

***FI'L-JAWĀB-NATĪJAH* AS AN ALTERNATIVE FRAMEWORK FOR LEGAL
INTERPRETATION OF QUR'ANIC NARRATIVE VERSES:
THE PERSPECTIVE OF 'IZZ AL-DĪN IBN 'ABD AL-SALĀM**

Mohamad Zaenal Arifin

Institute of Qur'anic Studies (PTIQ University), Jakarta, Indonesia
mohamadzaenalarifin@ptiq.ac.id

Ahmad Bahrul Hikam

Nahdlatul Ulama Nusantara College of Sharia Studies, Tangerang, Indonesia
ab.hikam@stisnutangerang.ac.id

Nurkholis

Darul Fattah Institute of Islamic Studies, Lampung, Indonesia
nurkholis@darulfattah.ac.id

DOI 10.32505/at-tibyan.v10i2.12389		
Submitted: 06-08-2025	Revised: 26-12-2025	Accepted: 31-12-2025

Abstract

Qur'anic narrative verses, in addition to serving as sources of spiritual, moral, and educational values, can also function as a medium for formulating legal principles. This article examines a model of interpreting Qur'anic narrative verses in *Shajarat al-Ma'arif* by 'Izz al-Dīn ibn 'Abd al-Salām. This study employs a qualitative method based on library research. The primary source of data is *Shajarat al-Ma'ārif*, while secondary sources include classical Qur'anic commentaries, books, and scholarly articles relevant to the topic. The collected data are analyzed using content analysis techniques. The findings reveal that Ibn 'Abd al-Salām interprets Qur'anic narrative verses through a *fi'l-jawāb-natījah* model, which is integrated with elements of Sufism, *maqāṣid al-sharī'ah*, and *uṣūl al-fiqh* in the process of deriving legal principles. Through this model, every human action (*fi'l*) is evaluated based on

God's response (*jawāb*), which subsequently generates normative consequences (*natījah*) that can be generalized into legal maxims. From the narratives of the prophets—such as Prophet Yusuf, Musa, and Ibrahim—and the figure of Qarun, Ibn 'Abd al-Salām extracts legal principles including non-formal evidentiary procedures, the prioritization of public interest (*maṣlahah*), and prophetic ethics in the implementation of legal obligations (*taklīf*). From the story of Qarun, he further emphasizes the importance of wealth redistribution, anti-greed ethics, and policies of economic justice. This study concludes that the *fi'l-jawāb-natījah* model proposed by Ibn 'Abd al-Salām enriches the discourse of legal interpretation of Qur'anic narrative verses by offering an integrative and contextual approach.

Keywords: *Fi'l-jawāb-natījah; Qur'anic Narratives; Legal Interpretation; Shajarat al-Ma'arif*

Abstrak

Ayat-ayat kisah dalam Al-Qur'an, selain berfungsi sebagai sumber nilai spiritual, moral, dan pendidikan, juga bisa difungsikan sebagai media untuk merumuskan kaidah hukum. Artikel ini mengkaji model penafsiran ayat-ayat kisah Qur'ani dalam kitab *Syajarat al-Ma'arif* karya Izzuddin bin Abdussalam. Penelitian ini menggunakan metode kualitatif melalui studi kepustakaan. Data primer yang digunakan kitab *Shajarat al-Ma'arif*, sementara data sekunder berupa kitab tafsir klasik, buku, artikel yang relevan dengan pembahasan. Data-data penelitian dianalisis menggunakan teknik analisis isi. Hasil kajian menemukan, Izzuddin menafsirkan ayat-ayat kisah Qur'ani menggunakan model *fi'l-jawāb-natījah* yang diintegrasikan dengan unsur tasawuf, *maqashid al-shari'ah*, dan ushul fiqh dalam proses penarikan kaidah hukum. Melalui model ini, setiap tindakan (*fi'l*) manusia dinilai melalui respons Allah SWT (*jawāb*), kemudian menghasilkan konsekuensi normatif (*natījah*) yang dapat digeneralisasi sebagai kaidah hukum. Dari narasi kisah para Nabi -seperti Nabi Yusuf as, Musa as, dan Ibrahim as,- serta sosok Qarun, Izzuddin mengekstraksi kaidah-kaidah hukum seperti prosedural pembuktian non-formal, pengutamaan maslahat, serta etika kenabian dalam pelaksanaan beban hukum (*taklīf*). Kemudian dari kisah Qarun, Izzuddin menekankan pentingnya redistribusi harta, anti-keserakahan, dan kebijakan keadilan ekonomi. Kajian ini menyimpulkan, model *fi'l-jawāb-natījah* yang digagas Izzuddin memperkaya khazanah penafsiran hukum pada ayat-ayat kisah Qur'ani yang bersifat integratif dan kontekstual.

Kata Kunci: *Fi'l-jawāb-nafījah, Kisah-kisah Qur'ani, Penafsiran Hukum, Syajarat al-Ma'arif*

Introduction

Narratives in the Qur'an constitute historical accounts that serve multiple functions in shaping spiritual, moral, educational, and legal understanding within Islamic thought. Quantitatively, more than one-third of the Qur'an consists of narratives concerning prophets and past communities, presented either in fragmented episodes or in complete narrative forms. The primary purpose of Qur'anic narration is not merely to convey historical information, but to function as a medium of education (*ta'lim*), reinforcement of da'wah (*tasliyah*), and the articulation of legal guidance (*tashrī*).¹ This is clearly reflected in the Qur'anic statement: "Indeed, in their stories there is a lesson (*ibrāh*) for those endowed with intellect" (Q. Yusuf 12:111).

However, in the development of both classical and contemporary Qur'anic exegesis, interpretations of narrative verses have predominantly focused on ethical and spiritual dimensions rather than on normative-legal aspects. As a result, the normative-legal potential of Qur'anic narratives has not been fully explored in the literature on legal verses (*āyāt al-aḥkām*). Yet, a number of Qur'anic narratives clearly imply complex legal values. Ibn 'Āshūr, for instance, notes that the narrative in Q. Yusuf (12): 23–27 contains rational principles of evidentiary reasoning that precede modern judicial systems.² Al-Qurṭubī³ and Ibn Kathīr⁴ likewise argue that this narrative serves as a foundational basis for the legitimacy of *qarīnah* (circumstantial evidence) in Islamic law. Al-Rāzī further describes the tearing of Yusuf's garment as an example of *qarīnah 'aqliyyah* (rational evidence) supporting Yusuf's innocence.⁵ Although these scholars have demonstrated the normative-legal potential embedded in this narrative, their approaches have not been systematically constructed in an integrative and methodological framework within the domain of *istinbāṭ tashrī* (legal derivation).

In this context, 'Izz al-Dīn ibn 'Abd al-Salām offers a distinctive interpretive model through his work *Shajarat al-Ma'arif*. He presents a reading of Qur'anic values, including narrative verses, within a framework of normative ethics that integrates principles of Sufism, *maqāṣid al-sharī'ah*, and *uṣūl al-fiqh*.⁶ For Ibn 'Abd al-Salām, law is inseparable from spiritual and moral dimensions. Indeed, in many instances, he

¹ Sayid Quthub, *al-Tashwir al-Fanniy fi Al-Qur'an*, (Jakarta: Robbani Press, 2004), 278.

² Muhammad ath-Thahir ibn Asyur, *Tafsir At-Tahrir Wa at-Tanwir* (Beirut: Dar Suḥnun, 2013), 25-27.

³ Muhammad ibn Ahmad ibn Abi Bakr ibn Faraj al-Anshari Al-Qurṭubī, *Al-Jami' li Ahkam* (Beirut: Muassasah al-Thiba'ah wa al-Nashr Wizarah al-Tsaqafah wa a-Irsyad al-Islami, 2013), 142.

⁴ Abu al-Fida 'Isma'il Ibnu Katsir, *Tafsir Al-Qur'an Al-'Azhim* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2016), 146-147.

⁵ Fakhruddin ar-Razi, *Mafatih Al-Ghaib*, Juz 12 (Beirut: Dar Ihya at-Turats al-Arabi, t.th), 487-490.

⁶ Izzuddin ibn Abdussalam, *Syajarat al-Ma'arif wa al-Ahwal wa Shalih al-Aqwal wa al-A'mal* (Beirut: Dar al-Kutub al-'Ilmiyah, 2012), 12-19.

employs Qur'anic narratives as a means of extracting legal principles that address the *maqṣadī* (teleological) aspects of the law.

In relation to the foregoing discussion, a considerable body of literature has examined Qur'anic narratives from various perspectives; however, their juridical dimension remains relatively underexplored. Rokim et al., for instance, interpret prophetic narratives primarily as sources of family educational values, without relating them to the normative structure of Islamic law.⁷ Rohman and Uyun, in their study, develop a functional understanding of Qur'anic narratives as reflective media for children's moral development, yet they do not address the normative-legal potential of narrative verses.⁸ With regard to legal interpretation, Mahfudz has analyzed the use of a legal approach in 'Izz al-Dīn ibn 'Abd al-Salām's interpretation of Qur'anic narratives, but his study does not sufficiently explain the interpretive legal framework employed by Ibn 'Abd al-Salām.⁹ Similarly, studies by Maidawa¹⁰ and Nugroho¹¹ have discussed Ibn 'Abd al-Salām's reliance on Islamic jurisprudence, *maṣlaḥah*, and even *maqāṣid al-sharī'ah* as foundations for legal determination; nevertheless, they have yet to clearly uncover the methodological construction underlying his interpretive practice.

