



The Relevance of Jasser Auda's Thoughts on Maqashid Sharia to the Study of Islam as Rahmatan Lil Alamin

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ABSTRACT

The concept of Islam Rahmatan lil Alamin has become one of the most prominent studies in introducing the message of peace and compassion in Islam as a universal religion for all humankind. The realization of a humanistic and holistic form of Islam can be achieved through the framework of maqāṣid al-sharī'ah by applying Jasser Auda's system approach. This article explores the relevance of Jasser Auda's thought on maqāṣid al-sharī'ah to the study of Islam Rahmatan lil Alamin. The research employs a qualitative method with a library research approach. Data were collected from relevant printed and digital sources, and analyzed using content analysis, focusing on the understanding, implementation, and relevance of Islam Rahmatan lil Alamin within the context of maqāṣid al-sharī'ah. The study reveals that Jasser Auda initially criticized classical maqāṣid theories that were limited to individual welfare and thus unable to address global contemporary issues. To overcome this, he expanded the scope and dimensions of classical maqāṣid to meet modern challenges. Auda proposed a system theory approach to Islamic law, formulating six features of a system: cognitive nature, interrelatedness, wholeness, openness, multidimensionality, and purposefulness. These six features demonstrate a profound relevance to the Rahmatan lil Alamin paradigm, particularly in their practical application of Islamic teachings aimed at universal welfare and mercy.

Key words: *Jasser Auda's Thought, Maqāṣid al-Sharī'ah, Islam Rahmatan lil Alamin.*

INTRODUCTION

Maqāṣid al-sharī'ah constitutes a fundamental discipline within Islamic jurisprudence (*uṣūl al-fiqh*) and *mu'āmalah* that serves as the foundation for understanding Islamic law (*sharī'ah*). In examining legal compliance, it is essential to investigate the source of law itself, which may derive from both theocentric and anthropocentric origins (Fathurrahman Djamil, 1997). Hence, legal compliance is inherently related to its source, resulting in legal products that may be theological or anthropological in nature. In several works, Muhammad Daud Ali explains that Islamic law possesses a distinctive meaning in determining legal rulings for various human affairs.

Shari'ah represents divine wisdom (*ḥikmah*) that aims to ensure protection and welfare for every individual in both worldly and spiritual life. It embodies justice, peace, wisdom, and goodness. Therefore, any rule that promotes injustice, conflict, or corruption—while being claimed as part of shari'ah—cannot be considered a true reflection of it. Within the study of *maqāṣid al-shari'ah*, Islamic law is believed to enhance productivity, humanism, spirituality, purity, unity, brotherhood, and social democracy. This discipline encompasses *uṣūl al-fiqh*, *fiqh*, *hadīth*, and *tafsīr* (Solikin, 2012).

Islam is regarded as a comprehensive and complete religion encompassing a holistic set of divine regulations. In particular, Islamic law provides distinct methodologies for resolving issues, known as *uṣūl al-fiqh*—a collection of methods or principles employed to analyze and determine legal rulings, often referred to as the methodology of Islamic jurisprudence (Khalaf, 1956). One crucial aspect of *uṣūl al-fiqh* is *maqāṣid al-shari'ah*. Many scholars have emphasized that *maqāṣid al-shari'ah* should play a more authoritative and dynamic role in addressing contemporary legal challenges. This is because *maqāṣid al-shari'ah*, while rooted in textual interpretation, also connects with underlying moral and normative values that guide the derivation and formulation of Islamic rulings (Ridwan et al., 2023).

These normative values—*maṣlaḥah* (benefit) and *mafsadah* (harm)—play a decisive role in establishing rulings that promote human welfare and remove hardship (Al-Kaylānī, 2000). Hence, the essence of *maqāṣid al-shari'ah* lies in understanding the ultimate objectives of divine legislation, namely the realization of human well-being in both worldly and eternal dimensions (Al-‘Ālim, 1994). However, in practice, linguistic analysis within *uṣūl al-fiqh* has often overshadowed *maqāṣid*-based inquiry, resulting in limited exploration of the purposes underlying the law. This dominance of linguistic focus is historically understandable since linguistic theory developed earlier than *maqāṣid al-shari'ah* (Asfari, 1996).

