



RECONCEPTUALIZING SHARIA PHILOSOPHY: ALIGNING DIVINE LEGAL PRINCIPLES WITH MODERN LEGAL REALITIES

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Abstract

The development of modern society presents new challenges in understanding and implementing Islamic law, particularly in maintaining the relevance of divine values within Sharia in response to contemporary needs. The legal issue addressed in this study concerns the position and scope of the philosophy of Sharia in bridging transcendental Islamic legal norms with continuously evolving social dynamics. This research aims to analyze the concept of Sharia philosophy as an epistemological and normative foundation for the development of adaptive Islamic law without abandoning its essential principles. The method employed is normative legal research using conceptual and philosophical approaches through an extensive literature review of classical and contemporary works on Sharia and Islamic legal philosophy. The findings reveal that the philosophy of Sharia does not merely focus on ritual worship (ibadah) and social transactions (muamalah), but also encompasses rational, ethical, and teleological dimensions of Islamic law, which are reflected in four principal domains: Asrar al-Ahkam (the secrets of Islamic law), Khashaish al-Ahkam (the distinctive features of Islamic law), Thawabi' al-Ahkam (the characteristics of Islamic law), and Mahasin al-Ahkam (the virtues of Islamic law). These four dimensions affirm that the philosophy of Sharia functions as an intellectual framework for interpreting the objectives, values, and contemporary relevance of Islamic law in a proportional and just manner.

Keywords: Sharia Philosophy; Islamic Law; Legal Philosophy; Divine Law

I. INTRODUCTION

In its development, the scope of Islamic philosophy in the contemporary era has expanded significantly to encompass various disciplines within the corpus of Islamic intellectual traditions. Muhammad 'Athif al-'Iraqi, for instance, argues that Islamic philosophy is not merely confined to metaphysical speculation, but also includes *kalam* (theology), *usul al-fiqh* (principles of Islamic jurisprudence), Sufism, Sharia, and other branches of knowledge developed by Muslim thinkers. Thus, Islamic philosophy emerges as an integrative intellectual arena that reflects the entirety of Islamic scholarly traditions. (Kamali 2008)

More specifically, Islamic philosophy can be understood as the fundamental principles of thought formulated by Muslim philosophers in their efforts to comprehend the nature of existence, knowledge, and values. Historical realities demonstrate a close and mutually complementary relationship between Islamic

philosophy and other Islamic sciences. Moreover, throughout its development, there has been a notable intellectual interaction between Islamic philosophy Greek philosophy, although the two differ fundamentally in principle, particularly concerning the concept of divinity and the sources of truth and legitimacy. (Fakhry 2004)

In the contemporary context, the study of Islamic legal philosophy has become an important topic within educational environments, both in universities and in various academic forums and public dialogues. This indicates that Islamic legal philosophy is no longer perceived merely as an abstract discourse, but rather as a relevant analytical instrument for responding to social, cultural, and modern legal developments. Consequently, the scope of Islamic legal philosophical studies continues to expand in the form of research, scholarly publications, and academic curriculum development.

Studies on Islamic philosophy and the philosophy of Sharia have been widely discussed in both classical and contemporary scholarship, encompassing theological, juridical, and socio-philosophical perspectives. Classical Muslim scholars generally viewed Sharia not merely as a collection of legal rules, but as a comprehensive system of divine values that integrates revelation (*naql*) and reason (*'aql*). This integrative paradigm later became the epistemological foundation for the emergence of Sharia philosophy within the broader framework of Islamic legal philosophy (Nasr 2006)

A number of prominent Muslim philosophers such as Al-Farabi, Ibn Sina, and Al-Ghazali contributed significantly to the philosophical foundations of Islamic law, even though they did not always formulate “Sharia philosophy” as a distinct discipline. Their works on metaphysics, ethics, and epistemology demonstrate that Islamic legal norms are inseparable from moral reasoning and the pursuit of justice and public benefit (*maslahah*). (Leaman 2002) These intellectual traditions later influenced the development of Islamic jurisprudence and legal theory, especially in discussions concerning the objectives and wisdom behind legal rulings.

