

Qiyās and Its Relevance to Addressing Contemporary Islamic Legal Issues

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ABSTRACT

The rapid development and transformation of society have generated various contemporary legal issues that are not explicitly addressed in the Qur'an and Sunnah. This condition requires a method of ijtihād capable of responding adaptively to emerging legal issues without neglecting the fundamental principles of Islamic law. Qiyās is one of the methods of ijtihād in Uṣūl al-Fiqh that employs analogical reasoning to determine the legal ruling of a new case (far') on the basis of an existing case (aṣl) whose ruling has been established by Islamic law, due to the presence of a common legal cause ('illah) between the two. This study aims to examine the concept of qiyās in Uṣūl al-Fiqh and analyze its relevance in addressing contemporary Islamic legal issues. This research employs a library research method with a normative-qualitative approach. The data are derived from classical and contemporary Uṣūl al-Fiqh literature and analyzed using a descriptive-analytical method. The findings indicate that qiyās remains relevant as a method of ijtihād for addressing contemporary Islamic legal issues, particularly when a particular issue has no direct legal ruling in the textual sources (nuṣūṣ). Nevertheless, its application must comply with the principles and essential elements of qiyās and take into consideration the objectives of Islamic law (maqāṣid al-sharī'ah). Therefore, qiyās can serve as an important instrument for maintaining the flexibility, relevance, and continuity of Islamic law in responding to the dynamics of modern life.

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Introduction

Uṣūl al-Fiqh, as a methodological discipline within Islamic law, plays a central role in the process of deriving legal rulings (*istinbāt al-aḥkām*). Through *Uṣūl al-Fiqh*, jurists (*mujtahidūn*) do not merely understand the normative texts of the Qur'an and Sunnah literally, but also develop rational methods for responding to legal issues that continue to evolve in accordance with changing circumstances and historical contexts. One of the most important

and dominant methods of *ijtihād* in classical *Uṣūl al-Fiqh* is *qiyās*, namely, a method of deriving legal rulings by analogically relating a new case (*far'*) to an original case (*aṣl*) whose legal ruling has already been established, on the basis of a shared legal cause (*'illah*) between the two (Syarifuddin, 2011).

In the classical tradition of *Uṣūl al-Fiqh*, *qiyās* occupies a strategic position after the Qur'an, Sunnah, and *ijmā'*. The majority of scholars, particularly among the *jumhūr fuqahā'*, accept *qiyās* as a valid *ḥujjah shar'iyyah* and regard it as necessary for addressing legal issues that are not explicitly found in the *nuṣūṣ*. Imam al-Shāfi'ī, for example, positioned *qiyās* as a rational instrument that remains firmly rooted in the textual sources. Accordingly, *qiyās* is understood not as unrestricted rational speculation, but as an extension of the legal implications of the *nuṣūṣ* through the identification of a relevant *'illah* (Jamal, 2024). Nevertheless, the application of *qiyās* in classical *Uṣūl al-Fiqh* generally developed within the social, cultural, and intellectual contexts of pre-modern societies. The legal issues encountered at that time were relatively simple when compared with the complexity of contemporary problems. Advances in science and technology, globalization, transformations in economic systems, and changes in social structures have generated various new legal issues that do not always have direct equivalents in classical cases. This condition raises a fundamental question concerning the extent to which classical *qiyās*—with its textual analogical approach—is capable of responding to the legal challenges of the modern era (Aulia, 2023).

A number of contemporary scholars of *Uṣūl al-Fiqh* argue that classical *qiyās* tends to be formalistic, as it is overly attached to the apparent analogical structure between the *aṣl* and the *far'* without sufficiently considering the underlying objectives of Islamic law (*maqāṣid al-sharī'ah*). Consequently, *qiyās* may potentially produce a ruling that is methodologically valid but substantively less relevant, or even inconsistent with the public interest (*maṣlaḥah*) of Muslim communities in contemporary contexts (Al Khoziny, 2024). This criticism is not intended to reject *qiyās* as a method of *ijtihād*, but rather to encourage a renewed examination of its operational framework so that it remains contextual and functional. Within contemporary *Uṣūl al-Fiqh* discourse, the idea of reinterpreting *qiyās* has emerged as a methodological effort to broaden the scope and flexibility of legal analogy. This reinterpretation includes emphasizing the *maqāṣid al-sharī'ah* approach, expanding the understanding of the legal *'illah* from merely a textual cause toward the underlying rationale and objectives of the law, and integrating *qiyās* with the concept of *maṣlaḥah*. Through this approach, *qiyās* is no longer understood narrowly as a mechanical analogy, but rather as a

dynamic method that takes into account social realities and the normative objectives of the Sharī'ah (Assidiqi & Sadiyah, 2023).