Islam, as the final and perfect religion, complements earlier revelations and is therefore divinely approved by Allah SWT. It embodies values of wisdom, virtue, purity, honesty, openness, diligence, tolerance, and peace, all of which are universally acceptable to humankind (Karim et al., 2025). Islam functions as a religion of *Rahmatan lil Alamin*—a comprehensive framework for human life that governs relations between individuals and their Creator, among humans, and with other living beings (Nurti, 2020). This principle teaches peace, welfare, and harmony for all of creation. Islam's message is not exclusive to Muslims but extends to all living beings—animals, plants, and the environment—manifesting divine mercy for the entire universe. Within this worldview, humans are designated as *khalīfah* (stewards) on earth, entrusted with preserving and

protecting nature rather than exploiting or destroying it, in order to achieve holistic well-being in both this world and the hereafter (Al-Attas, 1990).

Islam *Rahmatan lil Alamin* emphasizes guidance for human life, encouraging believers to embody its principles through adherence to the Qur'an and Sunnah. Normatively, Islam as *Rahmatan lil Alamin* encompasses doctrines of faith ('aqidah), worship ('ibadah), and ethics (akhlāq). Faith should nurture a rabbānī way of life—one that aligns with divine principles—fostering noble purpose, piety, sincerity, and devotion. This theological foundation must further inspire emancipation, human dignity, social justice, openness, democracy, and harmony within pluralistic societies.

Jasser Auda, an Egyptian-born scholar, represents a leading contemporary thinker whose intellectual trajectory spans both the Muslim world and the West. He earned a Ph.D. in the Philosophy of Islamic Law from the University of Wales (2008) and another Ph.D. in Systems Analysis from the University of Waterloo, Canada (2006). His Master's degree in Islamic Jurisprudence (*Maqāṣid al-Sharī'ah*) was obtained from the Islamic American University in Michigan (2004), while his earlier studies included a B.A. in Islamic Studies (2001) and a B.Sc. in Engineering from Cairo University (1988). He also received traditional Qur'anic and Islamic training at Al-Azhar Mosque in Cairo (Arfan Muammar, 2012).

Auda has held various academic and organizational positions, including Associate Professor at the Qatar Faculty of Islamic Studies (QFIS), focusing on Public Policy in Islam. He is a founding member of the International Union of Muslim Scholars (Dublin), a member of the Academic Council of the International Institute of Islamic Thought (London), and a board member of the International Institute for Advanced Systems Research (Canada), among others.

In his philosophy of Islamic law, Jasser Auda critiques the reductionist tendencies of contemporary Islamic legal application, which he views as literalist rather than moral, uni-dimensional rather than multidimensional, and deconstructive rather than reconstructive (Auda, 2013). He argues that rigid interpretations of religious texts—rooted in absolute truth claims—have often led to sectarian divisions. Through his systems approach, Auda seeks to bridge these gaps and promote a more integrative understanding of Islamic law.

According to Auda's framework, there are six epistemological features of Islamic law derived from systems theory: cognitive nature, wholeness, openness, interrelated hierarchy, multidimensionality, and purposefulness (Auda, 2007). These features serve as analytical tools to operationalize *maqāṣid al-sharī'ah* in addressing contemporary legal and ethical challenges. This theoretical structure bears profound relevance to the study of Islam *Rahmatan lil Alamin*, as it

integrates the principles of divine mercy and universal human welfare within the practical framework of Islamic jurisprudence.

Previous research has explored Auda's *maqāṣid* theory from various perspectives. Nur Solikin (2022) examined its system-based implementation, while Siti Mutholingah and Muh. Rodhi Zamzami (2018) analyzed its implications for Islamic multidisciplinary education in Indonesia. Retna Gumanti (2018) emphasized Auda's expansion of classical *maqāṣid* theory to address modern global issues through a systems approach.