Therefore, there remains a significant research gap in the study of legal exegesis (*tafsīr āyāt al-aḥkām*), particularly concerning the role of Qur'anic narrative verses as legal foundations in the thought of 'Izz al-Dīn ibn 'Abd al-Salām. This article addresses this gap by proposing a structured model of legal interpretation—*fi'l-jawāb-natījah*—based on Ibn 'Abd al-Salām's epistemological approach. Its novelty lies in the formalization of this triadic model as an analytical framework for legal interpretation, thereby offering a systematic method for deriving normative legal values and principles from Qur'anic narratives.

This study adopts a qualitative–descriptive approach grounded in library research. It focuses on exploring the model of legal interpretation of Qur'anic narrative verses found in *Shajarat al-Ma'ārif* by 'Izz al-Dīn ibn 'Abd al-Salām. This approach is selected because the object of study is normative–theological in nature and requires an

⁷ S Rokim, R Maya, and A Zakaria, "Analisis Nilai Pendidikan Keluarga Dalam Kisah Nabi Yusuf Di Al-Qur'an", *Edukasi Islami: Jurnal Pendidikan Islam* 12, No. 1 (2023): 119–40, doi:<https://doi.org/10.30868/ei.v12i001.5320>.

⁸ Fatku Rohman and Muhamad Uyun, 'Mengeksplorasi Peran Kisah-Kisah Al-Qur'an Dalam Pengembangan Moral Anak', *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 9 no. 1 (2024): 60–74. doi:[10.24090/maghza.v9i1.9803](https://doi.org/10.24090/maghza.v9i1.9803).

⁹ Ali Mahfudz, 'Tafsir Ahkam Terhadap Kisah Al-Qur'an Dalam Kitab Syajarat Al-Ma'arif Karya 'Izzuddin Abdussalam', *El-Furqania* 10, no. 2 (2024): 1–21. doi:<https://doi.org/10.54625/elfurqania.v10i02.7534>.

¹⁰ Ibrahim Maidawa et al., 'The Contributions of Al-Shatibi, Izzuddin Ibn Abdul Salam and Ibn Ashur on Maqasid Al-Shariah: An Exploration', *Jurnal Usuluddin* 52, no. 1 (2024): 135–48, doi:<https://doi.org/10.22452/usuluddin.vol52no1.6>.

¹¹ Nugroho, Irzak Yuliardy dan Tutik Hamidah, 'Konsep Maslahah Perspektif Izzudin Ibn Abd. Salam (Telaah Dalam Kitab Qawā'id Al-Aḥkām Fi Masāliḥ Al-Anām)', *Ulūmuna: Jurnal Studi Keislaman* 7, no. 2 (2021): 261–77, doi:[DOI: https://doi.org/10.36420/ju.v7i2.4805](https://doi.org/10.36420/ju.v7i2.4805).

interpretive reading of both primary and secondary texts.¹² The primary data consist of the printed manuscript of *Shajarat al-Ma'ārif*, while the secondary data include classical Qur'anic commentaries, books, and scholarly articles related to legal extraction and the interpretation of narrative verses.¹³

The data are analyzed using thematic content analysis, a method employed to identify, categorize, and examine recurring themes of legal principles derived from the narrative verses cited by Ibn 'Abd al-Salām. The texts are read repeatedly to discern patterns of legal interpretation, which are then classified into categories of legal values and maxims, such as evidentiary principles, *maṣlaḥah*, *taklīf*, and *'ibtilā'*. Each finding is traced to its corresponding Qur'anic source, narrative form, and mode of legal extraction. Data validity is ensured through source triangulation by comparing interpretations in *Shajarat al-Ma'ārif* with those of other exegetes and relevant *uṣūl al-fiqh* literature.

The Model of Legal Extraction Based on Qur'anic Narratives: The Perspective of 'Izz al-Dīn Ibn 'Abd al-Salām

From an epistemological standpoint, the model of legal extraction from Qur'anic narrative verses employed by 'Izz al-Dīn ibn 'Abd al-Salām can be traced to his work *Shajarat al-Ma'ārif*. Although this work is not a classical Qur'anic commentary in the strict sense, in every discussion of a particular issue the author consistently cites Qur'anic verses and employs them as the primary argumentative foundation for elucidating the problem at hand. Notably, *Shajarat al-Ma'ārif* comprises twenty chapters and 848 sections (*faṣḥ*), reflecting the extensive scope of its thematic discussions. On this basis, this study regards the work as containing interpretive expositions (*ta'wīl*) of Qur'anic verses, systematically connected to discussions encompassing theology, jurisprudence (positive law), ethics and Sufism, commands and prohibitions in both their outward and inward dimensions, *iḥsān*, practical benefits, as well as considerations of *maṣlaḥah* and *mafsadah*.

The structure of these discussions indicates that *Shajarat al-Ma'ārif* is organized according to a thematic (*mawḍū'ī*) exegetical method. Given the breadth of its subject matter, the work exhibits diverse interpretive models and orientations, corresponding to the various chapters and sections it addresses. In the author's view, particularly with regard to the interpretation of Qur'anic narrative verses, Ibn 'Abd al-Salām adopts an interpretive approach characterized by a juridical (legal) and ethical–spiritual (Sufi) orientation. This is evident in *Shajarat al-Ma'ārif*, where he constructs an axiological logic derived from events within Qur'anic narratives: every human action (*fi'l*) is evaluated through the divine response (*jawāb*), which in turn produces a normative

¹² Lexy. J. Moleong, *Metodologi Penelitian Kualitatif* (PT Remaja Rosdakarya, 2022), 10.

¹³ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik*, ed. revisi (Jakarta: Rineka Cipta, 2014), 236.

consequence (*naījah*) that can be generalized into legal values or maxims. In simple terms, this interpretive pattern may be described as the *fi'l-jawāb-naījah* model.

In *Shajarat al-Ma'ārif*, 'Izz al-Dīn ibn 'Abd al-Salām does not explicitly formulate this model in a formal or systematic manner; rather, he implicitly signals it throughout numerous discussions and applies it consistently when citing Qur'anic narrative verses. His conception of *fi'l* (human action) can be identified in the fourth chapter, *fi mā yata'allaq bi al-qulūb wa al-jawāriḥ min al-aḥkām* (Rulings related to the heart and the bodily limbs). In this chapter, he explains that human actions consist of two categories—actions of the heart and actions of the bodily limbs—and that these actions fall into four types. First are commanded acts, such as *ma'rifah* and *iḥsān*. Second are prohibited acts, such as disbelief and disobedience. Third are excused acts, such as those committed out of error or forgetfulness. Fourth are permissible acts, such as eating, drinking, dressing, and marriage.

He further elaborates that both actions of the heart and actions of the bodily limbs can be classified into two forms: first, actions that arise from human natural disposition; and second, actions that cannot be realized except through the attainment of their causes (*wasā'ih*).¹⁴ Qualities such as gentleness, compassion, love, and similar virtues cannot be achieved except by establishing their mediating causes, such as emulating the divine attributes and Names (*Asmā' Allāh*), studying the legal injunctions of the Qur'an, contemplating the nobility inherent in virtuous deeds, and engaging in reflection (*tafakkur*). Likewise, prohibited acts cannot be avoided except by abandoning their causes, such as delighting in sin, excessive attachment to worldly life, indulgence in base desires, ignorance, heedlessness, and ingratitude toward divine blessings.¹⁵

From Ibn 'Abd al-Salām's explanation, this study understands that *fi'l* (human action) inherently carries legal and moral dimensions, depending on its mediating causes (*wasā'ih*). When virtuous means are employed, they generate virtuous actions; conversely, corrupt means give rise to blameworthy actions. For example, emulating the divine attributes and Names results in noble conduct and ethically meaningful speech. Acquaintance with the legal injunctions of the Qur'an leads individuals to avoid injustice and sinful behavior. By contrast, excessive love of worldly life or unrestrained indulgence in desire results in actions that deviate from the norms of the Shari'ah, incur sin, and produce moral and social corruption. Accordingly, every human action embodies evaluative qualities—good or evil, valid or invalid, commanded or prohibited. The assessment of these actions ultimately comes from God. Within the *fi'l-jawāb-naījah* framework, this divine evaluation is understood as *jawāb* (God's response).

God's *jawāb* (response) to human *fi'l* (action) signifies an interactive relationship between the two, which Ibn 'Abd al-Salām employs as a foundational premise for legal

¹⁴ Izzuddin ibn Abdussalam, *Syajarat al-Ma'arif*, 137.

¹⁵ Izzuddin ibn Abdussalam, *Syajarat al-Ma'arif*, 153.

extraction. He maintains that this divine response is not a meaningless expression, but rather contains instruction, admonition, affirmation, and considerations of *maṣlahah* (human welfare). In the section *faṣl fī bayān al-qurubāt*, he states: “God does not command anything except that it contains benefit (*maṣlahah*) in this world and the Hereafter, or in one of them; nor does He prohibit anything except that it contains harm (*mafsadah*) in this world and the Hereafter, or in one of them.”¹⁶ Within the *fi'l-jawāb-natījah* model, this constitutes the *natījah*, namely the process of deriving legal principles from Qur’anic narrative verses that respond to particular actions or events.