The urgency of reinterpreting *qiyās* is also closely related to the need for methodological reform in *Uṣūl al-Fiqh*. *Uṣūl al-Fiqh* cannot be positioned as a static and closed discipline; rather, it should remain open to methodological development as long as such development continues to be grounded in the normative principles of Islam. Prof. H. Said Agil Husin Al Munawar emphasizes that methodological renewal in *Uṣūl al-Fiqh* is necessary to enable Islamic law to respond to the challenges of changing times without losing its epistemological authority (Al Munawar, n.d.). Within this framework, *qiyās* has the potential to serve as a bridge between normative texts and the empirical realities of modern society. Several contemporary studies have also demonstrated that *qiyās* plays a significant role in the development of modern Islamic law, particularly when combined with other methodological approaches within *Uṣūl al-Fiqh*. *Qiyās* no longer operates in isolation, but interacts with the concepts of *ijtihād*, *maṣlaḥah*, and *maqāṣid al-sharī'ah* as an integrated methodological framework. This demonstrates that *qiyās* remains relevant, provided that its conceptual and practical framework is appropriately reinterpreted (Hakimi & Billah, 2023; Yogie & Qadraini, 2025). Based on the foregoing background, this study considers it important to examine the reinterpretation of *qiyās* in contemporary *Uṣūl al-Fiqh* systematically and comprehensively. The focus of the study is not directed toward examining particular *fiqh* cases, but rather toward the methodology of Islamic law, particularly how *qiyās* is understood, critically examined, and developed within modern *Uṣūl al-Fiqh* thought. Through this approach, the study is expected to make a theoretical contribution to strengthening the methodology of *Uṣūl al-Fiqh* and to demonstrate that *qiyās* constitutes a dynamic and adaptive method of *ijtihād* capable of responding to changing circumstances (Mustafid, Yusuf, & Jawhari, 2023). Academically, this study is expected to enrich contemporary *Uṣūl al-Fiqh* discourse, particularly by bridging the classical intellectual tradition and the demands of modernity. The reinterpretation of *qiyās* should not be understood as a form of deconstruction of the intellectual legacy of classical scholars, but rather as an effort toward contextualization so that the principles of Islamic law remain dynamic, relevant, and oriented toward the realization of the public interest of Muslim communities amid continuing social change.

Method

This study employs a qualitative approach using library research. This approach was selected because the study focuses on examining the concept of *qiyās* in *Uṣūl al-Fiqh* and its forms of reinterpretation within the contemporary context through an analysis of written sources. The study is descriptive-analytical in nature and employs normative-philosophical approaches. The normative approach is used to examine *qiyās* as a method of deriving Islamic legal rulings within the framework of *Uṣūl al-Fiqh*, while the philosophical approach is employed to understand the underlying rationale behind the reinterpretation of *qiyās* in the modern era. Data were collected through documentary research involving books and journal articles relevant to the research topic. This technique was employed to obtain data systematically and selectively from scholarly literature. The collected data were subsequently analyzed using a descriptive-analytical technique to elaborate on the classical concept of *qiyās*, critiques of the classical formulation, and forms of reinterpretation of *qiyās* in contemporary *Uṣūl al-Fiqh* (Nafisatur, 2024).

Results and Discussion

1. The Concept of *Qiyās* in Classical *Uṣūl al-Fiqh*

Qiyās is one of the most important methodological instruments in the classical tradition of *Uṣūl al-Fiqh*. The emergence of *qiyās* was grounded in the awareness among Muslim scholars that the normative texts of the Qur'an and Sunnah, although universal in nature, do not provide detailed rulings for every legal issue that may arise throughout human history. Therefore, a method was needed to enable Islamic law to remain dynamic and responsive to new issues without departing from the normative framework of revelation. Within this context, *qiyās* was positioned as a rational method for extending the scope of legal rulings derived from the *nuṣūṣ* through a systematic and controlled process of analogy (Syarifuddin, 2011).