This study, however, differs from previous works by integrating Auda's *maqāṣid al-sharī'ah* theory with the broader framework of *Islam Rahmatan lil Alamin*. It seeks to explore the relevance of Auda's thought in shaping a holistic understanding of Islam that emphasizes mercy, justice, and universal well-being. Accordingly, this research addresses two key questions, the first How relevant is Jasser Auda's *maqāṣid al-sharī'ah* theory to the study of *Islam Rahmatan lil Alamin*? And what implications does this conceptual integration have for Muslims in embodying *Islam Rahmatan lil Alamin* through the lens of *maqāṣid al-sharī'ah*?

Methods

This study employs a qualitative research design using a library research approach. The primary data sources consist of various Islamic scholarly literatures, including academic journals and books that discuss Jasser Auda's thought on *maqāṣid al-sharī'ah* in relation to the concept of *Islam Rahmatan lil Alamin*. This approach was chosen to achieve an in-depth understanding of Islam as a *mercy for all creation*, analyzed through the theoretical lens of *maqāṣid al-sharī'ah*.

The library research method enables the researchers to review multiple perspectives and interpretations from scholars and Muslim intellectuals concerning the philosophical and practical aspects of this concept. Data collection involved an extensive examination of relevant printed and digital sources that discuss both Auda's system approach and the theological foundations of *Islam Rahmatan lil Alamin*.

Data analysis was conducted using **content analysis**, focusing on three main dimensions: (1) understanding the concept, (2) implementation in contemporary Islamic thought and practice, and (3) the relevance of *Islam Rahmatan lil Alamin* within the framework of *maqāṣid al-sharī'ah*. The analytical process proceeded through several stages:

1. Data collection from primary and secondary literature;
2. Thematic classification of data according to the main topics of discussion;
3. Interpretation of meanings within the broader theological and jurisprudential context of Islam; and

4. Synthesis and conclusion, representing the essence of Islam as a universal mercy and its linkage with *maqāṣid al-sharī'ah*.

Through this methodology, the study aims to provide a significant contribution to the discourse on Islamic law and civilization, particularly in enhancing the understanding and application of *maqāṣid al-sharī'ah* and *Islam Rahmatan lil Alamin* in modern human life.

Result

A. Jasser Auda's Thought on Maqāṣid al-Sharī'ah

Jasser Auda is a brilliant contemporary Muslim scholar, born in Cairo, Egypt, in 1966. In his youth, he devoted approximately ten years (1983–1992) to studying Islamic sciences at Al-Azhar Mosque. In 1998, he earned a bachelor's degree in engineering from Cairo University, followed by a B.A. in Islamic Studies from the Islamic American University (USA) in 2001. Later, he completed an M.A. in Islamic Jurisprudence (Fiqh) at the Islamic American University in Michigan in 2004, focusing on Maqāṣid al-Sharī'ah. Subsequently, Auda pursued a Ph.D. in Systems Analysis at the University of Waterloo, Canada, where he explored systems theory developed by Ludwig von Bertalanffy and Ervin László. He later earned a second Ph.D. in the Philosophy of Islamic Law from the University of Wales, UK, in 2008.

Auda is the founder of the Maqāṣid Research Center and the Global Maqāṣid Institute, registered in the United States, the United Kingdom, Malaysia, and Indonesia. He has also served on the Fiqh Council of North America, the European Council for Fatwa and Research, and has held professorial positions at various universities, including the American University of Sharjah (UAE), Bahrain University, and Qatar University (Gumanti, 2018).

Auda is recognized as a reformist (mujaddid) scholar who has made significant contributions to the modern development of Islamic legal theory through his reconstruction of Maqāṣid al-Sharī'ah using a systems approach. The term “system” originates from the Latin *systema* and Greek *sustēma*, referring to a unified entity composed of interrelated components that facilitate the flow of information, material, and energy toward a specific purpose. Auda's systems approach to Maqāṣid al-Sharī'ah includes six interrelated features: cognitive nature, wholeness, openness, interrelated hierarchy, purposefulness, and multidimensionality (Faizin, 2019). Each feature can be summarized as follows :

1. Cognitive Nature of Islamic Legal System, Auda asserts that Islamic law (fiqh) is a product of cognitive human construction — the result of scholars' reasoning and *ijtihād* to uncover the implied meanings and practical implications of divine revelation in the Qur'an and Sunnah. Therefore, cognitive activity plays a crucial role in the formation and validation of Islamic legal

opinions. Because *fiqh* represents human understanding, it is subject to error and reinterpretation. This implies the necessity of continuous intellectual engagement and critique to ensure that Islamic law remains dynamic and responsive (Prihantoro, 2017).