Based on the foregoing discussion, in the process of deriving *natījah*, Ibn ‘Abd al-Salām emphasizes the importance for a legal interpreter to take *maṣlahah* (public welfare) as a fundamental consideration. In addition, careful attention must be given to the presence of *qaiṅnah* (material or circumstantial evidence) that refers to the action or event under examination. These two elements serve as the primary basis for determining whether a particular human action can be justified, as well as for identifying the party that is right and the party that is wrong.

This position is articulated in the section *faṣl fī al-ḡunūn al-wājjibah*, where, after citing Q. al-Nisā’ (4): 6, al-Ṭalāq (65): 2, al-Anbiyā’ (21): 79, al-Naḥl (16): 16, and a prophetic ḥadīth concerning the *ijtihād* of a judge, Ibn ‘Abd al-Salām states:

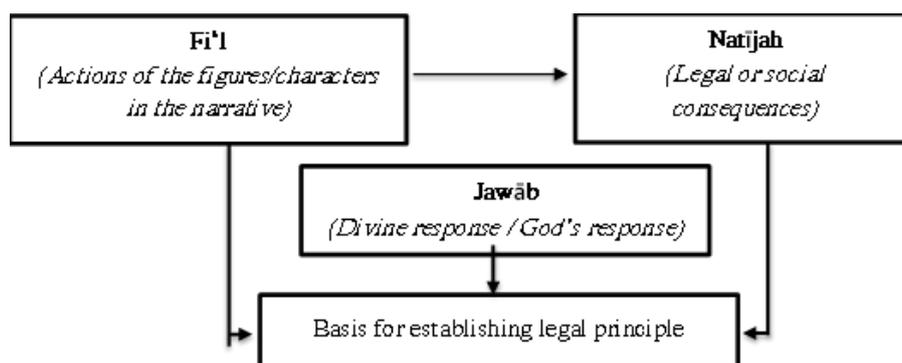
“The Sharī’ah encourages adherence to predominant probability (*ḡann ḡhālib*) derived from indications that point to it, because following such probability entails presumed benefit (*maṣlahah maḡnūnah*). Indeed, predominant probability is correct when its indicators are present, and its falsehood is very rare. The probability that deserves to be followed is that which is derived from Sharī’ah-based evidence, such as probability grounded in outward phenomena, analogy (*qiyās*), statements, and testimony.”¹⁷

Within the *fi'l-jawāb-natījah* framework, this explanation clarifies that *natījah* is not merely a theoretical conclusion, but the result of a normative process grounded in *maṣlahah* considerations and supported by reliable *qarā’in*. Through this process, Qur’anic narratives are transformed into sources of legal reasoning, whereby divine responses to human actions provide normative guidance that can be generalized into legal principles.

Accordingly, the operational mechanism of the *fi'l-jawāb-natījah* model of Qur’anic narrative-based legal extraction proposed by Ibn ‘Abd al-Salām can be formulated schematically as follows:

¹⁶ Izzuddin ibn Abdussalam, *Syajarat al-Ma’arif*, 41.

¹⁷ Izzuddin ibn Abdussalam, *Syajarat al-Ma’arif*, 220-221.



Source: *Shajarat al-Ma'ārif* by 'Izz al-Dīn ibn 'Abd al-Salām

Referring to the above scheme, the *fi'l-jawāb-natījah* model operates technically through three principal elements. First, *fi'l* refers to human actions or conduct recorded in Qur'anic narrative verses—whether involving prophets, earlier communities, or historical figures mentioned in the Qur'an—that possess moral or legal dimensions. These actions function as the starting point of analysis, as they represent legal reality in the form of practice. *Fi'l* must be understood within its social, cultural, and situational context, allowing for an assessment of intention, modality, justification, or conditions of necessity (*ḍarūrah*) underlying a given action.

Second, *jawāb* denotes God's response to the action performed. This response serves as a normative indicator of whether an action is valid, blameworthy, commendable, or prohibited. *Jawāb* is employed to identify the ethical–normative values affirmed by God with respect to a particular action, thereby providing an entry point for discerning the divine values embedded in each case. As an expression of divine evaluation of human conduct, *jawāb* may take the form of punishment, deliverance, affirmation of intention, or clarification of underlying *maṣlahah*.

Third, *natījah* represents the resulting legal maxim or normative value that can be derived from the interaction between *fi'l* and *jawāb*. Accordingly, *natījah* functions to extract juridical and *maqāṣid*-oriented implications from the narrative of human actions and divine responses. The analysis of *natījah* is conducted by taking into account the primary objectives of the Sharī'ah: the preservation of religion (*ḥifẓ al-dīn*), life (*al-nafs*), intellect (*al-'aql*), lineage (*al-nasl*), and property (*al-māl*).

It is this narrative structure of Qur'anic stories that Ibn 'Abd al-Salām utilizes as a normative foundation for establishing legal principles. In his thought, law is not derived solely from the normative text (*lafẓ*), but from the structure of meaning and its impact on human welfare. Thus, the *fi'l-jawāb-natījah* model constitutes not merely an interpretive framework for Qur'anic verses, but also a legal-analytical tool that treats Qur'anic narratives as case-based legal precedents. This approach opens the possibility of positioning Qur'anic narratives as secondary sources of legal principles—*maqāṣid*-based, contextual, and ethical in nature—that remain adaptable to changing socio-historical circumstances.

This paradigm finds support in the works of contemporary scholars. Kamali, for instance, in his discussion of *maqāṣid al-sharī'ah*, argues that Qur'anic narratives should be read purposively rather than merely descriptively, as they contain legal principles and moral values applicable across time.¹⁸ Similarly, Fazlur Rahman emphasizes the importance of a systemic and historical reading of the Qur'an, whereby every component of the text—including narratives—is understood as a response to the social and moral realities of humanity.¹⁹ This model also resonates with the *maqāṣid*-oriented exegetical approach developed by scholars such as Jasser Auda, who maintains that the narrative structure of the Qur'an bears direct implications for the construction of Islamic law when read through a systems approach and a *maqāṣid*-driven framework.²⁰ Therefore, the *fi'l-jawāb-naījah* model does not merely represent the dynamics of Qur'anic narratives, but also embodies a methodological framework for establishing Islamic legal principles, particularly in responding to contemporary issues.

The *Fi'l-jawāb-naījah* Model in Qur'anic Narrative Verses: The Perspective of 'Izz al-Dīn Ibn 'Abd al-Salām

As previously explained, 'Izz al-Dīn ibn 'Abd al-Salām conceives Qur'anic narratives as comprising three principal structures: *fi'l*, *jawāb*, and *naījah*. This perspective positions Qur'anic narratives as a dynamic juridical framework that remains relevant and contributive to the development of contemporary Islamic law. From the author's analysis, the application of the *fi'l-jawāb-naījah* model for extracting legal values or principles from Qur'anic narratives can be elaborated as follows:

A. QS. Yusuf/12: 23–27

These verses narrate a *fi'l* (action), namely the attempt of the wife of al-'Azīz (the Egyptian official) to seduce Prophet Yusuf (Joseph), followed by her false accusation when the attempt failed (vv. 23–25). This unethical act receives a *jawāb* (Divine response) through divine guidance directing Prophet Yusuf to disclose the truth, along with the testimony of a witness who presented physical evidence in the form of Yusuf's shirt being torn from the back.²¹ Allah the Exalted says:

قَالَ هِيَ رَاوَدْتَنِي ۖ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ فَمِيصُةً فُذِّمْنَا مِن قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ (٢٦) وَإِن كَانَ فَمِيصُةً فُذِّمْنَا مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ (٢٧)

¹⁸ Mohammad Hashim Kamali, *Shari'ah Law: An Introduction* (Oxford: Oneworld Publications, 2008), 121-142.

¹⁹ Fazlur Rahman. *Islam and Modernity: Transformation of an Intellectual Tradition*, (University of Chicago Press, 1982), 32.

²⁰ Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*, (London: IIT, 2008), xxv-30.

²¹ Fakhrudin ar-Razi, *Mafatih Al-Ghaib*, 488.

Translation: “[Yusuf] said, ‘She sought to seduce me.’ And a witness from her family testified: ‘If his shirt is torn from the front, then she has spoken the truth and he is among the liars. But if his shirt is torn from the back, then she has lied and he is among the truthful.’” (QS. Yusuf/12: 26–27)

In *Shajarat al-Ma‘ārif*, particularly in the section *Faṣl fī ifshā’ al-sirr li al-maṣlahah* (Disclosing secrets for the sake of benefit), ‘Izzuddin ibn ‘Abd al-Salām cites this incident as an illustration of *ḥifẓ al-‘ird* (the protection of honor), which constitutes an essential component of the *maqāṣid al-shaī‘ah*. He argues that concealing the faults of others is a virtuous moral quality. However, when such concealment endangers one’s own safety and honor, disclosing another person’s secret becomes permissible.