Terminologically, *qiyās* is defined as the process of determining the legal ruling of a new case (*far'*) for which no explicit legal ruling exists, by relating it to an original case (*aṣl*) whose legal ruling has already been established, due to the presence of a common legal cause (*'illah*) between the two. This definition emphasizes that *qiyās* does not operate independently of the *nuṣūṣ*; rather, it is grounded in an existing legal ruling and seeks to identify the underlying rationale behind that ruling. Thus, *qiyās* constitutes an inferential form of *ijtihād*, rather than a creative process in the sense of independently creating a new legal ruling (Hakimi & Billah, 2023). In classical *Uṣūl al-Fiqh*, the structure of *qiyās* is built upon four principal elements (*arkān*): *aṣl*, *far'*, the ruling of the *aṣl* (*ḥukm al-aṣl*), and the legal cause (*'illah*). The *aṣl*

refers to the original case whose legal ruling has been established on the basis of the Qur'an, Sunnah, or *ijmā'*. The *far'* refers to a new case for which no explicit legal ruling is found in the *nuṣūṣ*. *Hukm al-aṣl* is the legal ruling applicable to the original case, whereas the '*illah*' is the legal cause that establishes the connection between the *aṣl* and the *far'*. These four elements constitute an integrated and interrelated methodological framework of *qiyās*, such that the absence of any one of them undermines the validity of the analogy (Syarifuddin).

Among these four elements, the legal '*illah*' occupies the most central and decisive position. Classical *Uṣūl al-Fiqh* scholars devoted considerable attention to identifying and verifying the '*illah*', because an error in determining the '*illah*' would directly lead to an erroneous legal ruling. Accordingly, they established stringent requirements for the '*illah*', including that it must be clear (*zāhir*), measurable and controllable (*munḍabīṭ*), relevant to the objectives of the law (*munāsib*), and generally applicable rather than restricted to a particular case. The establishment of these requirements demonstrates the methodological caution exercised by classical scholars in applying *qiyās* to ensure that it remained within the framework of the Sharī'ah (Hakimi & Billah, 2023).

The position of *qiyās* within the hierarchy of Islamic legal sources is also an important issue in classical *Uṣūl al-Fiqh*. The majority of scholars among the *jumhūr fuqahā'* accept *qiyās* as a valid *ḥujjah shar'iyyah* after the Qur'an, Sunnah, and *ijmā'*. Imam al-Shāfi'ī, in particular, emphasized that *qiyās* is an inseparable component of *ijtihād* grounded in the *nuṣūṣ*. According to him, the use of reason in *qiyās* does not constitute the domination of rationality over revelation; rather, it serves as a means of understanding and applying the legal intent contained in revealed texts to new circumstances (Jamal, 2024). *Qiyās* in classical *Uṣūl al-Fiqh* also performs an important epistemological function. It serves as a bridge between the normative dimension of textual revelation and the empirical realities of social life. Through *qiyās*, Islamic law is not confined to rigid literalism but can address new legal issues through a controlled analogical approach. In the context of classical societies, where social structures were relatively stable and legal issues often followed similar patterns, *qiyās* proved effective as an instrument for the development of Islamic law (Aulia, 2023). Nevertheless, the character of classical *qiyās* tends to be casuistic and textual. Its application often focuses on identifying formal similarities between the *aṣl* and the *far'*, particularly with regard to the apparent characteristics of the legal '*illah*'. This approach was strongly influenced by the social and epistemological context of pre-modern societies, in which legal realities were relatively simple and had not yet involved the multidimensional complexity characteristic of the contemporary

era. Nevertheless, this approach cannot be separated from the efforts of classical scholars to preserve the authority of the *nuṣūṣ* and prevent subjective reasoning from dominating the process of legal determination (Assidiqi & Sadiyah, 2023). Thus, it can be affirmed that *qiyās* in classical *Uṣūl al-Fiqh* constitutes a method of *ijtihād* with strong conceptual, structural, and epistemological foundations. *Qiyās* functions as a principal instrument for maintaining the continuity of Islamic law while demonstrating the flexibility of the Sharī'ah in responding to new legal issues. However, it is precisely the textual and formalistic character of classical *qiyās* that subsequently gave rise to critical discourse and calls for reinterpretation within contemporary *Uṣūl al-Fiqh*, particularly when *qiyās* is confronted with the complexity of modern society.

