

## EPISTEMOLOGY OF ISLAMIC LAW IN THE BOOK AL-LUMA’: THE THOUGHTS OF ABU ISHAQ IBRAHIM AL-SHIRAZI


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ARTICLE INFO	ABSTRACT
<p><b>Article History</b></p> <p>Published: 26 December 2025</p>	<p><i>This study aims to examine the epistemology of Islamic law in the book Al-Luma’ fi Ushul al-Fiqh by Abu Ishaq Ibrahim al-Syirazi, a prominent Shafi’i scholar of the 5th century AH. The study focuses on how al-Syirazi formulates the principles of ushul fiqh, his method of ijtiḥad, and the rational-theological (kalamiyah) mindset that forms the basis of Islamic law. The method used is qualitative with a library research approach. The primary source of this research is the book Al-Luma’ fi Ushul al-Fiqh, while secondary sources include various fiqh books, classical and contemporary literature, and relevant scientific studies. The results show that al-Syirazi’s thought in Al-Luma’ represents the epistemological pattern of Islamic law of the mutakallimin school, which emphasizes a rational and argumentative approach. He places dalil syar’i as the main foundation in law formation but still allows the role of reason through qiyas, urf, and istiḥsan in certain contexts. The comparative method used by al-Syirazi in analyzing scholars’ opinions demonstrates his intellectual breadth and freedom in bridging texts and reality. This study concludes that Al-Luma’ is not only a monumental work in the discipline of ushul fiqh but also underscores the importance of integrating nash, reason, and social reality as the foundation of a dynamic and contextual epistemology of Islamic law.</i></p>
<p><b>Keywords</b></p> <p>Islamic Law, Ushul Fiqh, Abu Ishaq Al-Syirazi, Al-Luma’</p> <p> Copyright © 2025 Author(s)            This work is licensed under a <a href="https://creativecommons.org/licenses/by/4.0/">Creative Commons Attribution 4.0 International License</a></p>	

## INTRODUCTION

*Ushul fiqh* is the methodological foundation in the science of *fiqh*, containing basic principles and rules used as guidelines by *mujtahids* to derive or deduce *shara'* law from detailed sources such as the Qur'an and Hadith.<sup>1,2</sup> These rules are general in nature and function to guide the application of specific practical laws in the life of Muslims.<sup>3</sup> A *mujtahid* is an individual who engages in intensive intellectual work in interpreting these legal sources and establishing laws according to context with strict scientific and ethical standards. Therefore, a *mujtahid* must master the principles of *ushul fiqh* accurately so that the *shara'* rulings derived from their *ijtihad* are acceptable.<sup>4</sup>

Historical thought in *ulum fiqh* shows significant development from the early phase to the phase of perfection in the works of *ushul fiqh*, as noted by Abdul Wahhb Khallaf. In this phase of perfection, prominent scholars emerged who elevated the thinking of *ushul fiqh* to a more mature and systematic level. One of them is Abu Ishaq Ibrahim al-Syirazi al-Fayruzabadi, a major scholar of the Shafi'i school who authored the monumental book *Al-Luma' fi Ushul al-Fiqh*.<sup>5</sup> This book is an important work that delves into the basic concepts of *ushul fiqh* while integrating various views of previous scholars with an original and argumentative approach.

Studying the thought of Abu Ishaq al-Syirazi in *Al-Luma'* is crucial for understanding the evolution of Islamic legal methodology, which is not only text-oriented but also considers social context and customary practice (*urf*). Al-Syirazi emphasizes that understanding the *dalil* is not merely a literal translation but requires comprehensive interpretation involving linguistic, social, and *sharia* dimensions. In this context, *Al-Luma'* not only outlines the fundamentals of *ushul fiqh* but also elaborates on various concepts of *kalam* and legal logic that form the basis for making Islamic legal decisions.

Moreover, Abu Ishaq al-Syirazi's work is a significant milestone because the comparative method he uses in *Al-Luma'* reflects the dynamic thought of *ushul fiqh* scholars who often hold differing opinions yet maintain mutual respect. In his discussions, al-Syirazi presents the views of other scholars along with their respective arguments and then provides his own opinion based on logic and strong *sharia* evidence. This approach demonstrates a high degree of intellectual freedom and scholarly rigor in the classical Islamic intellectual tradition.

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<sup>1</sup> Agus Miswanto, *Ushul Fiqh: Metode Ijtihad Hukum Islam* (Magnum Pustaka Utama, 2019).

<sup>2</sup> Badrud Tamam dkk., "Penerapan Ilmu Ushul Fiqh Dalam Penetapan Istinbath Hukum Produk Halal Di Indonesia," *Jurnal Ekonomi Syariah Pelita Bangsa* 7, no. 01 (2022), <https://doi.org/10.37366/jespb.v7i01.259>.

<sup>3</sup> Duski Ibrahim, *Al-Qawa'Id Al-Fiqhiyah (Kaidah-Kaidah Fiqih)* (CV. Amanah, 2019).

<sup>4</sup> Abdul Latif Khan dkk., "Pengertian Dan Syarat Mujtahid Dalam Ilmu Fikih Dan Perkembangannya Diri Masa Kemasa," *Intellektika: Jurnal Ilmiah Mahasiswa* 2, no. 5 (2024), <https://doi.org/10.59841/intellektika.v2i5.1509>.

<sup>5</sup> NU Online, "Abu Ishaq asy-Syairazi, Ulama yang Dapat Julukan Syekh dari Rasulullah," NU Online, diakses 10 Oktober 2025, <https://islam.nu.or.id/sirah-nabawiyah/abu-ishaq-asy-syairazi-ulama-yang-dapat-julukan-syekh-dari-rasulullah-nTyto>.