In the verses above, Prophet Yusuf disclosed the wrongdoing of the wife of al-‘Azīz solely to protect himself from the threat of death or severe punishment. According to ‘Izzuddin ibn ‘Abd al-Salām, this is consistent with Prophet Yusuf’s statement in verse 50: “What was the matter with the women who cut their hands?” This declaration was made to refute the accusation against him, because if the king continued to suspect him, Yusuf would neither be appointed to public office nor be able to realize *maṣlahah* (public benefit) through authority.²²

This demonstrates that ‘Izzuddin ibn ‘Abd al-Salām employs *maṣlahah*-based reasoning in deriving legal principles from QS. Yusuf/12: 26. He explains that when an action entails a benefit that outweighs its harm, performing it may become obligatory or recommended, depending on the degree of benefit involved. Even an act that is originally prohibited may become permissible due to the predominance of benefit.²³ Accordingly, Prophet Yusuf’s disclosure of the wife of al-‘Azīz’s secret—despite its original prohibition—became obligatory, as withholding the truth would have concealed justice and endangered his life and honor. Thus, within the narrative of Prophet Yusuf, ‘Izzuddin ibn ‘Abd al-Salām interprets the *jawāb* (Divine response) in verse 26 as a means of safeguarding Yusuf’s honor and exonerating him from malicious accusations.

Furthermore, the story of Prophet Yusuf (peace be upon him) does not merely convey ethical messages, but also demonstrates important legal principles, namely: (1) the validity of material evidence (*qarīnah*) in defending an oppressed party, and (2) the necessity of caution in accepting accusations, particularly those related to personal safety and honor. In this context, Izzuddin bin Abdussalam derives a *naījah* (normative conclusion) that legal proof in Islamic law does not solely rely on *shahādah* (verbal testimony), but may also take the form of logical and empirical indicators. He understands this as *al-ẓann al-mustafād min al-ẓawāhir*, namely outward indications that are legitimately employed as the basis for exoneration, justification, or punishment. According to him, the Sharia encourages adherence to strong

²² Izzuddin ibn Abdussalam, *Syajarat al-Ma‘ārif*, 291.

²³ Izzuddin ibn Abdussalam, *Syajarat al-Ma‘ārif*, 301, 303.

presumptions derived from existing signs, especially in matters that threaten a Muslim's life, property, and honor. This approach is undertaken in order to preserve the *maqāṣid al-sharī'ah* by abandoning anything that undermines them.²⁴

The model of legal interpretation applied by Izzuddin bin Abdussalam to the narrative of Prophet Yusuf (peace be upon him) is illustrated in the following scheme:

Scheme 1: The Fi'l – Jawāb – Natījah Model in the Story of Prophet Yusuf

Element	Description	Surah Yusuf/12: 23–27	Normative Outcome
Fi'l	Actions of the characters in the narrative	The wife of al-'Azīz attempts to seduce Yusuf (verses 23–25)	An ethically deviant act
Jawāb	Divine response (direct or indirect)	Divine intervention through guidance and the protection of Yusuf (verses 26–27)	Allah vindicates Yusuf through physical evidence—the torn shirt
Natījah	Normative conclusion	Physical evidence is used as the basis for establishing truth	Legal recognition of <i>qañnah</i> (indirect evidence)

This model demonstrates that the narrative structure of Qur'anic stories is not merely informative, but also legally performative. A deviant action (*fi'l*) generates a Divine response (*jawāb*), which is subsequently transformed into a *natījah* in the form of a legal principle.

In the context of the story of Prophet Yusuf (peace be upon him), the consequence is the permissibility of using indirect evidence (*qañnah*) as a means of proof in cases of *zinā*, which in Islamic law traditionally requires four witnesses. Accordingly, the story of Prophet Yusuf (peace be upon him) in the aforementioned verses serves as an example of how the Qur'an presents evidentiary procedures in social events related to honor, slander, and justice. This approach implies that Islamic law supports objective mechanisms in judicial processes and does not uncritically accept unilateral claims without rational analysis of the available evidence.

B. QS. al-Kahf/18: 65–82

The story of Prophet Musa (Moses), peace be upon him, during his journey with Prophet Khidr, peace be upon him, in these verses represents one of the Qur'anic narratives rich in symbolic, moral, and normative meanings. In this account, Prophet Musa is shown several *fi'l* (actions) performed by Prophet Khidr that, at the outward level, appear unethical and even legally impermissible, namely: (1) damaging a boat belonging to poor people (verse 71); (2) killing a young boy (verse 74); and (3) restoring a wall belonging to two orphaned children without demanding payment (verse 77).

²⁴ Izzuddin ibn Abdussalam, *Syajarat al-Ma'arif*, 76, 230.

At first glance, these actions contradict general legal principles, such as damaging another person’s property, killing a soul without an evident crime, and refusing compensation for labor. However, it is later explained that all these actions represent manifestations of Divine wisdom (*ḥikmah*) that contain long-term benefits (*maṣlahah*). Prophet Khidr clarifies that he acted based on knowledge granted by Allah and with the intention of preventing greater harm (verses 77–82).²⁵ This sequence of verses thus constitutes the *jawāb* (Divine response).

Izzuddin ibn Abd al-Salam cites this narrative in *Shajarat al-Ma‘ārif* as an illustration of *‘udhr shar‘ī* (legal excuse) and *ijtihād maqāṣidī*, namely legal reasoning that temporarily suspends literal textual rules in favor of real and long-term public interest. The *natījah* (normative conclusion) drawn from this story indicates that, under certain circumstances, actions that appear to contradict the literal provisions of the *Sharī‘ah* may be justified if they aim to preserve the objectives of Islamic law (*maqāṣid al-sharī‘ah*), such as the protection of property, life, and lineage. Thus, in the case of killing the boy (verse 74), although killing without legal authorization is prohibited, the act is deemed permissible because—based on Divine guidance—the child was foreseen to become a disbeliever who would bring suffering to his righteous parents. A similar permissibility applies to killing the insane or innocent children when they are used as human shields by disbelievers in warfare. Likewise, damaging property (the boat), despite resulting in economic loss, is permitted in order to avert a greater harm, namely the total confiscation of the boat.²⁶

The model of legal interpretation applied by Izzuddin ibn Abd al-Salam to the narrative of Prophet Musa and Prophet Khidr is illustrated in the following scheme:

Scheme 2: The *Fi'l-jawāb-natījah* Model in the Story of Prophet Musa (Moses)

Element	Description	Surah al-Kahf/18: 65–82	Normative Outcome
Fi'l	Actions of the figures in the narrative	Prophet Musa (peace be upon him) follows Prophet Khidr (peace be upon him) to learn from him but questions each of his actions (damaging the boat, killing the boy, rebuilding the wall)	Prophet Musa’s action reflects a tendency to judge matters hastily based on the outward application of the <i>Sharī‘ah</i>
Jawāb	Divine response or explanation of wisdom behind the actions	Prophet Khidr explains the reasons for each action as a command from God: protecting the property of the poor, preventing future	This response indicates the existence of laws or wisdom that belong to the unseen realm (<i>‘ilm ladunni</i>)

²⁵ Hamka, *Tafsir Al-Azhar*, (Singapura: Pustaka Nasional Pte Ltd, 1993), 4219-4228.

²⁶ Izzuddin ibn Abdussalam, *Syajarat al-Ma‘arif*, 201, 291, 302.

		disobedience of the child, and honoring righteous parents	
Natījah	Normative consequences, legal values, and ethical principles	Not all actions can be assessed solely through the outward framework of Sharī'ah law; there exists Divine wisdom containing hidden benefit (<i>ḥikmah</i>)	Legitimation of maqāṣid-based policies even when they appear outwardly contradictory; awareness of the epistemological limits of human legal reasoning

From this perspective, Izzuddin ibn Abd al-Salam appears to employ legal legitimation based on *istikhdām al-taqdīr* (prospective assessment). This principle constitutes a foundational element of *maṣlahah mursalah*, whereby a legal action is deemed valid if it yields substantial benefit and does not contradict definitive (*qaṭ'ī*) textual evidence. Furthermore, he uses this narrative as a basis for acknowledging diversity of legal opinions, since Prophet Musa, peace be upon him, as a messenger who brought a specific Sharī'ah, was unable to comprehend the wisdom behind the actions of Prophet Khidr, who was not bound by the Sharī'ah of Musa. This serves as an argument for tolerance toward differing forms of *ijtihād*, as long as they are grounded in maqāṣid and public interest.²⁷

Through this narrative, the idea emerges that not all legal truth can be captured by formal law (*zāhir al-ḥukm*). At times, there exists wisdom that can only be accessed by those granted *'ilm ladunnī* (special knowledge from God). Accordingly, there are situations in which the suspension or modification of legal rulings may be justified, based on considerations of public interest, urgency, and the absence of greater harm.²⁸ In the context of governance or public policy, actions that appear to “violate” the law may be justified when they are directed toward a greater public benefit, a concept that remains highly relevant within contemporary maqāṣid al-sharī'ah discourse.

C. QS. ash-Shaffat/37: 100–111

The story of Allah's command to Prophet Ibrahim (Abraham), peace be upon him, to sacrifice his son Ismail constitutes one of the most iconic narratives in the Qur'an, encompassing spiritual, moral, and legal dimensions. This episode is narrated in the above verses, beginning with the *fi'l* (action) in the form of Prophet Ibrahim's supplication to be granted a child, followed by Allah's acceptance of that supplication (verses 100–101). Allah the Exalted then says:

²⁷ Muhammad Abu Zahrah, *Ushul al-Fiqh* (Kairo: Dar al-Fikr al-'Arabi, 2016), 297-299.