2. Challenges of Classical *Qiyās* in the Contemporary Era

The development of modern society has brought about significant changes in the social, economic, political, and cultural patterns of human life. These transformations have directly contributed to the emergence of various new legal issues that have never been explicitly addressed in the classical *fiqh* tradition. In this context, *qiyās*, as a method of *ijtihād* that developed within pre-modern societies, faces considerable methodological challenges when applied textually to contemporary realities (Aulia, 2023). One of the primary challenges facing classical *qiyās* lies in the increasing complexity of modern legal issues. Many contemporary problems are multidimensional and involve multiple aspects simultaneously, including economics, technology, health, and global social relations. Such issues often have no direct equivalents in the classical *fiqh* cases that serve as the basis for *qiyās*. Consequently, identifying an *aṣl* that is genuinely analogous to the *far'* has become increasingly difficult and, in some cases, almost impossible to accomplish adequately (Al Khoziny, 2024).

In addition to the complexity of legal issues, another challenge for classical *qiyās* is the limitation of its textual analogical approach. Classical *qiyās* tends to emphasize apparent similarities between the *aṣl* and the *far'*, particularly in determining the legal '*illah*'. This approach was relatively effective in classical societies, where legal issues were comparatively simple and followed relatively uniform patterns. In the modern context, however, apparent similarities are often insufficient to capture the essence of more complex legal issues. This may result in legal analogies that are substantively weak, even though they are formally valid (Hakimi & Billah, 2023).

Criticism of classical *qiyās* has also emerged from its tendency toward methodological formalism. In some applications, *qiyās* is understood mechanically as a process of equating two cases on the basis of a particular common element, without sufficiently considering the underlying objectives of the law. This formalistic approach may obscure the ethical and social dimensions of Islamic law, resulting in legal rulings that are less responsive to the needs of contemporary society. Such circumstances create the impression that *qiyās* is rigid and unable to adapt to changing times (Assidiqi & Sadiyah, 2023). Another challenge to classical *qiyās* concerns the changing epistemological paradigm of modern society. Advances in science and technology have generated new realities that cannot be adequately explained through a single, simple legal cause (*'illah*). Many contemporary issues involve complex networks of causal relationships, making the classical approach of identifying one dominant *'illah* increasingly inadequate. In this context, *qiyās* requires a more flexible and integrative approach to effectively respond to dynamic legal realities (Al Khoziny, 2024).

Furthermore, globalization and cross-cultural interaction have created new challenges for classical *qiyās*. Islamic law is now confronted with pluralistic societies and diverse legal systems. The issues that arise are no longer exclusively local but increasingly global in scope. Under such circumstances, *qiyās* that is excessively tied to a particular social context risks losing its relevance unless accompanied by appropriate methodological adjustments (Mustafid, Yusuf, & Jawhari, 2023). Criticism of classical *qiyās* cannot be separated from the recognition that one of the fundamental objectives of Islamic law is to realize the welfare and public interest (*maṣlaḥah*) of society. When *qiyās* is unable to produce rulings that are consistent with the values of justice and *maṣlaḥah*, an evaluation of its operational framework becomes necessary. A number of contemporary studies emphasize that the problem with *qiyās* does not lie in its legitimacy as a method of *ijtihād*, but rather in the limitations of its application, which has not always sufficiently taken social context and the objectives of Islamic law into consideration (Aulia, 2023).

3. Reinterpretation of *Qiyās* in Contemporary *Uṣūl al-Fiqh*

The reinterpretation of *qiyās* in contemporary *Uṣūl al-Fiqh* represents an intellectual response to the limitations of classical *qiyās* in addressing the complexity of modern legal issues. This reinterpretation is not intended to negate *qiyās* as a legitimate method of *ijtihād*, but rather to develop its conceptual and practical framework so that it remains relevant to social dynamics, advances in scientific knowledge, and transformations in the structure of