Therefore, this study aims to explore the thought of Abu Ishaq al-Syirazi in *Al-Luma' fi Ushul al-Fiqh*, examine its characteristics, and assess its contribution to the comprehensive development of *ushul fiqh* knowledge. Consequently, this article is expected to provide a deeper understanding of the complex and layered methodology of Islamic legal reasoning while emphasizing the relevance of classical thought in the context of contemporary Islamic law.

## RESEARCH METHOD

This study uses a qualitative approach with a *library research* method aimed at thoroughly examining the thought of Abu Ishaq al-Syirazi in the book *Al-Luma' fi Ushul al-Fiqh*. The primary data analyzed are the texts of *Al-Luma'* as the main source, which contain discussions on the principles of *ushul fiqh* and the methodology of establishing Islamic law in the 5th century Hijri.

In addition, the study also collects secondary data in the form of relevant supporting literature, including Shafi'i *fiqh* works, other classical books, as well as contemporary research and scholarly writings that discuss the context and contributions of al-Syirazi to the science of *ushul fiqh*. This approach allows for a comprehensive understanding of the historical background, legal philosophy, and the application of *ushul fiqh* concepts within the Islamic tradition.

Data analysis is conducted using a descriptive-analytical technique, which involves elaborating, interpreting, and critically evaluating the thought of Abu Ishaq al-Syirazi in a systematic manner. The study examines how the concepts and methods presented in *Al-Luma'* influence the development of *ushul fiqh* knowledge and their relevance to contemporary contexts.

## HASIL DAN PEMBAHASAN

### Biography of Abu Ishaq Al-Syirazi

#### 1. Life History of Imam Al-Shirazi

His full name was Ibrahim bin Ali bin Yusuf bin Abdillah Asy-Syairazi Al-Fayruzabadi, with the *nisbah* referring to Fayruzabad, one of the regions in Shiraz. His *kunyah* was "Abu Ishaq." He was born in 393 H. He studied and acquired knowledge of *fiqh* in Persia under the guidance of Abu Al-Farj Ibn Al-Baydhawi, and in Basrah under the guidance of Al-Kharazi. He migrated to Baghdad in 415 H and continued studying *fiqh* under his teacher, Al-Imam Al-Jalil Al-Fadhil Abu Ath-Thayyib Thahir bin Abdillah Ath-Thabari, as well as other *mashaikh*.<sup>6</sup>

At the age of 17 (470 H), he began his scholarly journey, starting with a journey to Shiraz to deepen his *fiqh* knowledge, then continuing to Basrah. From Basrah, he proceeded to Baghdad (415 H) to study *Ushul Fiqh* and *Hadith*. In Baghdad, he resided for a long period, teaching at a mosque

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<sup>6</sup> Abdullah Mustofa Al-Maraghi, *Fath Al-Mubīn fi Tabaqāt al-Ushūliyyīn: Pakar-pakar Fiqh Sepanjang Sejarah*, trans. oleh Hussein Muhammad (LKPSM, 2001), h. 159.

and being appointed as the head of the Nizamiyyah University, which was established by a minister of the Abbasid dynasty in Baghdad with him as the rector.<sup>7</sup> This university was completed in 459 H. At the request of Amir al-Mu'minin Al-Muqtadi Bi Amrillah, he then traveled to Nishapur to meet an official. The story goes that Abu Al-Fatah bin Abi Laits, the official in question, had created an uncooperative situation, so the Amir al-Mu'minin summoned Al-Shirazi to discuss the matter. Eventually, he met Abu Al-Fatah bin Abi Laits and resolved the issue. He also pursued another mission, which was to persuade Sultan Malikshah to agree to marry his daughter to the Amir al-Mu'minin.

In Nishapur, he was welcomed by the entire population men, women, old, young all wishing to receive blessings (*tabaruk*) from him, to the extent that people collected soil from his footsteps to use as medicine. Remarkably, this reception was led directly by Imam al-Haramain, who was the head of the Nizamiyyah University branch in Nishapur; it should be noted that Imam al-Haramain was the teacher of Hujjat al-Islam Al-Ghazali.

During this meeting, the two scholars engaged in a debate on matters of jurisprudential disagreement (*khilafiyah*). The debate was won by Al-Shirazi due to his strong arguments and because he had memorized the issues of *khilafiyah* as thoroughly as one memorizes Al-Fatihah. At the end of the debate, Imam al-Haramain held a press meeting and said, "You, Imam Al-Shirazi, did not surpass me except because of your piety." Hearing this, Imam Al-Shirazi responded, "I have traveled to Khurasan, and in every region I have passed, its Muftis, Qadis, and Khutbahs are all your students." After all affairs were settled, he returned to Baghdad and taught at the Nizamiyyah University until he passed away on Sunday, 21 Jumada al-Akhirah 476 H. His funeral prayer was led at the gate of Firdaus Palace directly by Amir al-Mu'minin Al-Muqtadi Bi Amrillah. After his passing, the Nizamiyyah University was overseen by Ibn Shobaqh, following Al-Shirazi's leadership for 17 years.<sup>8</sup>

Contemporary scholars unanimously agree that Imam Al-Shirazi was an ascetic (*zahid*), distancing himself from worldly matters to focus on the hereafter. He wore only a small turban and rough cotton garments, and his poverty reached the point that he struggled to obtain food and drink. For this reason, he never performed the Hajj pilgrimage. He once said, "I repeatedly review what I have learned a hundred times. And if a problem contains lines of *nazham/shi'r* relevant to the matter, I memorize the entire *qashidah* of the poetry." He was diligent in learning, highly pious, ascetic, and patient in life.