In contemporary discourse, the study of Sharia philosophy is often linked with *usul al-fiqh* (principles of Islamic jurisprudence) and the theory of *maqasid al-sharia* (objectives of Islamic law). Scholars such as Jasser Auda emphasize that Islamic law should be understood through a systemic and purposive approach rather than a purely literal or textual interpretation. This perspective positions Sharia philosophy as a reflective and analytical framework that explores the ethical, rational, and teleological dimensions of Islamic legal norms. (Auda 2008) Furthermore, several modern Islamic legal scholars classify the philosophical study of Sharia into principal domains such as *Asrar al-Ahkam* (the inner wisdom of the law), *Khashaish al-Ahkam* (the distinctive features of the law), *Thawabi' al-Ahkam* (the characteristics of the law), and *Mahasin al-Ahkam* (the virtues of the law). These categorizations indicate that Sharia philosophy extends beyond formal legal doctrine into spiritual, ethical, and value-oriented inquiries. (Tahir 2024)

Existing scholarship on Islamic philosophy and Islamic legal thought has extensively discussed the relationship between revelation, reason, and legal normativity, as well as the objectives and ethical dimensions of Islamic law.

Numerous studies focus on *usul al-fiqh*, *maqasid al-sharia*, and the historical development of Islamic jurisprudence, while others emphasize broader metaphysical and theological debates within Islamic philosophy. However, most of these works tend to position Sharia either as a doctrinal legal system or as part of general Islamic philosophy, without specifically elaborating the conceptual and methodological boundaries of the philosophy of Sharia as an independent field of inquiry. Furthermore, prior literature frequently concentrates on normative textual analysis or socio-legal implementation of Islamic law, leaving limited attention to the integrative philosophical framework that explains the inner wisdom, characteristics, virtues, and teleological purposes of Sharia in a systematic manner. Discussions on classifications such as *Asrar al-Ahkam*, *Khashaish al-Ahkam*, *Thawabi' al-Ahkam*, and *Mahasin al-Ahkam* are often mentioned fragmentarily rather than examined as a coherent analytical structure.

Another notable gap lies in the limited exploration of how Sharia philosophy functions as a bridge between divine legal authority and contemporary societal needs. While modern scholars have addressed legal reform and contextual interpretation, there remains insufficient scholarly focus on positioning Sharia philosophy as a normative-philosophical foundation capable of reconciling transcendental values with modern legal realities. Therefore, this research seeks to fill these gaps by offering a focused and systematic analysis of the philosophy of Sharia as a distinct yet interconnected domain within Islamic legal philosophy, emphasizing its conceptual scope, classifications, and contemporary relevance in addressing evolving legal and social challenges.

Based on the foregoing explanation, the primary focus of this research is to describe the evolution and development of Sharia philosophy as an integral part of Islamic legal philosophy. Sharia philosophy is understood as the result of profound intellectual reflection by Muslim thinkers in interpreting the realities of human life as a manifestation of Divine will. Therefore, this study is directed toward elaborating the fundamental concepts of Sharia philosophy, its scope, as well as its classifications or forms, with the expectation of providing a more comprehensive understanding of the position of Sharia philosophy within the framework of contemporary Islamic legal thought.

II. PROBLEM FORMULATION

1. How is the conceptual framework and scope of the philosophy of Sharia positioned within the broader structure of Islamic legal philosophy?
2. How does the philosophy of Sharia function in harmonizing divine legal values with contemporary social and legal developments?

III. RESEARCH METHODS

This research employs a normative legal research method with a descriptive analytical character. The normative aspect of this study is located in the examination of concepts, doctrines, and philosophical foundations of Sharia within the framework of Islamic legal philosophy. Rather than focusing on empirical field data, this research emphasizes the analysis of written sources and intellectual traditions that discuss Sharia, Islamic philosophy, and legal philosophy. The

research approach used is a conceptual and philosophical approach, aimed at exploring fundamental ideas, classifications, and theoretical constructions related to the philosophy of Sharia. This approach enables the researcher to interpret legal and philosophical concepts not merely textually, but also contextually and systematically.(Widiarty 2024)

The legal materials utilized in this study consist of primary, secondary, and tertiary sources. Primary materials include classical Islamic legal and philosophical texts as well as authoritative scholarly works discussing Sharia and Islamic jurisprudence. Secondary materials comprise academic books, peer-reviewed journal articles, and relevant scholarly publications. Tertiary materials include dictionaries, encyclopedias, and other supporting references that assist in clarifying terminologies and concepts. The technique of collecting legal materials is conducted through library research, namely gathering data and information from various written sources such as books, scientific journals, classical manuscripts, and reputable digital academic databases relevant to the subject matter.(Rizkia and Fardiansyah 2023)

The method of analysis applied in this research is qualitative descriptive analysis, which involves organizing, interpreting, and synthesizing the collected materials to identify conceptual patterns, philosophical arguments, and theoretical relationships. The conclusions are drawn through a deductive–analytical process, moving from general theoretical frameworks toward specific findings regarding the position, scope, and relevance of Sharia philosophy in contemporary Islamic legal thought.(Adiyanta 2019).