²⁸ Hamka, *Tafsir Al-Azhar*, 4232.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ
سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ (١٠٢)

Translation: “And when he reached the age of working with him, he said, ‘O my son, indeed I have seen in a dream that I am sacrificing you, so consider what you think.’ He replied, ‘O my father, do as you are commanded. You will find me, if Allah wills, among the patient.’”(al-Şaffāt/37: 102)

Furthermore, the subsequent verses describe how both of them proceeded to carry out the command of sacrifice, until the moment when Ismail, peace be upon him, was ransomed with a great sacrifice, and Allah praised Prophet Ibrahim for his obedience and submission to His command. Allah says:

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ (١٠٧)

Translation: “And We ransomed him with a great sacrifice.” (al-Şaffāt/37: 107)

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ (١١١)

Translation: “Indeed, he was among Our believing servants.”(al-Şaffāt/37: 111)

In *Shajarat al-Ma'ārif*, the legal evaluation of the *fi'l* (action) of Prophet Ibrahim (peace be upon him) and the *jawāb* (divine response) is grounded in Izzuddin bin Abdussalam's conception of *taklīf* (legal obligation). According to him, *taklīf* in Islamic law is related only to actions that are actually performed. At times, *taklīf* does not arise merely from commands to perform or abandon an act, but rather from a form of trial (*ibtilā'*) aimed at testing the integrity of faith and submission to the command of revelation. This type of *taklīf* is conveyed through knowledge obtained via inspiration or disclosure of the unseen, as was granted to Prophet Ibrahim (peace be upon him). However, such a command only becomes binding upon human beings when it is realized in a concrete action. In the context of the story of Prophet Ibrahim, this took the form of the act of sacrificing an animal as an offering.²⁹

Based on this perspective, an analysis of the narrative of Prophet Ibrahim (peace be upon him) yields three *natījah* (normative conclusions).

First, *taklīf* may transcend rational logic, yet it never departs from *maslahat* (benefit). The command to sacrifice one's child—although outwardly in conflict with the principle of preserving life (*ḥifẓ al-nafs*)—remains valid because it originated from divine revelation. This indicates that, in certain circumstances, *maslahat* is not determined by human reason or emotion, but by the authority of revelation. Nevertheless, Allah's subsequent substitution of the sacrifice with a ram demonstrates that Islamic law ultimately does not permit violations of the fundamental principles of the *Shari'ah*, particularly the principle of preserving life. Accordingly, what became the enduring *taklīf* was the sacrifice of an animal in the ritual of *qurbān*, not the command

²⁹ Izzuddin ibn Abdussalam, *Syajarat al-Ma'arif*, 43.

to sacrifice Ismail (peace be upon him), since the latter functioned solely as a *taklīf ibtilā'ī*—a trial of obedience and submission to God.

Second, the narrative affirms the principle of absolute obedience to the Sharī'ah. Ismail's response in accepting the *taklīf* reflects the concept of *ta'abbudī* obedience—unconditional submission. In *fashl fi al-takhalluq bi al-quwwah*, Izzuddin bin Abdussalam explains that embodying the Divine Name *al-Qawiyy* (the All-Powerful) entails strengthening one's religion, fortifying the soul, and remaining firm and resolute in obedience to Allah. This suggests that adherence to the Sharī'ah must be wholehearted and should not be selective or contingent upon worldly benefit or emotional considerations.³⁰ In a modern context, this story thus teaches the importance of total commitment to Sharī'ah principles, including the implementation of rulings that may be socially perceived as burdensome, such as inheritance laws, *ḥudūd*, or *jihād*.

Third, *taklīf* does not exceed human capacity. Izzuddin bin Abdussalam employs this narrative as evidence that Allah does not impose legal obligations beyond what human beings are able to bear. In the case of Prophet Ibrahim (peace be upon him), although the command was exceedingly difficult, Allah ultimately provided a ransom and saved Ismail. This affirms the principle *lā yukallifullāhu nafsan illā wus'ahā* (Allah does not burden a soul beyond its capacity), which serves as a foundational maxim in Islamic jurisprudence concerning *taklīf*.³¹

The model of legal interpretation applied by Izzuddin bin Abdussalam to the narrative of Prophet Ibrahim (peace be upon him) and Ismail (peace be upon him) can be illustrated through the following scheme:

Scheme 3: The *Fi'l-jawāb-nafījah* Model in the Story of Prophet Ibrahim

Element	Description	Surah al-Ṣaffāt/37: 100–111	Normative Outcome
Fi'l	Actions of the characters in the narrative	Prophet Ibrahim dreams of sacrificing Ismail and prepares to carry it out; Ismail consents with full obedience (verse 102)	A symbolic act of total obedience to the command of Allah, despite conflicting with human logic and natural instincts
Jawāb	Divine response (direct or indirect)	Allah replaces Ismail with a sacrificial ram (verse 107) and praises Ibrahim as a servant who has passed the trial (verse 111)	Divine affirmation of absolute obedience and the high level of spirituality demonstrated by Ibrahim and Ismail
Natījah	Normative	Symbolic sacrifice	Legal validation of <i>qurbān</i> as

³⁰ Izzuddin ibn Abdussalam, *Syajarat al-Ma'arif*, 36.

³¹ Wahbah al-Zuhayli, *Ushul al-Fiqh al-Islami*, Jilid 2 (Damaskus: Dar al-Fikr, 2005), 982-983.

	consequence	replaces literal human sacrifice; the emergence of the ritual law of <i>qurbān</i> as a religious symbol of the Muslim community	a symbolic act of worship; affirmation of the <i>ta'abbudī</i> principle in Islamic law (unconditional obedience to divine command)
--	-------------	--	---

For Izzuddin bin Abdussalam, this Qur'anic narrative illustrates the relationship between Sharī'ah and spirituality, between law and devotion. Law revealed by Allah must guide human beings toward self-purification (*tazkiyat al-nafs*) and servitude (*'ubūdiyyah*). In classical exegetical literature, such as that of al-Qurṭubī, this narrative is generally understood as a test of faith and a manifestation of prophetic miracle.³² However, Izzuddin bin Abdussalam employs it as a methodological illustration for legal understanding, emphasizing the objectives of the Sharī'ah and its ethical dimensions, rather than treating it merely as a historical or moral narrative.

Interpreting this narrative through the *fi'l-jawāb-naījah* model yields several legal and maqāṣid-based implications. First, these verses serve as the normative foundation for the ritual of sacrifice (*qurbān*), which is later explicitly regulated in Surah al-Kawthar (108:2). The narrative validates *qurbān* as an expression of spiritual obedience rather than a purely physical ritual. Second, this model demonstrates that in acts of pure worship, the *ta'abbudī* principle (unconditional obedience) takes precedence over *ta'illī* reasoning (legal rationalization). Accordingly, many acts of worship—including sacrifice, prayer, and fasting—cannot always be fully explained through rational justification, yet they demand total compliance, as exemplified by Prophet Ibrahim (peace be upon him). Third, Ismail's obedience underscores the importance of individual moral agency in responding to divine command, even in the absence of an explicit legal text at that moment. This establishes an ethical foundation within Sharī'ah that prioritizes spiritual values over formal legal dimensions.

D. QS al-Qaṣaṣ / 28: 76–82

This narrative illustrates an unethical *fi'l* (action) committed by Qarun. He is portrayed as an exceedingly wealthy individual from among the people of Moses, yet one who became arrogant because of his wealth and refused to share it with the less fortunate. The Qur'an states:

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ (٧٦)

Translation: “Indeed, Qarun was from the people of Moses, but he transgressed against them. And We granted him treasures whose keys would burden a group of

³² Al-Qurṭhubi, *Al-Jami' li Ahkam*, 96-100.

strong men. When his people said to him, “Do not exult; indeed, Allah does not love the exultant.” (QS al-Qaṣaṣ/28: 76)

Qarun claimed that his wealth was acquired solely through his own knowledge, deliberately overlooking the fact that Allah had previously destroyed communities far more capable of accumulating and managing wealth (v. 78).³³ This destruction occurred because those communities failed to treat wealth as a divine trust in accordance with the regulations established by God. Consequently, the Qur'an declares:

فَحَسَبْنَا بِهِ وِبْدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ (٨١)

Translation: “So We caused the earth to swallow him and his house. And there was for him no group to aid him against Allah, nor was he of those who could defend themselves.” (QS al-Qaṣaṣ/28: 81)

In *Shajarat al-Ma'ārif*, Izzuddin ibn Abdussalam examines this narrative in the chapters *Fashl fī al-ghibṭah 'alā al-dunyā* (Envy of Worldly Affairs) and *Fashl fī tamannī al-ghinā al-muṭghī* (Yearning for Wealth that Leads to Negligence).³⁴ He emphasizes that wealth, in its essence, constitutes a test, and that its possessor is obligated to employ it for the public good rather than for ostentation or as a symbol of personal power. Within this framework, Qarun represents a paradigm of economic injustice (*ẓulm mālī*), as he failed to redistribute his wealth to society, instead exhibiting arrogance and pride that ultimately led to ingratitude toward divine blessings.³⁵

Oppressive economic practices or policies that alienate wealth from equitable distribution give rise to social envy and economic disparity, a phenomenon explicitly noted by Izzuddin ibn Abdussalam in these two chapters. Such a social condition elicits a *jawāb* (Divine response) in the form of condemnation of Qarun's *fi'l* and the punishment imposed upon him through the annihilation of his wealth. As a result, society is corrected from harboring misguided perceptions of wealth, and the system of economic justice is restored in accordance with the principles of the Sharī'ah.