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<sup>7</sup> Amir Tajrid, "Kajian Epistemologis Ilmu Uşul Al-Fiqh Studi Terhadap Pemikiran Abū Ishāq Ibrāhīm al-Shīrāzī al-Fayrūz Abādī," *Al-Ahkam* 22, no. 2 (October 2012), h. 141 <https://doi.org/10.21580/ahkam.2012.22.2.8>.

<sup>8</sup> Khalid Haidar, *Biografi Ibrahim As-Syirazy* (Media, 1998), h. 25.

Imam Al-Hafizh Abu Sa'ad As-Sam'ani said about him "Sheikh Abu Ishaq was the leader of the Shafi'i School of his time and a great teacher at the Nizamiyyah Madrasa in Baghdad. He was the leader of his era, and people flocked to him from all directions.<sup>9</sup> What he experienced was exactly the same as that experienced by Imam Abu Abbas Ibn Sureij." Abu Wafa' ibn Uqail stated, "I witnessed that Sheikh Abu Ishaq would not address a poor person without first setting his intention. He would not comment on any issue without seeking Allah Azza wa Jalla's help beforehand. He always sincerely intended and aimed to support the truth. He would not write on a matter except after performing several units of prayer (*rak'ah*). It is no wonder that his name became so well-known and his works widely circulated across the East and West due to his blessings."

In later Shafi'i Fiqh works, his name is frequently mentioned. Imam Nawawi even used a term referring specifically to him. When the phrase "Asy-Syaikh" appears in Imam Nawawi's Fiqh texts, it denotes Sheikh Abu Ishaq Al-Shirazi.

The teachers of Abu Ishaq Al-Shirazi were:

- 1) Abu Abdillah bin Umar As Syairazi dari Syiraz (fiqih)
- 2) Ali Abi Abdillah Al Baidlawi wafat 424 H (fiqih)
- 3) Abi Ahmad Abdul Wahab bin Muhammad bin Rumin Al Baghdadi wafat 430 H
- 4) Al Qhadli Abil Faraj Al Faamy As Syaairozi (Imam Madzhab Dawud Adz Dzohiri)
- 5) Ali Khatibussyiraz
- 6) Al Qhodli Abi Abdillah Al Jalabi (Fiqih, Munadharah Jadal, Lughat)
- 7) Al Faqih Al Khursiy wafat 415 H (Fiqih)
- 8) Syaikh Abi Hatim Mahmud bin Al Hasan At Thabari "Al Kuzwaini" wafat 440 H (Ushul)
- 9) Abu Bakar Ahmad bin Muhammad bin Ahmad bin Gholib
- 10) Khawarizmi "Al Barqoni" wafat 425 H (Hadits)
- 11) Abi Ali bin Syadzan
- 12) Abul faraj al khorjusiy
- 13) Al Qodli Al Imam Abu Thoyib Thohir bin Abdillah bin Thohir At Thobari wafat 450 H.

Meanwhile, his students included:

- 1) Fakhrol Islam Abu Bakar Muhammad bin Ahmad bin Husain bin Umar Asy Syasyi wafat 507 H
- 2) Abu Ali Al-Hasan bin Ibrohim bin Aly bin Barhun Al-Faroqi wafat 528 H
- 3) Abu Hasan Muhammad bin Hasan bin Aly bin Umar Al-Wasithy wafat 498 H
- 4) Abu Sa'd Isma'il bin Ahmad bin Abu Abdul An Naisabury wafat 532 H

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<sup>9</sup> Sirajuddin Abbas, *Thabaqāt Al-Syāfi'iyyah, Ulama Syafi'i dan Kitab-kitabnya dari Abad ke Abad* (Pustaka Tarbiyah, 2001).

5) Abu Fadlol Muhammad bin Qinan bin Hamid Al-Ambary wafat 503 H.<sup>10</sup>

## 2. Works of Abu Ishaq al-Syirazi

He wrote numerous books that were widely used and became primary references for subsequent generations of Shafi'i school followers. Among them are *Al-Tanbih* and *Al-Muhazzab*. Both of these works are very popular Fiqh books within the Shafi'i school. *Al-Tanbih* is particularly special because many scholars wrote *syarh* (explanations) to clarify, elaborate on, and provide commentary on its content. Meanwhile, *Al-Muhazzab* was written in 455 H and completed in the month of Jumadal Akhir 469 H. Thus, Abu Ishaq al-Shirazi spent 14 years completing *Al-Muhazzab*.<sup>11</sup> His other works include:

- 1) *Al-Luma'* ( Ushul Fiqh ).
- 2) *At-Tabsirah* ( Ushul Fiqh ).
- 3) *Tabaqat Fuqaha'* (Nama-nama ahli Fiqih).
- 4) *Al-Aqidah* ( Ilmu Kalam )
- 5) *Al-Madzhab fil Madzhab*.
- 6) *Al-Ma'unah fil Jidal*.
- 7) *Al-Mulkhish fil Jidal*.
- 8) *An-Nukat fi 'ilmil Jidal*.
- 9) *Tadzkirah al-Mas'ulin* ( Perbedaan pendapat mazhab Syafi'i-Hanafi).<sup>12</sup>

This last book was written after he heard Ibn Al-Sabbagh say: "If there were no differences of opinion between Abu Hanifah and Al-Shafi'i, surely Abu Ishaq would have nothing." This was a mockery of Abu Ishaq's limited knowledge, as he was considered to know only about the differences between Abu Hanifah and Al-Shafi'i.<sup>13</sup>

Abu Ishaq Al-Shirazi passed away at the house of Abu al-Muzaffar bin Rais al-Ruasa on the night of Sunday, Jumada al-Akhir 476 H. His funeral prayer was led by Caliph al-Muqtadi bin Amrillah, after his body had been washed by Abu al-Wafa bin 'Aqil al-Hambali, and he was then buried at the Bab al-Harbi cemetery in Baghdad.

