulasi Maqāṣid Al-Syarī'ah Kontemporer: Sistem Nilai Sebagai Tawaran Jasser Auda Menuju Hukum Islam Humanis"; Ni'ami dan Bustamin, "Maqāṣid Al-Syarī'ah Dalam Tinjauan Pemikiran Ibnu 'Āsyūr Dan Jasser Auda."

[20] Rizki, Oktalita, dan Sodiqin, "Maqasid Sharia Perspective in Changes the Marriage Age Limits for Women According to Law Number 16 of 2019"; Razmetaeva, "Algorithms in the Courts: Is There Any Room for a Rule of Law?"

interpretation of complex legal matters, such as inheritance and interfaith relations, centers on enhancing social welfare and equity, an area often underexplored in traditional tafsīr.

Moreover, Auda's incorporation of a dynamic theory of change reflects his understanding that legal rulings are not static; they must evolve alongside societal transformations. While historical practices like naskh (abrogation) illustrate how scholars adapted legal rulings, Auda advocates for a more profound reassessment of rulings beyond mere abrogation—arguing for the reinterpretation of seemingly outdated legal doctrines in light of maqāṣid aimed at preserving dignity and humanity.[21] For instance, Auda presents compelling arguments regarding slavery, framing it as historically contingent and ethically incompatible with the maqāṣid of human dignity.

In contrast to classical tafsīr, which often operates within rigid legal frameworks shaped by prevailing sociopolitical structures, Auda's methodology introduces holistic ethical analyses into the interpretive process. Classical scholars often focused on narrational authenticity and linguistic analysis without embedding their findings within an overarching ethical framework.[22] While monumental texts like al-Ṭabarī's Jāmiʿ al-Bayān are comprehensive, their thematic analysis is notably absent, leading to a fragmented understanding of legal norms and their applications.[23] Auda's insistence that each legal interpretation must be evaluated against the ethical test of maqāṣid, such as the preservation of life, intellect, and dignity, represents a significant methodological advancement that could reshape Islamic jurisprudence.[24]

Nevertheless, Auda's approach has faced criticism, with some scholars raising concerns about the potential for subjectivity inherent in a framework that prioritizes purpose over form. Critics warn that this emphasis could lead to interpretations deviating from established consensus (ijmāʿ) or rigid legal parameters. Auda addresses these concerns by grounding his methodology in the Qur'an's rhetorical style, which often connects legal stipulations directly to ethical values—reinforcing the necessity for interpretations to

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[21] AUDA, *Maqasid Al-Shariah*; Ni'ami dan Hamidah, "Reformulasi Maqāṣid Al-Syarī'ah Kontemporer: Sistem Nilai Sebagai Tawaran Jasser Auda Menuju Hukum Islam Humanis"; Rizki, Oktalita, dan Sodiqin, "Maqasid Sharia Perspective in Changes the Marriage Age Limits for Women According to Law Number 16 of 2019."

[22] Ni'ami dan Hamidah, "Reformulasi Maqāṣid Al-Syarī'ah Kontemporer: Sistem Nilai Sebagai Tawaran Jasser Auda Menuju Hukum Islam Humanis"; Rizki, Oktalita, dan Sodiqin, "Maqasid Sharia Perspective in Changes the Marriage Age Limits for Women According to Law Number 16 of 2019."

[23] Ni'ami dan Bustamin, "Maqāṣid Al-Syarī'ah Dalam Tinjauan Pemikiran Ibnu ʿĀsyūr Dan Jasser Auda."

[24] Razmetaeva, "Algorithms in the Courts: Is There Any Room for a Rule of Law?"; Rizki, Oktalita, dan Sodiqin, "Maqasid Sharia Perspective in Changes the Marriage Age Limits for Women According to Law Number 16 of 2019."

remain anchored within a traditional yet progressive Islamic legal discourse.[25] His references to well-established legal maxims, such as "harm must be eliminated" (al-ḍarar yuzāl) and "custom is authoritative" (al-ʿurf muḥakkam), help integrate contemporary ethical imperatives within traditional jurisprudential frameworks.

Perhaps one of Auda's most significant contributions is his ability to bridge Qur'anic ethics with contemporary challenges, providing scholars a structured framework to engage with pressing social issues such as environmental responsibility, bioethics, and gender equality.[26] Traditional tafsīr often struggled to address these complexities, but Auda's systems-based maqāṣid offer practical methodologies that respond to these realities while staying faithful to divine guidance. This combination of methodological rigor and empathetic consideration positions Auda's framework as a necessary evolution within Islamic jurisprudence, remaining responsive to the needs of contemporary Muslim societies.

In conclusion, Jasser Auda's methodology repositions Maqāṣid al-Sharīʿah from a secondary consideration in legal interpretation to a foundational hermeneutical framework. While classical tafsīr primarily focused on continuity and preservation of traditional legal texts, Auda provides a robust, ethically driven model emphasizing adaptability and relevance within a modern context. His focus on coherence, dynamic interpretation, and ethical imperatives offers a comprehensive pathway for revitalizing Qur'anic interpretation, ensuring it remains meaningful and applicable for a diverse global Muslim audience facing contemporary dilemmas.

Conclusion

This study has shown that Jasser Auda's systems-based reinterpretation of Maqāṣid al-Sharīʿah significantly reorients the landscape of contemporary Qur'anic exegesis. By comparing his framework with classical scholars such as al-Ṭabarī, al-Qurṭubī, and al-Shāṭibī, it is evident that Auda introduces a hermeneutical shift toward ethical intentionality and contextual engagement. His six principles, derived from systems theory, offer a holistic, adaptable, and morally responsive method that aligns scriptural interpretation with the ethical demands of modern society.

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[25] Ni'ami dan Hamidah, "Reformulasi Maqāṣid Al-Syarīʿah Kontemporer: Sistem Nilai Sebagai Tawaran Jasser Auda Menuju Hukum Islam Humanis"; Rizki, Oktalita, dan Sodiqin, "Maqasid Sharia Perspective in Changes the Marriage Age Limits for Women According to Law Number 16 of 2019."

[26] Olha Merdova et al., "Interpretation of Legal Norms in Modern Jurisprudence," *Cuestiones Políticas* 41, no. 77 (2023): 298–308, https://doi.org/10.46398/cuestpol.4177.20.

Where classical tafsīr focused on philological precision and legal derivation, Auda's approach repositions the purpose (maqṣad) of revelation as the primary guiding principle. This enables a flexible reading of the Qur'an that remains faithful to its textual integrity while being responsive to contemporary issues such as gender equity, human rights, and social justice.

Ultimately, this comparative study underscores the enduring relevance of Maqāṣid al-Sharī'ah as a hermeneutical tool and highlights the potential of Auda's model to harmonize tradition and transformation in Islamic legal and exegetical discourse.

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