Accordingly, the story of Qarun demonstrates a *naījah* that underscores the centrality of distributive justice within the Islamic economic system. This aligns closely with the maqāṣid of *ḥifẓ al-māl* (protection of wealth) and *ḥifẓ al-nafs* (protection of life), which are intrinsically interconnected: when wealth is distributed unjustly, social stability itself is placed at risk.

The model of legal interpretation applied by Izzuddin ibn Abdussalam to the Qur'anic narrative of Qarun is illustrated in the following scheme:

Scheme 4: The *fi'l-jawāb-naījah* Model in the Story of Qarun

³³ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, Vol. 15 (Jakarta: Lentera Hati, 2012), 201.

³⁴ Izzuddin ibn Abdussalam, *Syajarat al-Ma'arif*, 97, 102.

³⁵ Izzuddin ibn Abdussalam, *Syajarat al-Ma'arif*, 94, 106.

Element	Description	Qur'anic Reference (QS. al-Qaṣṣaṣ/28: 76–82)	Normative Outcome
Fi'l	Actions of the character in the narrative	Qarun displays arrogance, refuses to give zakat, and claims that his wealth is solely the result of his own knowledge and effort (QS. 28:77–78).	Violation of the principles of social distribution and moral responsibility in wealth ownership.
Jawāb	Divine response (direct or indirect)	Allah causes Qarun and his wealth to be swallowed by the earth, and society learns from this event (QS. 28:81–82).	Punishment for economic deviation and reaffirmation of the necessity of social justice.
Natījah	Normative consequence	Qur'anic admonition against the misuse of wealth; enforcement of the principle of <i>ḥifẓ al-māl</i> and social redistribution (zakat/infaq); prohibition of <i>ribā</i> and <i>isrāf</i> .	Legal foundation for wealth redistribution, anti-greed ethics, and policies of economic justice in Islamic law.

The scheme above emphasizes that the story of Qarun powerfully depicts the relationship between deviant economic actions, a decisive Divine response, and the formation of socio-religious norms. This narrative serves as a normative foundation for the legal principles governing wealth distribution, the regulation of economic arrogance, and the social function of Sharī'ah-based economic ethics within the framework of *maqāṣid al-sharī'ah*. The story demonstrates that wealth in Islam is a social trust (*amānah*), not an absolute individual right free from ethical and legal constraints.

Qarun failed to fulfill the social function of wealth (*infaq*), despite living within a community in need.³⁶ His rejection of counsel, his arrogance, and his claim that wealth was solely the product of personal effort stand in clear opposition to the values of *tawāḍu'* (humility), gratitude (*shukr*),³⁷ and an inclusive understanding of the *maqṣad* of *ḥifẓ al-māl*. These attitudes collectively constitute textual and ethical evidence for the prohibition of exploitative economic behavior in Islam. The destruction of Qarun

³⁶ Milhatina Umi Haidaroh et al., “Analisis Karakter Qarun Dalam QS Al-Qasas Ayat 76-83 Perspektif Tafsir Maqasidi”, *At-Taisir: Journal of Indonesian Tafsir Studies* 6, no. 1 (2025): 29-42. Retrieved from <https://jurnal.idaqu.ac.id/index.php/at-taisir/article/view/685>. Yusuf Baihaqi, “Dimensi Ekonomi Dalam Kisah Al Qur'an.” *Asas*, 9.1 (2017), pp. 64–74. DOI: <https://doi.org/10.24042/asas.v9i1.1214>.

³⁷ Aya Surayya dan Mulizar, “Hedonisme Pada Kisah Qarun Perspektif Semiotika Roland Barthes”, *Al Fawatih: Jurnal Kajian Al Quran Dan Hadis* 4, no. 2 (2023): 232-252. DOI: <https://doi.org/10.24952/alfawatih.v4i2.9545>. Niken Diani Pangestika Asyari, “Pembentukan Karakter Sosial Melalui Kisah Dalam Al-Qur'an,” *ASANKA: Journal of Social Science and Education* 3, no. 2 (2022): 288–300. DOI: <https://doi.org/10.21154/asanka.v3i2.4278>.

thus serves as an *‘ibrah* (moral lesson) that violations of social values in wealth ownership can culminate in total ruin.³⁸ This narrative further reinforces the legal legitimacy of zakat as a redistributive instrument, the prohibition of usury (*ribā*), and the obligation to ensure equitable wealth circulation within Islamic law.

The exposition of this Qur’an-based legal interpretive model by Izzuddin ibn Abdussalam demonstrates its alignment with a *maqāṣidī* approach to Islamic law, as it evaluates actions and legal norms not through textual literalism alone, but through wisdom (*ḥikmah*), public interest (*maṣlahah*), and tangible outcomes. This model has been validated by several contemporary studies. Abidin, for instance, argues that Izzuddin ibn Abdussalam developed an axiological legal narrative grounded in a cause-and-effect logic that can be operationalized within positive Islamic law.³⁹ Maidawa et al. describe this approach as a form of *analytical narrative reasoning* that anticipates modern theories of legal narratology in Western legal studies.⁴⁰ Mubarrak further asserts that Izzuddin ibn Abdussalam’s methodology represents the only classical approach that consistently integrates *maṣlahah* as the central criterion for legal evaluation.⁴¹

The Contribution of the *Fi'l-jawāb-naījah* Model to Contemporary Legal Exegesis

Narratives in the Qur’an do not merely document past events imbued with moral, ethical, and normative lessons; they also contain normative values and legal prescriptions. This indicates that Qur’anic storytelling is not solely educational or moralistic in nature, but also functions as a foundation for the formulation of specific rulings in Islamic law (*istinbāt al-aḥkām*). Within the legal framework, this function not only offers a new way of understanding narrative verses, but also opens the possibility of expanding the sources of Islamic law beyond the established corpus of legal verses (*āyāt al-aḥkām*).

For ‘Izz al-Dīn ibn ‘Abd al-Salām, Qur’anic narratives possess three essential components that qualify them as legitimate sources for legal derivation. First, source validity: Qur’anic narratives constitute divine reports (*ḥabar ilāhī*), and therefore carry the highest level of authority. Second, the structure of legal action: the stories of the prophets consistently contain elements of action (*fi’l*), response (*jawāb*), and

³⁸ Moh Halir Ridla and Ah. Fawaid. “Kisah Karun Dalam Al-Qur’an: Perspektif Maqāṣid Al-Qur’an Yūsuf Al-Qardawī Dalam Kayfa Nata’amal Ma’a Al-Qur’an Al-‘Azim.” *REVELATIA Jurnal Ilmu Al-Qur’an Dan Tafsir* 3, no. 1 (2022): 83–103. DOI:10.19105/revelatia.v3i1.6320.

³⁹ Ahmad Zainal Abidin, “Narratives as a Source of Law in the Qur’an: A Reappraisal”, *Al-Jami’ah: Journal of Islamic Studies* 51, no. 2 (2013):323–344. <https://doi.org/10.14421/ajis.2013.512.323-344>.

⁴⁰ Maidawa, ‘The Contributions of Al-Shatibi, Izzuddin Ibn Abdul Salam and Ibn Ashur on Maqasid Al-Shariah : An Exploration’.

⁴¹ Zahrul Mubarrak & Misbar Arna, ‘Mashlahah Menurut Izzuddin Abd Al-Salam (Analisis Perbedaan Mashlahah Menurut Izzuddin Bin Abd Al-Salam Dengan Ulama Sebelumnya)’, *Al-Nadhair: Jurnal Studi Islam Interdisipliner* 1, no. 2 (2022): 123–140, doi:<https://doi.org/10.61433/alnadhair.v1i2.19>.

outcome (*naījah*), which can be systematically analyzed through the methodology of *uṣūl al-fiqh*. Third, universal applicability (*ʿumūm al-maʿnā*): many narratives are not confined to their historical context, but instead embody universal principles such as justice, public interest (*maṣlahah*), and honesty.

By way of illustration, in the story of the Prophet Joseph (Yūsuf), the physical act of Zulaikha tearing Joseph's garment (Qur'an 12:25) is employed by Ibn ʿAbd al-Salām as a model of evidentiary reasoning in cases of alleged adultery. He emphasizes that legal consideration (*ʿibrah*) does not always lie in the literal wording (*lafẓ*), but rather in the underlying meaning (*maʿnā*) and the general legal principle derived from it. This approach reflects a method that is not literalistic, but contextual and functional, and is fully consistent with the objectives of Islamic law (*maqāṣid al-sharīʿah*).