## The Book of *Al-Luma'*

### 1. Main Topics of the Book of *Al-Luma'*

Before explaining the main topics of *uṣul al-fiqh*, he first elaborates on the definition and purpose of fiqh and *uṣul al-fiqh* as well as their subjects. This general explanation serves as an initial

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<sup>10</sup> Ervina Rahmadhani Budiwati, "Studi Komparatif pandangan Abū Ishāq Al-Shīrāzī dan Ibnu Ḥazm tentang Kriteria Raḍā'ah yang Menyebabkan Hubungan Mahram" (Skripsi, Universitas Islam Negeri Sunan Ampel, 2021), h. 17-18.

<sup>11</sup> Haidar, *Biografi Ibrahim As-Syirazy*, h. 129.

<sup>12</sup> Edi Asfiya, "ANALISIS PENDAPAT ASY-SYIRAZI TENTANG PEMAAFAN PADA JARIMAH QAḌĀF" (Skripsi, UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG, 2019).

<sup>13</sup> Al-Maraghi, *Fath Al-Mubīn fi Tabaqāt al-Ushūliyyīn: Pakar-pakar Fiqh Sepanjang Sejarah*, h. 159.

guide for beginners studying *uṣul al-fiqh*, providing an overview of its form, scope, and issues. According to him, *fiqh* is the knowledge used to understand the legal rulings of Sharia through the method of *ijtihad*. Sharia rulings may include *wajib* (obligatory), *mandub* (recommended), *mubah* (permissible), *maḥẓur* (prohibited), *makruh* (discouraged), *ṣaḥiḥ* (valid), and *baṭil* (invalid). Meanwhile, *uṣul al-fiqh* is the study of legal evidences ('*adillah*) that serve as the foundation for *fiqh*, as well as the methodologies that guide a mujtahid to reach those legal evidences in a general (*ijmali*) manner.<sup>14</sup>

The main topics contained in the book are:<sup>15</sup>

- 1) Regarding the Speech (*khiṭab*) of Allah SWT and the sayings of Prophet Muhammad SAW. Both form the basis for other legal evidences. The discussion of *khiṭab* covers several chapters addressing *aqṣam al-kalam*, *haqiqat* and *majaz*, *bayan al-wujuh allati tu'khadh minha 'l-asma' wa 'l-lughat*, *amr* and *nahy*, *general* and *specific*, *mujmal* and *mubayyan*, *maḥmud*, *mu'awwal*, and *nasikh-mansukh*.
- 2) Regarding the actions/behaviors and rulings of Prophet Muhammad SAW. This topic is central in the book because, according to him, the Prophet's actions and rulings occupy a position equal to His speech in the context of explanation (*al-bayan*).
- 3) Regarding *akhbar* (plural of *khbar*), stories attributed to Prophet Muhammad SAW. According to al-Shirazi, adequate knowledge of *khbar* enables one to understand the words and actions of the Prophet properly.
- 4) Discussion on *ijma'*. *Ijma'* can be established as a legal evidence in two ways: through the Qur'an and Hadith of the Prophet, and based on the Qur'an and Hadith, *ijma'* can also occur.
- 5) Regarding *qiyas*. *Qiyas* can be established as legal evidence based on the previously mentioned evidences, and *qiyas* relies upon them.
- 6) Regarding *istihsan*.
- 7) Regarding the original ruling of a matter. This is considered very important because when no specific evidence is found for a case, a mujtahid will resort to the original ruling;
- 8) Regarding the order of using evidence and the process of deriving rulings;
- 9) Regarding *taqlid*, including what permits and prohibits it, and who is allowed or forbidden to perform *taqlid*.
- 10) Regarding *fatwa*, the person giving the *fatwa* (*mufti*), the person requesting it (*mustafti*), and its conditions. *Fatwa* can serve as a method for legal rulings after understanding the main topics mentioned above.
- 11) Regarding *ijtihad* and related matters.

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<sup>14</sup> Al-Maraghi, *Fath Al-Mubīn fī Tabaqāt al-Ushūliyyīn: Pakar-pakar Fiqh Sepanjang Sejarah*, h. 1-2.

<sup>15</sup> Muḥammad Aḥmad Saḥal Maḥfūz, *al-Bayān al-Luma' 'an Alfāz al-Luma'* (Toha Putera, 1999).

## 2. The Fundamental Concepts of al-Shirazi's *Uṣul al-Fiqh* in the book *Al-Luma'*

The discussion of the main themes in *Kitab al-Luma'* is, for the most part, a reflection of al-Shirazi's original thought. This assessment is evident particularly when al-Shirazi discusses specific topics derived from the views of other *uṣul al-fiqh* scholars he explicitly mentions their names or schools of thought. Hence, when he does not cite other scholars, it can be confidently regarded as his own independent reasoning. For example, when al-Shirazi discusses *istihsan*, he cites Abu Hanifah the originator of the concept defines *istihsan* according to Abu Hanifah's definition, and only then mentions definitions given by other scholars.