human society. In this context, *qiyās* is understood as a dynamic method that is open to methodological enrichment, provided that it remains grounded in the normative principles of the Shari'ah (Aulia, 2023). One of the principal forms of reinterpretation of *qiyās* is the strengthening of the *maqāṣid al-shari'ah* approach in the process of legal analogy. Whereas classical *Uṣūl al-Fiqh* places greater emphasis on the formal similarity of the '*illah*', contemporary *Uṣūl al-Fiqh* directs *qiyās* toward identifying similarities in the legal objectives to be achieved. The '*illah*' is no longer understood merely as an apparent cause inherent in a particular act, but also as the legal rationale associated with the protection of the fundamental values of the Shari'ah. Through this approach, *qiyās* can address modern issues that have no apparent similarity to classical cases but share similar objectives and legal consequences (Yogie & Qadraini, 2025).

The reinterpretation of *qiyās* is also evident in the expansion of the concept of the legal '*illah*'. In contemporary discourse, the '*illah*' is no longer restricted to a single concrete and measurable cause but may encompass broader social, economic, and humanitarian dimensions. This expansion enables *qiyās* to function as a more comprehensive method of legal analysis, particularly when addressing modern issues that are complex and multidimensional. Thus, *qiyās* is no longer confined to a mechanical analogical approach but develops into a contextual and rational instrument (Hakimi & Billah, 2023). Furthermore, the reinterpretation of *qiyās* in contemporary *Uṣūl al-Fiqh* is characterized by the integration of *qiyās* with the concept of *maṣlaḥah*. Within this approach, *qiyās* is positioned as an instrument for realizing the public interest (*maṣlaḥah*) of society, rather than merely maintaining the consistency of legal analogy. This integration strengthens the substantive orientation of Islamic law, ensuring that legal rulings are not only methodologically valid but also socially relevant. Several studies indicate that the synergy between *qiyās* and *maṣlaḥah* can produce Islamic legal rulings that are more adaptive and responsive to the needs of modern society (Al Khoziny, 2024).

The reinterpretation of *qiyās* is also closely related to the broader reform of *Uṣūl al-Fiqh* methodology. Prof. Dr. H. Said Agil Husin Al Munawar emphasizes the importance of developing a methodology of *Uṣūl al-Fiqh* that is not solely text-oriented but also takes social context and human values into consideration. Within this framework, *qiyās* is not understood as an isolated method but as part of an integrated system of *ijtihād* that interacts with other methodologies within *Uṣūl al-Fiqh*. This approach creates room for *qiyās* to continue developing without losing its epistemological legitimacy (Al Munawar). In practice, the reinterpretation of *qiyās* also encourages a shift from a casuistic approach toward a systemic

approach. *Qiyās* is no longer applied merely on a case-by-case basis but can also be employed to formulate general legal principles applicable to various situations. This approach is consistent with the needs of modern society, which requires legal frameworks that are both general and adaptable. *Qiyās* therefore functions not only as an instrument for determining individual legal rulings but also as a means of developing the broader Islamic legal system (Assidiqi & Sadiyah, 2023). Furthermore, the reinterpretation of *qiyās* reflects a renewed awareness of the importance of the ethical dimension in Islamic legal determination. *Qiyās* is not merely understood as a technique of legal analogy but also as a means of realizing the values of justice, balance, and *maṣlaḥah*. With this orientation, *qiyās* can respond to criticisms of Islamic legal formalism and demonstrate that *Uṣūl al-Fiqh* possesses an internal capacity for methodological renewal (Mustafid, Yusuf, & Jawhari, 2023).

Thus, the reinterpretation of *qiyās* in contemporary *Uṣūl al-Fiqh* demonstrates that *qiyās* continues to occupy a strategic position as a method of *ijtihād*. This reinterpretation does not constitute a rejection of the classical tradition but rather represents a continuation of the spirit of *ijtihād* inherited from earlier Muslim scholars. Through the *maqāṣid al-sharī'ah* approach, the expansion of the concept of '*illah*', and integration with *maṣlaḥah*, *qiyās* can evolve into a flexible, contextual, and relevant legal methodology capable of responding to the challenges of the contemporary era.