2. **Wholeness of Islamic Legal System**, The holistic nature of Islamic law emphasizes that legal reasoning must consider the totality of divine guidance, integrating *uṣūl al-fiqh* with other Islamic sciences such as *kalām* (theology) and ethics. Legal decisions should not be isolated from moral values. This holistic approach ensures that the law reflects both divine intent and moral integrity (Ainol, 2018).
3. **Openness of Islamic Legal System**, Contrary to classical views that “the gate of *ijtihād* is closed,” Auda argues that Islamic law must remain open and flexible to address contemporary social realities. Legal reasoning should evolve with time, context, and place, as long as it remains grounded in the Qur’an, Sunnah, and the overarching philosophy of *Maqāṣid al-Sharī‘ah* (Auda, 2007).
4. **Interrelated Hierarchy of Islamic Legal System**, While classical scholars such as Al-Shāṭibī categorized *Maqāṣid al-Sharī‘ah* into three hierarchical levels — *ḍarūriyyāt* (essentials), *ḥājjiyyāt* (necessities), and *taḥsīniyyāt* (complementaries) — Auda emphasized that these categories are interrelated and mutually reinforcing. Each dimension contributes to the realization of comprehensive welfare (*maṣlaḥah*), illustrating the integrated nature of Islamic legal objectives.
5. **Multidimensionality of Islamic Legal System**, Islamic law, as a system, operates across multiple dimensions—spiritual, ethical, social, and rational. Auda critiques classical scholars for often relying on binary logic (e.g., *ḥalāl–ḥarām*, *qaṭ‘ī–ẓannī*) and proposes a multidimensional interpretive framework that reconciles apparent textual contradictions and contextual variations (Auda, 2012).
6. **Purposefulness of Islamic Legal System**, Every legal system must have a goal, and for Islamic law, that goal is *maqāṣid*—the higher objectives that embody divine wisdom. Purposefulness is the central organizing principle that integrates all other features. It measures the effectiveness of Islamic law by the extent to which it fulfills the *maqāṣid*: ensuring justice, compassion, and human welfare in accordance with divine will.

Furthermore, Auda emphasizes a multidisciplinary approach in developing *Maqāṣid al-Sharī‘ah*. He integrates insights from diverse disciplines—*fiqh*, *tafsīr*, *ḥadīth*, cognitive science, philosophy, and systems theory—to formulate a dynamic and contextually relevant Islamic legal methodology. Unlike classical scholars who confined legal theory within traditional religious sciences, Auda draws upon interdisciplinary knowledge, including Western theories, provided they align with Islamic principles (Auda, 2012).

B. The Study of Islam Rahmatan lil Alamin

Islam is universally known as a religion of peace and compassion, encapsulated in the phrase *Islam Rahmatan lil Alamin*, meaning “Islam as a mercy for all creation.” The term “Islam” derives from the Arabic root *salima*—to be safe, sound, and at peace—and *aslama*, meaning submission and devotion. This etymology indicates that Islam fundamentally embodies peace and harmony (Abuddin, 2011; Rustam & Haris, 2018; Asep, 2018).