### a. *Khiṭab* Allah

As a monumental work, *al-Luma'* also explores conceptual and linguistic elements used to understand the meanings or messages of divine speech (*kalam*), such as *aqṣam al-kalam*, *ḥaqiqah* and *majaz*, *bayan al-wujuh allati tu'khadh minha 'l-asma' wa 'l-lughat*, *amr* and *nahy*, general and specific, concise and detailed (*mujmal* and *mubayyan*), *mafhūm*, *mu'awwal*, and *nasikh-mansukh*. To reflect al-Shirazi's thought regarding *khiṭab* (the speech of Allah and His Messenger), one can refer to his concept of the dimensions from which names and linguistic meanings (*al-wujuh allati tu'khadh minha 'l-asma' wa 'l-lughat*) are derived. According to al-Shirazi, names and languages originate from four dimensions: linguistic convention (*al-lughah*), social custom (*'urf*), Sharia (*shar'*), and analogy (*qiyas*).<sup>16</sup>

The Arabic language as a communication tool is divided into two categories: 1) Words that express only a single meaning, such as *al-rajul* (a man), *al-faras* (a horse), *al-tamr* (dates), and *al-burr* (wheat). 2) Words that convey multiple meanings, which are further divided into: (a) Words that convey similar meanings (*ma'ani muttafiqah*), such as *al-lawn* (color), which includes white, black, green, and other colors; or *al-musyrik*, which encompasses Jews and Christians. (b) Words that convey different meanings (*ma'ani mukhtalifah*), such as *al-biḍāh*, which can mean a young woman, a chicken egg, or an ostrich egg; and *al-qur'*, which can mean menstruation or purity. Followers of Abu Hanifah and some of the Mu'tazilah rejected the idea that a single word can hold two distinct meanings. However, al-Shirazi opposed this view, arguing that allowing multiple meanings for one word is acceptable as long as the meanings do not contradict each other.

The concept of *'urf* here refers to meanings commonly understood and practiced by society, not necessarily those originally established by the language.<sup>17</sup> If a word is spoken, the meaning derived from it is that which is widely accepted in society rather than its purely linguistic

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<sup>16</sup> Al-Maraghi, *Fath Al-Mubīn fī Tabaqāt al-Ushūliyyīn: Pakar-pakar Fiqh Sepanjang Sejarah*, h. 5.

<sup>17</sup> Alfa Syahriar dan Soni Syamsul Hadi, "Studi Tentang Tradisi Amongan Dalam Perspektif Al-Urf," *Isti'dal: Jurnal Studi Hukum Islam* 6, no. 1 (2019), <https://doi.org/10.34001/istidal.v6i1.1370>.

sense. For example, the word *dabbah* originally referred to all creatures that move on the ground, but it later came to refer more commonly to a horse (*al-faras*). Likewise, the word *gha'it* originally referred to a quiet place on the earth but later became commonly used for human excrement. Thus, the meaning commonly used in society becomes the *haqiqi* (literal) meaning, and when the word is uttered, it carries the meaning established by *'urf*.

The term *shar'* here refers to meanings that are established by Islamic law rather than by linguistic convention. When such a word is used, it is understood exclusively according to its *shar'i* meaning. For example, the word *ṣalat* originally meant "prayer" (*du'a*) but in *shar'i* terms, it refers to a well-known act of worship involving specific movements and recitations.

Some of the Syafi'iyah who adhered to the *Asy'ariyah* of thought argued that there is no meaning that can be transferred into the understanding of the Sharia. Those meanings entirely remain in their respective linguistic contexts. For instance, *ṣalat* is the name of a supplication (*du'a*), while *ruku'* and *sujud* are additional acts associated with *ṣalat*, but they are not part of it just as *ṭaharah* (purification) is associated with *ṣalat* yet is not a part of it. In this matter, al-Shirazi held the view that there are indeed meanings that can be transferred into the understanding of the Sharia. He reasoned that when such words are uttered according to their Sharia meanings, the linguistic meanings become inapplicable. This sufficiently proves the existence of a transfer of meaning (understanding) into the Sharia context.

If there is a conflict between the linguistic meaning and the Sharia meaning, then the Sharia meaning must take precedence, because the Sharia meaning comes to encompass the linguistic one. Moreover, since the intended purpose is to explain the legal ruling of the Sharia, prioritizing the Sharia meaning along with the legal implications it produces is certainly more appropriate.

*Qiyas* (analogical reasoning) is understood, for example, in the naming of sodomy (*liwat*) as *zina* (fornication), because it is analogized with sexual intercourse with women (*waṭ'un 'alal-nisa'*), or in the naming of *nabidh* (fermented drink) as *khamr* (wine), because it is analogized (*qiyasan*) with grape juice (*'athir al-'inab*). According to al-Shirazi, the Arabs used to designate certain objects in their time with specific names, even though those objects later disappeared because they themselves caused their extinction. In reality, the people had agreed to name similar kinds of objects with those same names. This indicates that they had analogized similar objects with the ones they had already named.<sup>18</sup>

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<sup>18</sup> Al-Maraghi, *Fath Al-Mubīn fī Tabaqāt al-Ushūliyyīn: Pakar-pakar Fiqh Sepanjang Sejarah*, h. 36.

b. The Behavior of the Prophet

Al-Shirazi explained that the actions of Prophet Muhammad (peace be upon him) are divided into two categories: actions that have devotional ('ibadah) value and those that do not. If an action does not have devotional value, such as eating, drinking, dressing, standing, or sitting, then such actions indicate permissibility (ibahah) because they do not establish prohibition (haram). Actions that have devotional value are further divided into three categories: 1) the actions of the Prophet Muhammad (peace be upon him) that function as explanations for his other actions; 2) the actions of the Prophet Muhammad (peace be upon him) that constitute commands (amr) of the Shari'ah; 3) the actions of the Prophet Muhammad (peace be upon him) performed without any preceding cause, and he was the first to perform them.

In this regard, the scholars of *uṣul al-fiqh* (our companions, *aṣḥabuna*) differ into three opinions: a) the actions of the Prophet (peace be upon him) are categorized as obligatory (*wajib*) unless there is evidence indicating otherwise; b) they are categorized as recommended (*sunmah*) unless there is evidence indicating obligation; 3) *tawaqquf*, meaning they are not categorized as obligatory nor recommended unless there is evidence establishing it. This is the opinion of Abu Bakr al-Ṣayrafi, and according to al-Shirazi, it is the most correct opinion.