As an approach to extracting legal maxims, the model of legal interpretation developed by ʿIzz al-Dīn ibn ʿAbd al-Salām serves to bridge the classical dichotomy between the *naqlī* (textual) and *ʿaqlī* (rational) dimensions of Islamic law. Qur'anic narratives enable the process of Islamic legislation to be grounded in stories that embody profound moral, ethical, and social values. This allows Islamic law to develop not merely as a body of textual injunctions, but as a dynamic system of meaning that continuously brings revelation into dialogue with lived reality.⁴² This approach is supported by the study of Fauzi Saleh, who argues that Qur'anic exegesis functions as a methodological instrument for legal derivation when explicit legal texts are limited, particularly through thematic and contextual readings of Qur'anic narratives.⁴³

When examined more closely, the operational logic of the *fi'l-jawāb-naījah* model correlates with the theory of causal jurisprudence in Islamic law, which emphasizes the cause–effect relationship between human actions and the legal consequences arising from them. This theory seeks to explain how a particular event or action may be regarded as the cause of a specific legal outcome. In applying the *fi'l-jawāb-naījah* model to the story of the Prophet Joseph (Yūsuf), Ibn ʿAbd al-Salām highlights evidentiary reasoning through physical indicators, namely the torn garment. This implicitly underscores the significance of physical evidence within the Islamic criminal justice system. Consequently, the narrative does not merely convey moral lessons such as steadfast faith, but also illustrates how a legal case should be addressed through proper and sound legal procedures.⁴⁴

⁴² Iffatin Nur, Syahrul Adam, M. Ngizzul Muttaqin “Maqāṣid al-Sharīʿat: The Main Reference and Ethical-Spiritual Foundation for the Dynamization Process of Islamic Law,” *Ahkam* 20, no. 2 (2020): 331–360. DOI: 10.15408/ajis.v20i2.18333.

⁴³ Fauzi Saleh, “The Role of Qur'anic Interpretation in Islamic Legal Reasoning,” *Jurnal Ilmiah Al-Mu'ashirah* 2, no. 2 (2024): 270–282. DOI: 10.22373/jim.v21i2.25693.

⁴⁴ Izzuddin Ibn ʿAbdussalam, *Qawa'id al-Ahkam fi Masalih al-Anam* (Beirut: Dar al-Kutub al-Ilmiah, 2013), h. 78. Fatimah, Sri Wahyuni and Kusumawati, ‘Nilai-Nilai Moral Pada Kisah Nabi Yusuf as Dalam Al-Qur'an’, *Jurnal Kajian Agama Hukum Dan Pendidikan Islam (KAHPI)* 5, no. 1 (2023): 76–90. DOI: <https://doi.org/10.32493/kahti.v5i1.p76-90.36584> .

The operative logic of legal legislation outlined above becomes even more apparent when Qur'anic narratives are examined within the framework of *maqāṣid al-sharī'ah* (the objectives of Islamic law). Qur'anic stories do not merely convey normative rules; they also transmit *maqāṣid*-oriented values, such as *ḥifẓ al-nafs* (protection of life) as reflected in the story of Prophet Moses and Prophet Khidr, *ḥifẓ al-'ird* (protection of honor) in the story of Prophet Joseph, and *ḥifẓ al-māl* (protection of property) in the story of Qārūn. In this sense, Qur'anic narratives are not only normative but also *value-laden*, containing an internal structure of values that can be extracted and formulated as legal objectives. This point is emphasized by Ariani and Hadi, who describe Qur'anic stories as a form of *legislative wisdom* conveyed through narrative rather than formal legal texts.⁴⁵ Mustaqim likewise argues that, as a product of interpretation, *maqāṣid*-oriented exegesis (*tafsīr maqāṣidī*) may focus on uncovering the objectives underlying every Qur'anic verse—not only legal verses, but also narrative passages, theological verses, parables (*amthāl*), and socio-political texts.⁴⁶

Furthermore, Qur'anic narratives function as a form of legal consciousness within society. In this context, stories serve as a medium for the socialization of values, guiding not only individuals at a personal level but also shaping the collective orientation of the community toward building a just and God-centered social order.⁴⁷ This distinctive feature is clearly manifested in the *fi'l-jawāb-naījah* model, which integrates law and ethics (*al-ahkām wa al-akhlāq*). For 'Izz al-Dīn ibn 'Abd al-Salām, no legal ruling in Islam may be devoid of value (*qīmah*), and every Qur'anic narrative preserves a balance between norm (*ḥukm*) and wisdom (*ḥikmah*). The story of Qārūn, for instance, is not interpreted merely as a critique of personal arrogance, but as a condemnation of a socio-economic system that fails to ensure just distribution of wealth. In his view, *'adālah* (justice) is not merely a moral ideal but a foundational principle of public law (*siyāsah māliyyah*). Accordingly, the law of *zakāt*, the prohibition of *isrāf* (extravagance), and the governance of the *bayt al-māl* must be grounded in the lessons drawn from the social failures depicted in the narrative of Qārūn.

Accordingly, legal interpretation employing the *fi'l-jawāb-naījah* model encourages the emergence of a new framework within contemporary *uṣūl al-fiqh*, particularly in the domain of narrative-based jurisprudence. Baihaqi demonstrates that Qur'anic narratives reflect *i'jāz tashrīḥī*, namely the miraculous nature of the Qur'an in

45 Dina Ariani & Sutrisno Hadi, "The Wisdom of Legal Sharia (Tasyrī') on the Aspect of Criminal Verse: Hasbi Ash-Shiddieqy Thought Studies," *Shautuna* 5, no. 1 (2024): 55–71. DOI: 10.24252/shautuna.v5i1.37048 <https://doi.org/10.32493/kaipi.v5i1.p76-90.36584>.

46 Abdul Mustaqim, *Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam*, Pidato Pengukuhan Guru Besar dalam Bidang Ulumul Qur'an, UIN Sunan Kalijaga, 2019, h. 1–79. Retrieved from <https://digilib.uin-suka.ac.id/id/eprint/37005/1/Abdul%20MustaqimARGUMENTASI%20KENISCAYAAN%20all.pdf>.

47 Yusuf al-Qaradawi, *Kaifā Nata'amalu ma'a al-Qur'an al-Karim* (Kairo: Maktabah Wahbah, 2012), 92.

the dimension of legislation. This indicates that revelation is not presented merely as spiritual guidance, but also as a socio-political and legal blueprint, containing an integrated structure and regulatory logic for human life.⁴⁸ The strength of this approach lies not only in its narrative richness, but also in its potential to reformulate the paradigm of Islamic law itself. It invites scholars to move beyond a purely legalistic approach toward one that is contextual, humanistic, and firmly rooted in lived reality.⁴⁹ Such a shift constitutes a strategic step in addressing the challenges of codification and legislation of Islamic law in a modern world that is increasingly complex, pluralistic, and rapidly changing.

Conclusion

Izzuddin bin 'Abdussalam—through *Shajarat al-Ma'ārif*—employs the *fi'l-jawāb-naījah* model as a normative foundation for deriving legal principles from Qur'anic narratives. From the story of Prophet Yusuf (Joseph), he extracts the principle of indirect evidence (*qarīnah*) in cases of allegations of adultery, as well as the value of *ḥifẓ al-irḍ* (protection of honor) as a legal basis. From the story of Prophet Musa (Moses), he emphasizes the principle of safeguarding *maṣlaḥah* and preventing greater harm, such that in certain circumstances a legal decision may be justified even if it appears, on the surface, to conflict with the literal wording of the Sharī'ah. From the story of Prophet Ibrahim (Abraham), he affirms that Sharī'ah rulings invariably contain *maṣlaḥah*, even when they transcend ordinary rational logic, and that legal obligation (*taklīf*) never exceeds human capacity. Finally, from the story of Qarun, he highlights the importance of upholding *ḥifẓ al-māl* (protection of wealth), ensuring equitable social distribution, and prohibiting *isrāf* (extravagance) and economic monopoly.

The *fi'l-jawāb-naījah* model advanced by Izzuddin bin 'Abdussalam holds strategic value for the development of contemporary Islamic legal interpretation. It opens new avenues for deriving legal meaning not only from textual wording (*lafẓ*), but also from *maqāṣid*, ethical considerations, and broader social implications. Nevertheless, this study has several limitations. Most notably, *Shajarat al-Ma'ārif* is not a work of Qur'anic exegesis (*tafsīr*) in the strict sense. Consequently, the reading of Qur'anic narratives based on this source is necessarily reconstructive and may not fully represent Izzuddin bin 'Abdussalam's systematic legal views on narrative verses dispersed throughout the Qur'an. Moreover, this study has not yet engaged the sociological or historical dimensions of how these narrative-based legal meanings have been applied within Muslim societies. These limitations restrict a deeper exploration

⁴⁸ Yusuf Baihaqi, "Al-Tasyri' Al-Qur'ani: Baina al-I'jaz wa Dalil Mashdarihi al-Rabbani," *Al-Adalah* XII, no. 2 (2014): 451-460. DOI: 10.24042/adalah.v12i2.198.

⁴⁹ Suud Sarim Karimullah, "From Divine Revelation to Legal Practice: Contextualizing Islamic Law in the Contemporary Era," *Al-Syir'ah Jurnal Ilmu Syari'ah dan Hukum* 59, no. 1 (2025): 36-47. DOI: 10.14421/ajish.v59i1.1336.

of how the ethical–legal values embedded in Qur’anic narratives have been received, contextualized, and implemented in the lived social realities of the Muslim community.