The phrase *Rahmatan lil Alamin* consists of two parts: *rahmah* (mercy) and *al-‘alamin* (all worlds or all creation). It conveys that Islam is a religion of mercy, promoting compassion and justice not only among humans but also toward the natural environment. This principle derives from the Qur’anic verse (*al-Anbiya’* 21:107): “And We have not sent you, [O Muhammad], except as a mercy to the worlds.” The Prophet Muhammad (peace be upon him) exemplified this mercy, as stated by Ibn al-Qayyim al-Jawziyyah: “Islam is mercy for all humankind; the believers receive mercy in both this world and the hereafter.” The principles of *Islam Rahmatan lil Alamin* can be summarized as follows:

1. Humanism (*al-Insāniyyah*) – Islam upholds human dignity, ensuring that every divine command and prohibition aligns with human nature and capacity. The Shariah never contradicts human *fitrah* (innate disposition), and its purpose is to realize universal brotherhood and social equality (Khairan, 2021).
2. Universality (*al-‘Ālamiyyah*) – Islamic teachings transcend geographical, racial, and cultural boundaries. The message of Islam promotes global solidarity, cooperation, and peace among all nations, rejecting hostility and division (Zainun, 2019).
3. Comprehensiveness (*al-Shumūliyyah*) – Islam governs all aspects of human existence—spiritual, moral, social, and political—through timeless guidance applicable across places and eras.
4. Realism (*al-Wāqi‘iyyah*) – Islamic law is realistic in its approach to human conditions. As al-Qaradawi emphasizes, realism in Shariah refers to its ability to accommodate human circumstances as creations of Allah while maintaining divine moral standards (Khairan, 2020).

C. The Relevance of Jasser Auda’s Maqāṣid al-Sharī‘ah with the Study of Islam Rahmatan lil Alamin

The relevance between Jasser Auda’s concept of *Maqāṣid al-Sharī‘ah* and the study of *Islam Rahmatan lil Alamin* remains a relatively unexplored academic area. Very few scholars of Islamic law have examined the intersection of these two frameworks in depth. This gap may stem from the fact that studies on *Islam Rahmatan lil Alamin* typically emphasize themes of tolerance, peace,

and interreligious harmony, while Maqāṣid al-Sharīʿah has traditionally focused on uncovering the divine purposes behind legal injunctions primarily addressed to the Muslim community.

To understand the relationship between the two, it is essential to revisit Auda's system approach to Maqāṣid al-Sharīʿah. He identifies six analytical features — cognitive nature, wholeness, openness, interrelated hierarchy, multidimensionality, and purposefulness — which serve as epistemological tools to reinterpret Islamic law dynamically. Each of these features can be connected to the philosophical and ethical underpinnings of *Islam Rahmatan lil Alamin*, as follows:

1. Cognitive Nature, The cognitive nature of Islamic law refers to the intellectual process through which jurists construct legal understanding based on revelation. Auda stresses the distinction between the divine text (*al-Qur'an* and *Sunnah*) and human interpretation of that text. While revelation is perfect and immutable, *fiqh* represents human cognition (*mental understanding*) and is thus fallible and open to revision.

In the context of *Islam Rahmatan lil Alamin*, this principle emphasizes the importance of knowledge in understanding Islam — from its basic tenets such as *iman*, *Islam*, and *ihsan*, to more complex jurisprudential matters. Such knowledge must lead to *taqwa* (piety) and awareness of God's mercy, thereby allowing Muslims to actualize Islam as a universal blessing through intellectual humility and moral integrity.

2. Wholeness. Drawing on systems theory, Auda argues that every cause-and-effect relationship must be viewed within a holistic framework, where each part contributes to the function of the entire system. This holistic worldview prevents fragmentation and reductionism in Islamic thought.

Applied to *Islam Rahmatan lil Alamin*, *wholeness* signifies the integration of worldly and spiritual dimensions. Every human action has both moral and eschatological implications — good deeds in this life yield divine reward in the hereafter, while evil deeds bring consequences of suffering. Thus, the holistic principle in *maqāṣid al-sharīʿah* aligns with the moral cosmology of *Islam Rahmatan lil Alamin*, in which human conduct maintains harmony between the Creator, humanity, and the universe.

3. Openness. In Auda's framework, a system that is alive must be open and adaptive. Likewise, Islamic law should remain open to reinterpretation (*ijtihād*) as human circumstances evolve. The closure of *ijtihād*, a claim made by some classical scholars, would render Islamic law static and incapable of addressing contemporary challenges.