The actions of the Prophet that are known to be performed as obligatory or recommended are considered *Shari'ah* for the community unless there is evidence that indicates such actions are specific to the Prophet. The Prophet's actions have implications for various types of *bayān* (explanations), such as *bayān al-mujmal* (clarifying the general), *takhṣiṣ al-'umum* (specifying the general), *ta'wil al-zahir* (interpreting the apparent meaning), and *nasakh* (abrogation).

An example of *bayān al-mujmal* is the Prophet's actions related to prayer and pilgrimage (*ḥajj*), in which his actions explain matters in the Qur'an that are general or unspecified. An example of *takhṣiṣ al-'umum* is the Prophet's prohibition of performing prayer after the time of 'Aṣr until sunset. However, another ḥadith narrates that the Prophet performed a prayer that had a specific reason after performing 'Aṣr. This example demonstrates a specification (exception) of the general prohibition (*takhṣiṣ al-'umum al-nahyi*). An example of *ta'wil al-zahir* is the ḥadith that prohibits the cutting of body parts (*qiṣaṣ*) before recovery. In this context, it is understood that the Prophet's prohibition means *karahiyyah* (discouragement) rather than *tahrim* (prohibition). As for *nasakh* (abrogation), an example is the ḥadith of the Prophet stating that the punishment for a man and woman who commit fornication without having been married is one hundred lashes and exile for one year, while the punishment for those who have been married is one hundred lashes and stoning to death. Later, it was narrated that the Prophet stoned Ma'iz but did not lash him. This indicates that the first ḥadith was abrogated by the second.

According to al-Shirazi, when speech and action contradict each other in *al-bayan*, the Shafi'i scholars hold several views: 1) speech takes precedence; 2) action takes precedence; 3) speech and action have equal standing. Al-Shirazi supports the first view because the foundation of *al-bayan* is speech, and speech (*qawl*) by its form (*sihah*) has a broader scope, while action (*fi'l*) cannot be extended except with supporting evidence. Therefore, speech takes precedence over action.

c. Concerning Khabar Mutawatir

Al-Shirazi discussed *akhbar* (plural of *khabar*) as reports attributed to the Prophet. According to him, *khabar* can be true or false, and in linguistic structure, it has its own form. Meanwhile, the Ash'arite school denied this. The truth of *khabar* has its own form (*sihah*), supported by the linguistic scholars' classification of *kalam* into *amr* (command), *nahy* (prohibition), *khabar* (statement), and *istikhar* (interrogative).

Al-Shirazi divided *khabar* into two categories: *mutawatir* and *ahad*. *Khabar mutawatir* is a report whose transmission or content (*matn*) is known with certainty (*daruri*). *Khabar mutawatir* is further divided into two types: 1) *Mutawatir* in terms of its wording such as reports that share identical phrasing regarding past generations (*qurun*) and fallen cities or countries (*bilad*); 2) *Mutawatir* in terms of its meaning such as reports that differ in wording but convey the same meaning. Examples include reports about the generosity of Hatim and the bravery of 'Ali ibn Abi Talib, as well as other similar reports. Al-Shirazi emphasized that both types of *khabar mutawatir* can produce 'ilm (knowledge that yields certainty).

According to Al-Shirazi, there are three conditions for *khabar mutawatir* that generates 'ilm *daruri*: 1) The number of informants (*mukhbirun*) must be so large that it is impossible for them to agree upon a lie; 2) The consistency must remain the same from the beginning to the middle of the transmission; 3) The initial report must originate from direct witnessing or hearing. However, if the *khabar* is derived from reasoning (*nazar*) and *ijtihad*, the knowledge obtained from it does not reach the level of *daruri* certainty.<sup>19</sup>

d. Ijma'

According to al-Shirazi, *ijma'* in its linguistic sense carries two meanings: consensus on something, and firm intention or determination regarding a particular matter. In the syara, it means the agreement of scholars of a certain era concerning the ruling of a specific event. Adapun secara syara' berarti kesepakatan ulama masa tertentu mengenai hukum suatu kejadian.<sup>20</sup> *Ijma'* is one of the *hujaj shar'iyyah* (authoritative legal proofs) and one of the legal evidences that is binding

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<sup>19</sup> Al-Maraghi, h. 38

<sup>20</sup> Andi Taufiq, "Al-Luma' fi Ushul Fiqhi Bab Ijma'," Kitab, *PB DDI*, 2 November 2023, <https://ddi.or.id/al-luma-fi-ushul-fiqhi-bab-ijma/>.

even upon those who were not present when the *ijma'* was reached. *Ijma'* cannot occur except on the basis of evidence, whether that evidence is known or unknown to us. Such evidence may consist of rational proof (*dalil 'aqli*), the Qur'an, the Sunnah, the actions and approvals of the Prophet, *qiyas* (analogical reasoning), or any other method of *ijtihad*.