IV. RESULTS AND DISCUSSIONS

The Philosophy of Sharia

The term *philosophy* etymologically originates from the Greek word *philosophia*, which is derived from two root words: *philein* or *philia*, meaning love, and *sophia*, meaning wisdom or knowledge. Thus, philosophy is commonly understood as the “love of wisdom.” Historically, this term is often attributed to Pythagoras (572-497 BCE), who used the designation *philosophos* to describe a person who seeks knowledge and wisdom rather than claiming to possess absolute truth. This illustrates that philosophy is essentially an intellectual attitude characterized by curiosity, critical reflection, and the pursuit of fundamental truth. Terminologically, the meaning of philosophy varies depending on the perspective of the thinker defining it. Plato (427-347 BCE) viewed philosophy as knowledge of what truly exists and as a disciplined effort to attain genuine truth. Aristotle (384-322 BCE) defined philosophy as a comprehensive science encompassing various branches of knowledge, including metaphysics, logic, ethics, politics, and aesthetics, all of which aim to understand the ultimate causes and principles of reality. In the Islamic intellectual tradition, Al-Farabi (d. 950 CE) described philosophy as the science of existing beings with the purpose of discovering their essential nature. These classical definitions demonstrate that philosophy is not merely speculative reasoning but a systematic and rational inquiry into existence, knowledge, and values.(Hendrianto and Praja 2021)

In the modern Indonesian Islamic scholarly context, Harun Nasution emphasized that the essence of philosophy lies in disciplined and logical thinking conducted freely and profoundly, without blind attachment to dogma or unexamined traditions. This perspective highlights philosophy as a method of critical reasoning that seeks foundational understanding rather than superficial conclusions. (Peters and Bearman 2016) Closely related to the philosophical tradition in Islam is the concept of *hikmah* (wisdom). Linguistically, *hikmah* in Arabic may denote control or restraint, symbolizing the ability of wisdom to guide human behavior away from moral corruption and toward virtuous conduct. In Qur'anic discourse, as explained by scholars such as Mustafa 'Abd al-Raziq, *hikmah* is associated with dignity, authority, and deep comprehension of religious truths. Therefore, philosophy and *hikmah* share a common orientation toward profound understanding that integrates intellectual reflection with ethical action. The essence of philosophy, therefore, can be understood as deep and systematic thinking about reality questioning what something is, how it exists, why it exists, and what values it embodies. In the Islamic tradition, this intellectual exercise is not detached from spirituality; rather, it is intertwined with the understanding of revelation and moral responsibility. Philosophy becomes not only a theoretical endeavor but also a guide for conduct and decision-making grounded in knowledge and virtue. (Hallaq 2005)

The term *Sharia*, on the other hand, originates from the Arabic root *shara'a*, which literally means "the path to a water source" or "the way that must be followed." Symbolically, it refers to the divinely ordained path that leads humanity toward spiritual and moral purification. In its terminological sense, *Sharia* denotes the body of laws and ethical guidelines revealed by Allah through the Prophet Muhammad (peace be upon him), encompassing both matters of faith (*aqidah*) and practical conduct (*'amaliyah*) that Muslims are obliged to follow. *Sharia* is therefore not limited to legal prescriptions but also embodies moral, spiritual, and social dimensions that regulate the relationship between human beings and God, among fellow humans, and with the natural environment.

Historically, the concept of *Sharia* has undergone semantic and disciplinary developments. In early Islamic periods, *Sharia* encompassed theology, ethics, and legal norms as a unified framework of divine guidance. However, by the second century Hijri, with the systematic development of Islamic theology and jurisprudence, the term gradually became more closely associated with legal regulations and normative rulings. Classical lexicographers such as Muhammad Yunus, in Arabic-Indonesian dictionaries, often translate *Sharia* as law or regulation, reflecting its function as a foundational legal and ethical system governing various aspects of Muslim life, including distinctions between *halal*, *haram*, *sunnah*, *makruh*, and *mubah*. (Jamal 2022)

From these conceptual foundations, the philosophy of *Sharia* can be understood as a field of thought specifically devoted to examining the deeper meanings, objectives, values, and rational foundations underlying Islamic legal norms. Its object of study includes domains such as *ibadah* (ritual worship), *muamalah* (social and economic transactions), *jinayah* (criminal law), *faraidh* (inheritance law), and *'uqubah* (punishments), among others. However, the philosophy of *Sharia* does not merely describe these legal categories; rather, it seeks to uncover their wisdom, ethical purposes, and philosophical justifications. In this

sense, the philosophy of Sharia functions as a reflective and analytical discipline that bridges doctrinal legal structures with broader moral and intellectual inquiry, ensuring that Islamic law is understood not only as a set of rules but also as a coherent system of divine values oriented toward justice, balance, and human well-being.