From the perspective of *Islam Rahmatan lil Alamin*, openness reflects Islam's universal message of tolerance, respect, and coexistence. It signifies openness to dialogue, knowledge, and ethical interaction with people of different faiths and cultures, without compromising the

core objectives of Shariah. This openness embodies a mercy-centered approach to law and society that transcends exclusivist interpretations.

4. **Interrelated Hierarchy.** The hierarchical structure of *Maqāṣid al-Sharī‘ah*, originally formulated by al-Shāḥibī, consists of *ḍarūriyyāt* (essentials), *ḥājīyyāt* (necessities), and *taḥsīniyyāt* (embellishments). Auda reinterprets this hierarchy as interrelated and dynamic, where each level complements the others. Moreover, he expands the classical *maqāṣid* to include three new categories:

- a. *Maqāṣid ‘Āmmah* (general objectives), such as justice, equality, and tolerance;
- b. *Maqāṣid Khāṣṣah* (specific objectives), relevant to particular social or legal contexts; and
- c. *Maqāṣid Juz’iyyah* (partial objectives), focusing on individual cases and moral intentions.

In *Islam Rahmatan lil Alamin*, this concept underscores the extension of *maqāṣid* from individual welfare to collective and universal well-being. By emphasizing social justice, equality, and compassion, Auda’s framework situates Islamic law as a living system serving the entire human community, not merely the Muslim populace.

5. **Multi dimensionality.** Auda maintains that a true understanding of Islamic law must transcend binary logic — such as lawful/unlawful (*ḥalāl–ḥarām*) or definitive/speculative (*qaṭ‘ī–ẓannī*). Instead, it should embrace the complexity and diversity of human realities. In the framework of *Islam Rahmatan lil Alamin*, multidimensionality reflects Islam’s comprehensive nature (*kāffah*). Jurisprudential differences (*ikhtilāf*) among scholars should be viewed not as conflict, but as intellectual richness grounded in valid legal reasoning and authentic textual evidence. This plurality of thought illustrates Islam’s inclusivity and adaptability as a universal system of mercy.

d. **Purposefulness.** Every system has an ultimate goal — for Islamic law, it is the realization of *maqāṣid*, or divine purposes. Auda distinguishes between *goal* (*al-hadaḥ*) and *purpose* (*al-ghāyah*): a goal is mechanical and singular, while a purpose is dynamic, allowing multiple outcomes under varying conditions. In *Islam Rahmatan lil Alamin*, *purposefulness* signifies that Shariah aims at the universal good — justice, welfare, and compassion for humanity. The effectiveness of Islamic law is thus measured by its success in achieving these objectives. Auda insists that *ijtihād* must be validated by its ability to realize *maqāṣid*, rather than adherence to any particular school or dogma.

Discussion

A. Jasser Auda’s Conception of *Maqāṣid al-Sharī‘ah*

The findings of this study affirm that Jasser Auda has significantly advanced the theory of *Maqāṣid al-Sharī‘ah* by integrating it with a multidisciplinary and system-based approach. His

contribution lies not only in reinterpreting the classical structure of maqāṣid but also in introducing contemporary epistemological tools derived from cognitive science, philosophy, and systems theory. This integration enables Islamic legal theory to evolve beyond textual literalism and to respond effectively to the complexities of modern life.

Unlike classical jurists who confined the scope of Maqāṣid al-Sharī‘ah within the framework of fiqh and uṣūl al-fiqh, Auda’s approach situates it within a broader intellectual paradigm that includes modern sciences. His methodology reflects a paradigm shift — from a text-centered to a purpose-centered understanding of Islamic law. This shift represents an epistemic reform, one that restores Shariah’s original intent: the promotion of human welfare, justice, and mercy.

In Auda’s system theory, six features — cognitive nature, wholeness, openness, interrelated hierarchy, multidimensionality, and purposefulness — function as interconnected dimensions of legal reasoning. These characteristics provide a more comprehensive, contextual, and goal-oriented understanding of Islamic law. Auda’s framework resonates with the works of scholars such as Nur Solikin (2022), who demonstrated that applying a system-based approach to maqāṣid can effectively address the dynamic challenges of modern society. This confirms that Auda’s framework is not only theoretically robust but also practically relevant for reconstructing Islamic jurisprudence in the modern era.