*Ijma'* serves as a proof for all *shar'i* rulings, such as those concerning acts of worship (*'ibadat*), transactions (*mu'amalat*), homicide, marriage, and other rulings, including those related to lawful and unlawful matters (*halal-haram*), legal opinions (*fatawa*), and specific legal issues. As for rational rulings (*al-ahkam al-'aqliyyat*), they are divided into two categories: 1) Matters in which practice (*'amal*) must precede knowledge (*'ilm*), such as knowledge of the createdness of the universe, the affirmation of the Creator and His attributes, the affirmation of prophethood, and similar issues. In these matters, *ijma'* is not applicable because it is a *shar'i* proof established through revelation (*al-sam'*). Therefore, it is impermissible to establish a ruling that must be known prior to revelation (*qabla al-sam'*), just as it is impermissible to establish the Qur'an by means of the Sunnah, since acting upon the Qur'an is obligatory before the Sunnah; 2) Matters in which it is not obligatory to prioritize practice (*'amal*) over revelation (*al-sam'*), such as the permissibility of seeing Allah and the possibility of His forgiveness for sinners, and other matters that may be known before revelation. In such cases, *ijma'* may serve as a *hujjah* (proof). As for worldly affairs such as the administration of the army, regulation of war zones, management of cities, agriculture, and industry *ijma'* cannot be used as a legal proof. According to al-Shirazi, *ijma'* can be established through speech and action, speech and approval, or action and approval.

e. *Qiyas*

Al-Shirazi does not mention al-Shafi'i at all as the originator of *qiyas*. According to him, *qiyas* is the assimilation of a subsidiary case (*far'*) to an original case (*asl*) in part of its legal rulings due to the existence of a common rationale (*'illah*) between the two. Nevertheless, some define *qiyas* as an indication of the existence of a ruling (*al-amarat 'ala al-hukm*), others define it as the act of the one performing *qiyas* (*fi'l al-qa'is*), and some even equate *qiyas* with *ijtihad*. Al-Shirazi tends toward the first view, as it is more consistent (*idtirad/jami'*) and exclusive (*in'ikas/mani'*), meaning that the presence or absence of *qiyas* depends upon the presence or absence of the *'illah*. Thus, it is the existence of the *'illah* that determines the validity of *qiyas*, in accordance with the legal maxim *al-hukm yaduru ma'a 'illatihi wujudan wa 'adaman* (a ruling revolves with its effective cause, existing when it exists and ceasing when it ceases).

As for the second view, which defines *qiyas* as an indication of the existence of a ruling, it is not consistent (*idtirad/jami'*). All aspects related to efforts in deriving legal rulings could fall under this definition, such as *haml al-mu'tlaq 'ala al-muqayyad* (interpreting the absolute in light of the restricted), *tartib al-'amm 'ala al-khas* (applying the general to the specific), and others.

However, these aspects are not considered *qiyas*. Therefore, defining *qiyas* as *ijtihad* cannot be justified.

f. Istihsan

Regarding *istihsan*, al-Shirazi quotes Imam Abu Hanifah as defining it as giving a legal judgment based on what is deemed good without any evidence (*al-ḥukm bima yastahsinuh min ghayr dalil*). However, some Hanafi scholars define it as the specification of a legal rationale (*illah*) due to the presence of a reason that necessitates such specification (*takhṣiṣ al-illah bi ma'nān yujibu al-takhṣiṣ*), or the specification of a part of a general totality because of evidence that specifies it (*takhṣiṣ ba'd al-jumlah min al-jumlah bi dalil yukhaṣṣiṣuh*). However, if what is meant by *istihsan* is *takhṣiṣ ba'd al-jumlah min al-jumlah bi dalil yukhaṣṣiṣuh* or *qawl* or *al-ḥukm bi aqwa al-dalilayn* (the ruling according to the stronger of the two evidences), then no one opposes it.<sup>21</sup>

g. Istishab

According to al-Shirazi, *istiṣḥab al-ḥal* is divided into two types: *istiṣḥab ḥal al-ʿaql* and *istiṣḥab ḥal al-ijma'*. *Istiṣḥab ḥal al-ʿaql* refers to returning to the principle that, in essence, a person is free from responsibility (*al-ruju' ila bara'at al-dhimmah fi al-aṣl* or *al-aṣl bara'at al-dhimmah*). This is a method quickly employed by a *mujtahid* when there is no *dalil shar'i* (legal evidence). A *mujtahid* will not deviate from this principle unless there is a *dalil shar'i* that necessitates doing so. When one of the *dalil shar'i* is found whether it is a *dalil manṭuq* (explicit meaning of the text), *mafhum* (implied meaning), *naṣṣ*, or *ẓahir* then the *mujtahid* will move away from that principle. Therefore, this condition will continue to be upheld by the *mujtahid* in the absence of any *dalil shar'i*. Once any *dalil shar'i* appears, it becomes prohibited (*ḥaram*) for the *mujtahid* to apply *istiṣḥab al-ḥal*.

In his view, that which negates a ruling is the same as that which establishes it, in terms of the necessity of requiring evidence for both (*al-naḥi li al-ḥukm fahuwa ka al-muthbit fi wujub al-dalil alayh*). Al-Shirazi argues that certainty in negating a ruling is only known through evidence, just as certainty in affirming a ruling is only known through evidence. If the establishment of a ruling is not accepted except through evidence, then its negation follows the same principle. When al-Shirazi discusses the hierarchy and process of employing evidence, he states that when a person is confronted with a legal case, it is obligatory for him to seek answers hierarchically in the following order: 1) the text of the Qur'an and its *ẓahir* (apparent meaning), both its *manṭuq* (textual meaning) and *mafhum* (implied meaning); 2) the actions and approvals of the Prophet Muhammad (peace be upon him); 3) the *ijma'* (consensus) of scholars in a

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<sup>21</sup> Andi Taufiq, h. 51

particular city or region; 4) the foundational issues (*al-uşul*) and then to perform *qiyas* (analogy) by comparing the subsidiary issues (*furu'*) to them.