Classification of the Philosophy of Sharia

Within the broader framework of Islamic legal philosophy, the philosophy of Sharia can be systematically classified into four major domains: *Asrar al-Ahkam* (the inner wisdom or metaphysical secrets of legal rulings), *Khashaish al-Ahkam* (the distinctive features of Islamic law), *Thawabi' al-Ahkam* (the intrinsic characteristics or attributes of Islamic law), and *Mahasin al-Ahkam* (the virtues, excellences, and ethical merits of Islamic law). This fourfold classification illustrates that the philosophy of Sharia does not merely concern the formalistic dimension of legal norms, but rather seeks to uncover the deeper philosophical, ethical, theological, and sociological foundations that underlie the structure of Islamic law. Through this lens, Sharia is approached not only as a regulatory system but also as a comprehensive worldview that integrates divine intention, human welfare, and moral consciousness. (Elbanna and Syukur 2025)

Each of these domains represents a distinct yet interconnected analytical perspective. Together, they form a holistic intellectual framework through which Islamic law can be examined as a dynamic synthesis of revelation, reason, ethics, and social reality.

Asrar al-Ahkam (The Inner Wisdom or Secrets of Islamic Law)

Asrar al-Ahkam refers to the philosophical exploration of the hidden meanings, ultimate purposes, and metaphysical wisdom embedded within Islamic legal rulings. This dimension moves beyond the surface of textual injunctions and delves into the ontological and teleological questions surrounding why a particular legal command exists and what higher objectives it seeks to achieve. In this perspective, Sharia is perceived not as a rigid collection of rules, but as a divinely guided system infused with profound wisdom (*hikmah*) and purposeful design (*maqasid*). (Sabli, Umar, and Adawiyah 2025) The study of *Asrar al-Ahkam* generally encompasses two principal aspects:

a. Ahdaf al-Ahkam (Objectives of Legal Rulings)

This aspect emphasizes that every injunction in Islamic law is directed toward the realization of benefit (*maslahah*) and the prevention of harm (*mafsadah*). The notion that divine law is purposive forms the philosophical foundation of *maqasid al-shariah*. Classical jurists, however, differed in their epistemological stance toward uncovering these objectives. A textualist orientation maintained that legal compliance should rest solely on obedience to divine command without excessive rational speculation, arguing that the full scope of divine wisdom may transcend human cognition. Conversely, rationalist scholars contended that the exploration of legal objectives is not only permissible but necessary to ensure that Islamic law remains relevant and responsive to changing social contexts. This intellectual tension reflects an enduring dialogue between revelation and reason within Islamic jurisprudence.

b. Scholarly Approaches to Revealing Legal Wisdom

In the philosophical investigation of legal wisdom, scholars emphasize methodological humility and spiritual awareness. In matters of ritual worship (*ibadat*), for instance, many jurists caution against reducing divine commands solely to utilitarian reasoning, as such reductionism risks undermining the transcendental dimension of faith. Philosophers such as Al-Farabi and later thinkers highlighted that revelation possesses a superior epistemic authority, while reason functions as an interpretive instrument rather than a replacement for divine guidance. Thus, *Asrar al-Ahkam* ultimately seeks a balanced integration between intellectual inquiry and spiritual submission, acknowledging both the limits and the potential of human rationality. (Nasir and Samsuddin 2024)

Khashaish al-Ahkam (Distinctive Features of Islamic Law)

Khashaish al-Ahkam concerns the unique qualities that distinguish Islamic law from other normative or legal systems. These features underscore the integrative, moral, and theological nature of Sharia as a legal order that is inseparable from faith and ethics. (Asasriwarnia and Jandra 2018) Unlike secular legal systems that primarily regulate external conduct, Islamic law encompasses both outward actions and inward intentions, thereby bridging the legal and spiritual dimensions of human life. Among the principal distinctive features are:

- a. Divine Origin: Islamic law derives its ultimate authority from revelation, granting it a transcendental legitimacy beyond purely human consensus.
- b. Integration of Faith and Morality: Legal obligations are inseparable from theological belief (*aqidah*) and ethical conduct (*akhlaq*).
- c. Dual Structure of Sharia and Fiqh: Sharia represents the immutable divine will, while fiqh reflects the dynamic human interpretation of that will.
- d. Division between Ibadah and Muamalah: Ritual worship is generally fixed and resistant to change, whereas social and economic transactions remain open to contextual reinterpretation through *ijtihad*.
- e. Multi-layered Legal Sources: Islamic law develops through the Qur'an, Sunnah, scholarly consensus (*ijma'*), analogical reasoning (*qiyas*), and evolving social practices.
- f. Priority of Duties over Rights: Ethical responsibility and communal welfare often precede individual entitlements.
- g. Comprehensive Normative Scope: Legal rulings encompass obligatory, recommended, permissible, disliked, and forbidden actions, demonstrating a nuanced moral spectrum rather than a binary legalism.

These features collectively demonstrate that Islamic law is both normative and transformative, shaping not only legal behavior but also moral character and communal harmony.

Thawabi' al-Ahkam (Characteristics of Islamic Law)

Thawabi' al-Ahkam examines the inherent qualities that define the operational nature and philosophical orientation of Islamic law. These characteristics reveal the adaptability and universality of Sharia while preserving its foundational principles. (Willya and Ibrahim 2025) Among the most frequently cited attributes are:

- a. Rabbaniyyah (Divinity): The law originates from divine revelation, ensuring moral authority and spiritual orientation.
- b. Insaniyyah (Humanism): It is oriented toward human dignity, welfare, and social justice, emphasizing compassion and empathy.
- c. Syumuliyah (Comprehensiveness): Islamic law addresses all dimensions of life—spiritual, social, economic, and political—without fragmenting human existence.
- d. Wasatiyyah (Moderation): It promotes balance, avoiding extremism and fostering equilibrium between individual and collective interests.
- e. Waqi'iyah (Contextual Realism): Sharia recognizes social realities and human limitations, enabling flexibility in application.
- f. Wuduh (Clarity and Transparency): Its sources and methodologies provide guidance that is both systematic and intelligible.
- g. Dynamic Stability: While preserving immutable core values, Islamic law remains open to reinterpretation in subsidiary matters, enabling continuity alongside progress.

Through these characteristics, Sharia is portrayed as a living legal tradition capable of harmonizing permanence with change.

Mahasin al-Ahkam (Virtues and Ethical Excellences of Islamic Law)

Mahasin al-Ahkam focuses on the moral beauty, ethical superiority, and philosophical virtues inherent in Islamic law. (Suhaimis et al. 2025) This dimension highlights the aspirational and value-laden aspects of Sharia, presenting it as a system designed not merely to regulate behavior but to cultivate virtuous individuals and just societies. Its virtues include:

- a. Reform and Continuity: Islamic law aspires toward moral renewal while preserving its authentic foundations.
- b. Ease and Compassion: The principle of removing hardship reflects the humane orientation of Sharia, ensuring that legal obligations remain practicable.
- c. Protection of Human Interests: The safeguarding of religion, life, intellect, lineage, and property demonstrates a comprehensive concern for human flourishing.
- d. Balance between Material and Spiritual Life: Sharia encourages harmony between worldly pursuits and transcendental accountability.
- e. Integration of Ethics and Law: Legal norms are consistently aligned with moral virtues such as honesty, justice, and responsibility.
- f. Universal Ethical Appeal: Its principles resonate across cultural and temporal boundaries, reinforcing its relevance in diverse social contexts.

In sum, the fourfold classification of the philosophy of Sharia reveals a multidimensional legal and philosophical architecture that unites divine guidance with human rationality, ethical values, and social realities. Rather than functioning solely as a prescriptive legal code, Sharia emerges as an integrated moral-legal philosophy capable of addressing contemporary challenges while remaining anchored in timeless spiritual principles. This comprehensive framework underscores the enduring intellectual vitality of Islamic legal thought in both classical scholarship and modern academic discourse.