Jasser Auda also has quite profound thoughts on Islam Rahmatan Lil Alamin which is reviewed from the perspective of maqashid sharia. He explained that Rahmatan lil Alamin (blessing for the universe) for humanity is centered on Maqasid Sharia (the goals of sharia) with a systemic approach, namely changing the focus from mere protection and preservation to a more progressive, multidimensional, holistic, open, and adaptive concept, making Islamic law relevant and solution-oriented for the good of all humans and nature, including environmental issues (hifzh al-bi'ah) as a new maqasid. He emphasized that Islam must be able to provide universal solutions and goodness, not limited to classical contexts, by integrating the values of justice, ease, and freedom. (Sufia dan Chanifudin, 2025)

B. The Study of Islam Rahmatan lil Alamin

The study of Islam Rahmatan lil Alamin carries profound theological, ethical, and sociological implications. At its core, this concept emphasizes Islam as a religion of universal mercy, intended to bring peace, compassion, and justice to all of creation. The Qur’anic principle, “And We have not sent you, [O Muhammad], except as a mercy to the worlds” (al-Anbiya’ 21:107), encapsulates the divine vision of Islam as a holistic system of well-being.

The principles embedded in Islam Rahmatan lil Alamin — humanism, universality, comprehensiveness, and realism — serve as a moral framework for developing social harmony and global ethics. These values guide Muslims to cultivate empathy, cooperation, and balance in all aspects of life.

Empirical research and theological studies, such as that of Alifah (2025), affirm that Islam Rahmatan lil Alamin embodies tolerance, social justice, and collective prosperity. This aligns with Auda’s assertion that the maqāṣid of Islamic law are not restricted to ritual observance but encompass the realization of justice (‘adl), welfare (maṣlaḥah), and dignity (karāmah insāniyyah). Thus, both frameworks converge on the same philosophical foundation — that the ultimate purpose of Islam is to serve as a mercy for humanity and all creation.

C. The Relevance Between Maqāṣid al-Sharī‘ah and Islam Rahmatan lil Alamin

The intersection between Jasser Auda’s Maqāṣid al-Sharī‘ah and the framework of Islam Rahmatan lil Alamin reveals deep conceptual synergy. Both emphasize a dynamic, contextual, and human-centered approach to Islamic knowledge and practice. Auda’s system approach, with its six interrelated features, provides an analytical model that mirrors the comprehensive and compassionate ethos of Islam Rahmatan lil Alamin.

Relevance study Maqashid Sharia Jasser Auda with Islamic Studies Rahmatan Lil Alamin presented his findings as following :

1. In a way conceptual between study Maqashid Sharia Jasser Auda with Islamic Studies Rahmatan Lil Alamin own point enough meeting relevant marked with existence understanding for Islam *Rahmatan Lil ' Alamin* understood as Grace for all over humans and nature , not only Muslims with put forward mark justice (al-' adl), love affection (al- raḥmah), benefit (al- maṣlaḥah), respect to dignity humans, Islam does not stop at the symbol or legal-formal, but impact - oriented social and humanitarian aspects . While in the aspect Maqāṣid al - Sharī‘ah, Jasser Auda do reformulation maqāṣid with a number of characteristics main among them approach system (systems approach), protection-oriented → development-oriented. With emphasis on justice social, human rights, development human development, good governance and sustainability. This make maqāṣid No just tool istinbāṭ law, but framework ethics social and civilization.
2. If seen from relevance substantively, between study Maqashid Syariah Jasser Auda with Islamic Studies Rahmatan Lil Alamin that both of them own the similarities depicted as following :

Islam is Merciful Lil ' Alamin	Maqā ṣ id Sharia Jasser Auda
Universal and inclusive	Universal and cross culture
Emphasize welfare	Ma ṣ la ḥ ah as objective main

Oriented justice and love Darling	Justice and Human Rights as maqā ṣ id
Contextual and dynamic	Anti- literalistic and contextual
Pro- social and ecological	Enter issue environment and development

Based on the data above , it can be concluded in analysis study that Islam is Merciful Lil ' Alamin is vision normative , whereas maqā ṣ id Jasser Auda is instrument epistemological and methodological For make it happen .