h. Ijtihad

Al-Shirazi discusses *ijtihad* and the matters related to it. *Ijtihad* in the tradition of the *fuqaha'* is the exertion of all effort (both physical and intellectual) to seek the *ḥukm shar'i* (legal ruling). The *ḥukm shar'i* is divided into two categories: rational (*'aqli*) rulings and revealed (*shar'i*) rulings. The *'aqli* rulings, such as the issue of the createdness of the universe, the affirmation of the Creator, the establishment of prophethood, and other fundamental principles of religion, possess only one truth. That is, if one opinion is correct, then the others are false or invalid. Meanwhile, *shar'i* rulings are divided into two parts: those in which *ijtihad* is permissible and those in which it is not. The rulings in which *ijtihad* is not permissible are further divided into two: 1) Matters that are known from the religion of the Messenger of Allah (peace be upon him) in an axiomatic (*ḍaruri*) manner, such as prayer, zakat, the prohibition of usury (*riba*), sodomy, drinking alcohol, and others. Whoever denies these after knowing them is considered an unbeliever (*kafir*) and a denier of the information from Allah and His Messenger, because such matters are known from the religion of the Prophet in an axiomatic (*ḍaruri*) way; 2) Matters not known from the religion of the Prophet in an axiomatic (*ḍaruri*) manner, such as the rulings established based on the consensus (*ijma'*) of the Companions and jurists of a particular region. Their truth is singular that which has been agreed upon by the Companions or *fuqaha'*. Whoever denies such matters after knowing them is considered *fasiq* (morally corrupt). As for *shar'i* rulings in which *ijtihad* is permissible, these include all issues that are subject to differing opinions among the jurists of various regions.

In response to differing views on the correctness of *ijtihad*, al-Shirazi asserts that the truth lies only with one *mujtahid*, while others are mistaken. However, the sin resulting from the mistaken *ijtihad* is removed from the *mujtahid* who erred. If all *mujtahidun* were correct, then there would be no need for simultaneous study and discussion when choosing among their *fatawa* (legal opinions).<sup>22</sup>

### Analysis

The book *al-Luma' fi Uşul al-Fiqh* by al-Shirazi was written in the 5th century AH, a period marked by the flourishing of classical Islamic scholarship (*kutub al-turath*). Its composition stemmed from the request of several of his companions, who asked him to write a concise treatise on *uşul al-fiqh* according to the Shafi'i school, to be combined with *al-Tabşirah*, a work that discusses the differences among scholars of *uşul al-fiqh*. These differences are presented alongside the evidences (*dalil*) on which

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<sup>22</sup> Andi Taufiq, h. 70-71

they are based. Responding to this request and to the intellectual needs of the community, al-Shirazi composed the work.<sup>23</sup>

The *al-Luma'* is an original work of al-Shirazi, and therefore requires no editorial supplementation. This assertion is important for assessing its degree of independence and scholarly rigor by examining the material and the presence or absence of influences from other *uṣul al-fiqh* scholars. His writing method presents the various scholarly disagreements concerning a particular topic within *uṣul al-fiqh*, followed by the evidences that support each view. He then elaborates his own position, supported by arguments he develops independently.

Al-Shirazi is recognized as a representative of the *mutakallimin* school of *uṣul al-fiqh*. This is evident from the fact that before addressing substantive issues of *uṣul al-fiqh*, he first discusses definitions (*ta'rif*) of key terms such as *'ilm*, *ẓann*, *shakk*, *wahm*, *jahl*, and related concepts. He also explains the meanings of *nazar* and *dalil*, followed by discussions of *fiqh* and *uṣul al-fiqh*. Such an approach, according to him, better enables one to understand *fiqh*, while *nazar* and *dalil* guide one toward comprehension of *'ilm* and *ẓann*.

As is well known, al-Shirazi was a scholar of the Shafi'i school. This is evident from his composition of *al-Luma'*, which serves as an extension of Imam al-Shafi'i's *al-Risalah*. Since *al-Risalah* presents the foundational principles of *uṣul al-fiqh* in a general manner, *al-Luma'* elaborates upon and systematizes them. Moreover, *al-Risalah* does not address the issue of *'urf* (custom), which al-Shirazi discusses in *al-Luma'*. The application of *al-Luma'*'s principles can also be seen in his later work, *al-Muhadhdhab*, which provides a more detailed exposition. For example, regarding *'urf*, Imam al-Shafi'i's *al-Umm* states that it is impermissible for the deceased to be wrapped in a *tebala* (a kind of cloth), whereas *al-Muhadhdhab* allows it, based on the recognition of local custom (*'urf*) in certain regions.

## CONCLUSION

The *uṣul al-fiqh* thought of Abu Ishaq Ibrahim al-Shirazi, as presented in *Kitab al-Luma'*, was composed during a period of intellectual maturity and the golden age of *uṣul al-fiqh* scholarship. Consequently, his methodological framework and foundational ideas greatly influenced subsequent generations and became a source of inspiration for later scholars. The exposition of *uṣul al-fiqh* content in his work is grounded in the methods developed by earlier scholars, which is evident in al-Shirazi's comparative approach presenting various *uṣul al-fiqh* issues alongside differing views of prominent scholars. Al-Shirazi is classified among the *mutakallimin* scholars of *uṣul al-fiqh*, characterized by independent and original thought. His intellectual freedom often brought him into critical engagement

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<sup>23</sup> Abu Ishaq Ibrahim al-Shirazi, *Al-Luma* (Penerbit Karya Thoha Putra, t.t.), h. 2.

with other scholars who held different perspectives. His critiques, however, focused primarily on central theoretical issues rather than on individual or sectarian disputes, demonstrating his impartiality toward any specific *fiqh* school. The structure and presentation of al-Shirazi's *uṣūl al-fiqh* thought in *al-Luma'* reflect a distinctly *kalami* orientation, as his arguments are built upon theological reasoning and the use of logic as a tool for assessing and validating the truths of *uṣūl al-fiqh*. The *Kitab al-Luma'* successfully fulfills the essential foundations of scientific inquiry ontological, epistemological, and axiological.

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