Comparative Table of the Classification of the Philosophy of Sharia

| Aspect | Asrar al-Ahkam | Khashaish al-Ahkam | Thawabi' al-Ahkam | Mahasin al-Ahkam |
|-----------------------------------|--|--|--|--|
| Core Meaning | Inner wisdom / metaphysical secrets of the law | Distinctive features / uniqueness of Islamic law | Fundamental characteristics / inherent attributes of the law | Virtues / moral and aesthetic excellences of the law |
| Primary Focus | Philosophical and teleological purposes behind legal rulings | Identity markers that differentiate Islamic law from other legal systems | Structural and functional nature of Islamic law | Ethical values and human benefits embodied in the law |
| Central Question | <i>Why is this law established?</i> | <i>What makes Islamic law unique?</i> | <i>How does Islamic law operate?</i> | <i>What moral good does Islamic law produce?</i> |
| Dominant Dimension | Teleological and spiritual | Theological and normative | Structural and sociological | Ethical and humanistic |
| Analytical Orientation | Wisdom (<i>hikmah</i>), objectives (<i>maqasid</i>), divine intent | Authenticity, revelation, integration of faith and law | Moderation, universality, adaptability | Justice, compassion, public welfare (<i>maslahah</i>) |
| Typical Themes | <i>Maqasid al-Shariah</i> , philosophy of worship, legal purposes | Sharia–Fiqh distinction, sources of law | <i>Rabbaniyyah</i> , <i>Wasatiyyah</i> , comprehensiveness | Human protection, balance of worldly and spiritual life |
| Role in Legal Philosophy | Explains the existential and purposive foundation of law | Affirms the legitimacy and identity of Islamic law | Demonstrates the dynamic and adaptive nature of law | Highlights the ethical superiority and social value of law |
| Conceptual Contribution | Reveals the “inner meaning” of the law | Defines the “identity” of the law | Describes the “working character” of the law | Shows the “moral value and benefit” of the law |
| Relevance to Contemporary Context | Provides purposive interpretation for modern issues | Preserves authenticity amid modernization | Enables flexible legal application | Emphasizes ethical and social relevance |

With this table, it can be seen that the four are not mutually opposing categories, but rather complementary layers of analysis in understanding the philosophy of Sharia as a whole, ranging from divine objectives, normative identity, and operational character, to its ethical and humanitarian values.

Based on the foregoing discussion, it can be understood that the philosophy of Sharia does not merely function as a theoretical framework for understanding Islamic law, but also as a reflective instrument that bridges the divine dimension, human rationality, and the continuously evolving social reality. The classification of Sharia philosophy into *asrar al-ahkam*, *khashaish al-ahkam*, *thawabi' al-ahkam*, and *mahasin al-ahkam* demonstrates that Islamic law possesses a profound depth of meaning that is not solely normative, but also rich in philosophical, ethical, and humanitarian values. Through this perspective, Islamic law is not perceived as a rigid set of rules, but rather as a dynamic, moderate, and contextual system of values that remains relevant in addressing contemporary challenges without losing its foundational principles. Thus, the philosophy of Sharia occupies a strategic position as an intellectual foundation that enriches the development of contemporary Islamic legal thought.

V. CONCLUSION

Based on the overall discussion in this paper, it can be concluded that the philosophy of Sharia represents a form of profound intellectual inquiry that specifically examines various aspects related to Islamic law, both in its normative, rational, and value-oriented dimensions. The object of study of the philosophy of Sharia centers on the scope of Islamic legal domains such as worship (*ibadah*), social transactions (*muamalah*), criminal law (*jinayah*), inheritance (*faraidh*), punishment (*uqubah*), and other legal provisions related to the actions of the *mukallaf* and their corresponding legal status. Therefore, the philosophy of Sharia does not merely view Islamic law as a set of formal rules, but rather as a comprehensive system of thought that seeks to explore the objectives, wisdom, and deeper meanings behind each legal prescription.

Furthermore, the philosophy of Sharia can be understood through four principal classifications, namely *Asrar al-Ahkam* which highlights the underlying secrets and purposes of legal rulings, *Khashaish al-Ahkam* which explains the distinctive features and identity of Islamic law, *Thawabi' al-Ahkam* which describes the operational characteristics and fundamental nature of Islamic law in practical life, and *Mahasin al-Ahkam* which emphasizes its virtues, ethical values, and humanistic benefits. These four aspects are not mutually exclusive or contradictory categories; rather, they function as complementary analytical layers that together provide a holistic understanding of the philosophy of Sharia. Through this framework, Islamic law can be comprehended more comprehensively as a system that is not only legal-formal in nature, but also rich in philosophical, moral, and humanitarian dimensions

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