4. Implications of the Reinterpretation of *Qiyās* for Islamic Law

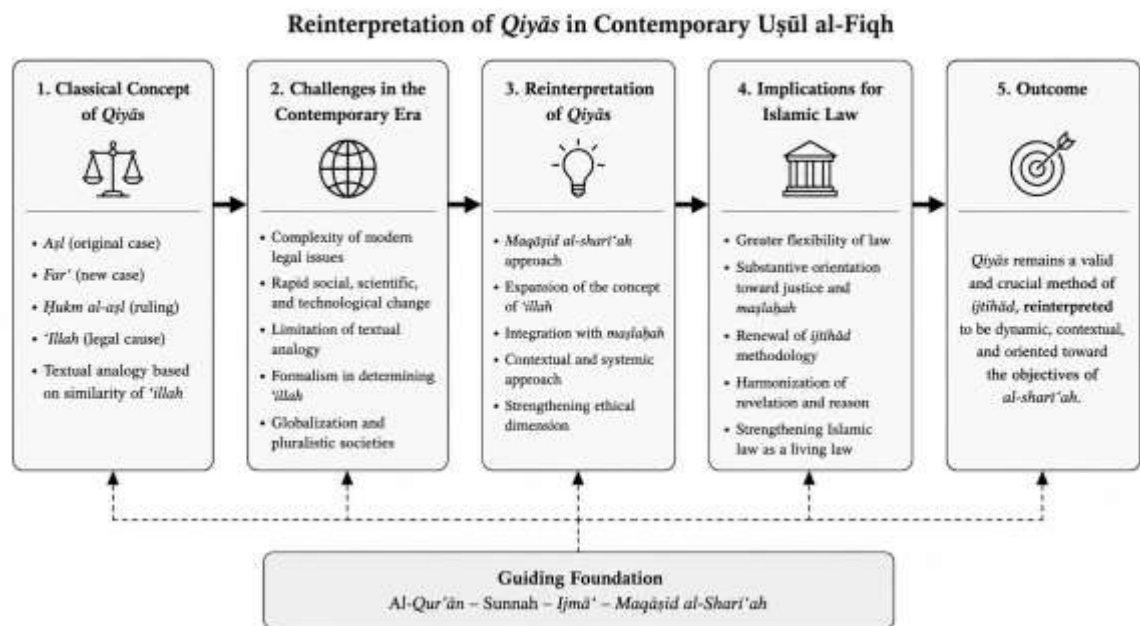
The reinterpretation of *qiyās* in contemporary *Uṣūl al-Fiqh* has significant implications for the direction and development of Islamic law. These implications are not merely technical and methodological but also extend to the epistemological, normative, and social dimensions of Islamic law itself. Through reinterpretation, *qiyās* is no longer understood as a static and rigid method of analogy but as a dynamic, contextual, and *maṣlaḥah*-oriented instrument of *ijtihād* (Aulia, 2023). One of the principal implications of the reinterpretation of *qiyās* is the increased flexibility of Islamic law in responding to contemporary issues. Through the *maqāṣid al-sharī'ah* approach and the expansion of the concept of the legal '*illah*', *qiyās* is able to address various modern phenomena that were previously difficult to analyze through textual analogy. This flexibility demonstrates that Islamic law is not bound to particular social forms but rather to the universal values that constitute the objectives of the Sharī'ah. Accordingly, *qiyās* plays an important role in maintaining the relevance of Islamic law amid changing circumstances (Yogie & Qadraini, 2025).

Another equally important implication is the strengthening of the substantive dimension of Islamic legal determination. The reinterpretation of *qiyās* encourages a shift in orientation from merely establishing formal validity toward realizing justice and *maṣlaḥah* as fundamental objectives of the law. *Qiyās* is no longer understood merely as a technique for equating two cases but also as a means of realizing the ethical and social values embedded in the Shari'ah. This approach reinforces the understanding that Islamic law is not merely a normative system but also a moral instrument aimed at establishing social order and well-being (Al Khoziny, 2024).