3. Relevance between study Maqashid Syariah Jasser Auda with Islamic Studies Rahmatan Lil Alamin can implemented in Life Socializing in accordance with Social and Humanitarian Field with example its application is as following :

Islam is Merciful Lil ' Alamin	Maqā ṣ id Sharia Jasser Auda
Productive zakat program	ḥifẓ al- nafs (protection soul)
Empowerment mustahik become zakat payer	ḥifẓ al- māl (strengthening economy)
Protection group vulnerable (disabled, poor, elderly)	maqāṣid development human dignity
Guard Environment from various pollution environment	ḥifẓ al- biah (guarding environment)
Development ecological and environmental Natural	ḥifẓ al- aql (strengthening reason) for guard nature and environment around

The above description show that Islamic teachings reflect religion as grace social , not just a ritual worship.

Based on explanation said , can concluded that relevance maqashid sharia Jasser Auda with Rahmatan Lil Alamin's Islamic studies own sufficient connection deep depends from which aspect we lean on it . In Rahmatan Lil Alamin's Islamic studies taught diverse Islamic dimensions for practice appropriate beliefs , sharia and adab with teachings Prophet Muhammad so that gave birth to Islam which gave love Darling for people humans and all natural universe.

In this regard, the present study complements the work of Retna Gumanti (2018), who emphasized that Auda's reformation of maqāṣid expands its scope from individual to collective and global dimensions. The integration of Auda's system theory with the principles of Islam Rahmatan lil Alamin reinforces Islam's mission as a mercy for all, aligning jurisprudential reasoning with ethical compassion and social responsibility.

Conclusion

Based on the research findings and analytical discussions, this study concludes that Jasser Auda's reformulation of *Maqāṣid al-Sharī'ah* through a multidisciplinary and system-based approach offers a transformative paradigm for understanding Islamic law in the modern world. Auda's methodology demonstrates that the development of *maqāṣid* as a theoretical framework requires the integration of various disciplines — including *fiqh*, *tafsīr*, *ḥadīth*, cognitive science, philosophy, and systems theory. Without this multidimensional perspective, Islamic legal theory risks remaining confined within traditional textual frameworks, limiting its relevance to contemporary realities.

Auda's approach distinguishes him from classical jurists who primarily grounded *maqāṣid al-sharī'ah* in theological and linguistic analysis. By incorporating modern epistemologies, Auda redefines Islamic legal reasoning as an open, adaptive, and ethically guided system. His synthesis between revelation and rationality illustrates that Shariah, at its core, seeks to realize *maṣlaḥah* (human welfare) and prevent *mafsadah* (harm) through a balanced understanding of divine wisdom.

Parallel to this, the principles of *Islam Rahmatan lil Alamin*—humanism, universality, comprehensiveness, and realism—serve as a moral and theological foundation for living harmoniously within a pluralistic and global society. These principles represent Islam's mission to bring mercy, justice, and well-being to all creation, transcending boundaries of race, geography, and faith.

The integration of Auda's *maqāṣid*-based framework with the concept of *Islam Rahmatan lil Alamin* reveals deep conceptual and ethical relevance. Both paradigms aim to reorient Islamic thought from legal formalism toward moral substance, promoting compassion, inclusivity, and social justice. The six systemic features articulated by Auda—cognitive nature, wholeness, openness, interrelated hierarchy, multidimensionality, and purposefulness—provide an epistemological model consistent with Islam's vision of mercy and universal harmony.

In conclusion, this study reaffirms that the *maqāṣid al-sharī'ah* theory formulated by Jasser Auda aligns profoundly with the theological and moral foundations of *Islam Rahmatan lil Alamin*. His framework not only revitalizes Islamic legal thought but also offers practical guidance for addressing the ethical, social, and humanitarian challenges of the modern era. Ultimately, this synthesis contributes to the broader objective of developing an Islamic worldview that is dynamic, compassionate, and universally relevant—a true embodiment of Islam as *Rahmatan lil Alamin*.

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