REFERENCES

- Abidin, Ahmad Zainal, “Narratives as a Source of Law in the Qur’an: A Reappraisal”, *Al-Jami’ah: Journal of Islamic Studies* 51, no. 2 (2013): 323–344. <https://doi.org/10.14421/ajis.2013.512.323-344>.
- Asyur, Muhammad ath-Thahir ibn, *Tafsir At-Tahrir Wa at-Tanwir* (Beirut: Dar Shuhnun, 2013).
- Auda, Jasser, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*, (London: IIIT, 2008).
- Abdussalam, Izzuddin ibn, *Syajarat al-Ma’arif wa al-Ahwal wa Shalih al-Aqwal wa al-A’mal* (Beirut: Dar al-Kutub al-’Ilmiah, 2012).
- Abdussalam, Izzuddin ibn, *Qawa’id al-Ahkam fi Mashalih al-Anam* (Beirut: Dar al-Kutub al-’Ilmiah, 2013).
- Al-Qurthubi, Muhammad ibn Ahmad ibn Abi Bakr ibn Faraj al-Anshari, *Al-Jami’ li Ahkam*, Jilid 6 (Beirut: Muassasah al-Thiba’ah wa al-Nashr Wazarah al-Tsaqafah wa a-Irsyad al-Islami, 2013)
- Asyari, Niken Diani Pangestika, “Pembentukan Karakter Sosial Melalui Kisah Dalam Al-Qur’an,” *ASANKA: Journal of Social Science and Education* 3, no. 2 (2022): 288–300. DOI: <https://doi.org/10.21154/asanka.v3i2.4278>.
- al-Qaradawi, Yusuf, *Kaifa Nata’amalu Ma’a al-Qur’an al-Karim* (Kairo: Maktabah Wahbah, 2012).
- ar-Razi, Fakhrudin, *Mafatih al-Ghaib*, (Beirut: Dar Ihya at-Turats al-Arabi, t.th).
- Arikunto, Suharsimi, *Prosedur Penelitian: Suatu Pendekatan Praktik*, ed. revisi (Jakarta: Rineka Cipta, 2014)
- az-Zuhayli, Wahbah, *Ushul al-Fiqh al-Islami*, Jilid 2 (Damaskus: Dar al-Fikr, 2005).
- Ariani, Dina & Sutrisno Hadi, “The Wisdom of Legal Sharia (Tasyri’) on the Aspect of Criminal Verse: Hasbi Ash-Shiddieqy Thought Studies,” *Shautuna* 5, no. 1 (2024): 55–71. DOI: 10.24252/shautuna.v5i1.37048<https://doi.org/10.32493/kahpi.v5i1.p76-90.36584>.
- Baihaqi, Yusuf, “Dimensi Ekonomi Dalam Kisah Al Qur’an.” *Asas* 9, no. 1 (2017): 64–74. DOI: <https://doi.org/10.24042/asas.v9i1.1214>.
- Haidaroh, Milhatina Umi et al., “Analisis Karakter Qarun Dalam QS Al-Qasas Ayat 76-83 Perspektif Tafsir Maqāṣidi”, *At-Taisir: Journal of Indonesian Tafsir Studies* 6, no. 1 (2025): 29-42. Retrieved from <https://jurnal.idaqu.ac.id/index.php/at-taisir/article/view/685>.
- Hamka, *Tafsir Al-Azhar*, (Singapura: Pustaka Nasional Pte Ltd, 1993).

- Katsir, Abu al-Fida 'Ismail ibn, *Tafsir Al-Qur'an Al-'Azhim*, Jilid 7 (Dār al-Kutub al-'Ilmiyyah).
- Karimullah, Suud Sarim, "From Divine Revelation to Legal Practice: Contextualizing Islamic Law in the Contemporary Era," *Al-Syir'ah Jurnal Ilmu Syari'ah dan Hukum* 59, no. 1 (2025): 36-47. DOI: [10.14421/ajish.v59i1.1336](https://doi.org/10.14421/ajish.v59i1.1336)
- Kamali, Mohammad Hashim, *Shari'ah Law: An Introduction* (Oxford: Oneworld Publications, 2008)
- Maidawa, Ibrahim et al., "The Contributions of Al-Shatibi, Izzuddin Ibn Abdul Salam and Ibn Ashur on Maqasid Al-Shariah: An Exploration," *Jurnal Usuluddin* 52, no. 1 (2024): 135–48, doi:<https://doi.org/10.22452/usuluddin.vol52no1.6>.
- Moleong, Lexy. J., *Metodologi Penelitian Kualitatif* (PT Remaja Rosdakarya, 2022)
- Mahfudz, Ali, "Tafsir Ahkam Terhadap Kisah Al-Qur'an Dalam Kitab Syajaratu Al-Ma'arif Karya Izzuddin Abdussalam", *El-Furqania* 10, no. 2 (2024): 1–21, doi:DOI: <https://doi.org/10.54625/elfurqania.v10i02.7534>
- Mustaqim, Abdul, *Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam*, Pidato Pengukuhan Guru Besar dalam Bidang Ulumul Qur'an, UIN Sunan Kalijaga, 2019, h. 1–79. Retrieved from <https://digilib.uin-suka.ac.id/id/eprint/37005/1/Abdul%20MustaqimARGUMENTASI%20KENISCAYAAN%20all.pdf>.
- Mubarrak, Zahrul & Misbar Arna, 'Mashlahah Menurut Izzuddin Abd Al-Salam (Analisis Perbedaan Mashlahah Menurut Izzuddin Bin Abd Al-Salam Dengan Ulama Sebelumnya)', *Al-Nadhair: Jurnal Studi Islam Interdisipliner* 1, no. 2 (2022): 123–140, doi:<https://doi.org/10.61433/alnadhair.v1i2.19>.
- Nugroho, Irzak Yuliardy dan Tutik Hamidah, 'Konsep Masalahah Perspektif Izzudin Ibn Abd. Salam (Telaah Dalam Kitab Qawā'id Al-Ahkam Fi Masalih Al-Anam)', *Ulûmuna: Jurnal Studi Keislaman* 7, no. 2 (2021): 261–77, DOI: <https://doi.org/10.36420/ju.v7i2.4805>.
- Nur, Iffatin, Syahrul Adam, M. Ngizzul Muttaqin "Maqāṣid al-Sharī'at: The Main Reference and Ethical-Spiritual Foundation for the Dynamization Process of Islamic Law," *Ahkam* 20, no. 2 (2020): 331–360. DOI: [10.15408/ajis.v20i2.18333](https://doi.org/10.15408/ajis.v20i2.18333).
- Quthub, Sayid, *Tafsir Fi Zhilal Al-Qur'an* (Jakarta: Robbani Press, 2004).
- Rahman. Fazlur, *Islam and Modernity: Transformation of an Intellectual Tradition*, (University of Chicago Press, 1982).
- Rohman, Fatku, and Muhamad Uyun, 'Mengeksplorasi Peran Kisah-Kisah Al-Qur'an Dalam Pengembangan Moral Anak', *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 9, no. 1 (2024): 60–74, doi:[10.24090/maghza.v9i1.9803](https://doi.org/10.24090/maghza.v9i1.9803)
- Rokim, S, R Maya, and A Zakaria, 'Analisis Nilai Pendidikan Keluarga Dalam Kisah Nabi Yusuf Di Al-Qur'an', *Edukasi Islam Jurnal Pendidikan Islam* 12, no. 1 (2023): 119–40, doi:<https://doi.org/10.30868/ei.v12i001.5320>

- Ridla, Moh Halir and Ah. Fawaid. “Kisah Karun Dalam Al-Qur’an: Perspektif Maqasid Al-Qur’an Yusuf Al-Qardawi Dalam Kayfa Nata’amal Ma’a Al-Qur’an Al-‘Azim.” *REVELATIA Jurnal Ilmu Al-Qur’an Dan Tafsir* 3, no. 1 (2022): 83–103. DOI: [10.19105/revelatia.v3i1.6320](https://doi.org/10.19105/revelatia.v3i1.6320).
- Saleh, Fauzi, “The Role of Qur’anic Interpretation in Islamic Legal Reasoning,” *Jurnal Ilmiah Al-Mu’ashirah* 2, no. 2 (2024): 270–282. DOI: 10.22373/jim.v2i2.25693.
- Shihab, M. Quraish, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur’an*, Vol. 15 (Jakarta: Lentera Hati, 2012)
- Surayya, Aya dan Mulizar, “Hedonisme Pada Kisah Qarun Perspektif Semiotika Roland Barthes”, *Al Fawatih: Jurnal Kajian Al Quran Dan Hadis* 4, no. 2 (2023): 232-252. DOI: <https://doi.org/10.24952/alfawatih.v4i2.9545>.
- Wahyuni, Fatimah Sri and Kusumawati, ‘Nilai-Nilai Moral Pada Kisah Nabi Yusuf As Dalam Al-Qur’an’, *Jurnal Kajian Agama Hukum Dan Pendidikan Islam (KAHPI)* 5, no. 1 (2023): 76–90. DOI: <https://doi.org/10.32493/kahpi.v5i1.p76-90.36584>.
- Yusuf, Baihaqi, “Al-Tasyri’ al-Qur’ani: Baina al-I’jaz wa Dalil Mashdarihi al-Rabbani,” *Al-’Adalah* 12, no. 2 (2014): 451-460. DOI: 10.24042/adalah.v12i2.198.
- Zahrah, Muhammad Abu, *Uṣhūl al-Fiqh* (Kairo: Dār al-Fikr al-‘Arabī, 2016).