From the perspective of *Uṣūl al-Fiqh* methodology, the reinterpretation of *qiyās* contributes to the renewal of the *ijtihād* paradigm. *Qiyās* no longer operates in isolation but is integrated with other methodological approaches, such as *maṣlaḥah* and *maqāṣid al-shari'ah*. This integration enriches the methodological framework of *Uṣūl al-Fiqh* and creates greater opportunities for the development of a more comprehensive body of Islamic law. Thus, *Uṣūl al-Fiqh* is not positioned as a closed and finalized discipline but as a field that continues to evolve in accordance with the needs of changing times (Al Munawar, 2004). The reinterpretation of *qiyās* also has implications for strengthening the role of reason in Islamic legal determination. It emphasizes that the use of reason in *Uṣūl al-Fiqh* does not constitute a threat to the authority of revelation but is instead part of the internal mechanism of the Shari'ah for understanding and actualizing the values of revelation within concrete social contexts. Contextually developed *qiyās* thus demonstrates the potential harmony between revelation and reason within the Islamic legal tradition (Jamal, 2024).

Furthermore, the reinterpretation of *qiyās* has broad social implications. Islamic legal rulings developed through contextual *qiyās* tend to be more responsive to the needs of society and contemporary humanitarian challenges. This strengthens the social legitimacy of Islamic law and enhances public confidence in its capacity to address real-world problems. Accordingly, the reinterpretation of *qiyās* contributes to strengthening the role of Islamic law as a *living law* within modern society (Mustafid, Yusuf, & Jawhari, 2023). Another important implication is the contribution of the reinterpretation of *qiyās* to the broader discourse on Islamic legal reform at the global level. In the context of a pluralistic Muslim world facing the challenges of globalization, contextual *qiyās* enables dialogue between Islamic law and modern legal systems without compromising the normative identity of Islam. In this regard, *qiyās* serves as a bridge between tradition and modernity, between text and context, and between local and universal values (Aulia, 2023).

The following diagram illustrates the process of reinterpreting *qiyās* in contemporary *Uṣūl al-Fiqh*, beginning with the classical concept of *qiyās*, followed by the challenges of applying it in the modern context, its methodological reinterpretation, and its implications for the development of Islamic law. The framework demonstrates that the reinterpretation of *qiyās* aims to develop a more dynamic, contextual, and *maqāṣid al-sharī'ah*-oriented approach to *ijtihād*.



Conclusion

Based on the discussion presented above, it can be concluded that *qiyās* is one of the methods of *ijtihād* that occupies a strategic position in the classical tradition of *Uṣūl al-Fiqh*. *Qiyās* functions as a rational mechanism for extending the scope of Islamic law to new issues for which no explicit ruling is found in the Qur'an and Sunnah. Within the framework of classical *Uṣūl al-Fiqh*, *qiyās* is constructed upon a rigorous methodological structure consisting of specific essential elements and conditions, particularly those concerning the determination of the legal *'illah*. This structure demonstrates the caution exercised by classical scholars in preserving the authority of the *nuṣūṣ* while simultaneously providing room for the role of reason in the determination of Islamic law. Nevertheless, the development of contemporary society, characterized by the increasing complexity of social, economic, and technological issues, presents serious challenges to the textual application of classical *qiyās*. Many modern legal issues have no direct equivalents in classical *fiqh* cases, making an approach based

primarily on apparent analogy (*qiyās al-zāhir*) often inadequate. This limitation does not necessarily indicate a weakness in *qiyās* as a method of *ijtihād*, but rather indicates the need for methodological development and adjustment so that *qiyās* remains relevant to changing realities.

In this context, the reinterpretation of *qiyās* within contemporary *Uṣūl al-Fiqh* becomes particularly important. The reinterpretation of *qiyās* reflects a paradigm shift from a formalistic approach toward one that is more substantive and contextual. By emphasizing *maqāṣid al-sharī'ah*, expanding the understanding of the legal 'illah, and integrating *qiyās* with the concept of *maṣlaḥah*, *qiyās* is no longer understood merely as a technique of legal analogy but as an instrument of *ijtihād* oriented toward the objectives of the Sharī'ah and the public interest. This approach enables *qiyās* to address contemporary legal issues more comprehensively without losing its normative legitimacy. This study affirms that *qiyās* remains relevant as a method of *ijtihād* in Islamic law, provided that its conceptual and practical framework is appropriately reinterpreted. The reinterpretation of *qiyās* does not constitute a rejection of the intellectual legacy of classical scholars but rather represents a continuation of the spirit of *ijtihād* that lies at the heart of the Islamic legal tradition. Through contextual reinterpretation oriented toward the realization of *maṣlaḥah*, *qiyās* can continue to serve as an important instrument for addressing the challenges of Islamic law in the contemporary era.

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