

## THE EPISTEMOLOGY OF THE HUDAN (GUIDELINES) OF THE QUR'AN AS AN OFFER TO FIND THE VALIDITY OF THE MAQĀ Ṣ ID OF THE QUR'AN

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### ABSTRACT

This article examines the epistemology of the Qur'anic *hudan* as a conceptual framework in confirming the validity of contemporary interpretations of the *maqā ṣ id* of the Qur'an. *Hudan* is understood not merely as a normative guide, but as an epistemic system that guides the human reasoning process in understanding the objectives of revelation. This study aims to show that the formulation of the *maqā ṣ id* of the Qur'an must be rooted in a divine orientation so as not to be trapped in rational relativism and pragmatic interests. By using a qualitative approach based on literature studies and conceptual analysis, this article asserts that the epistemology of *hudan* functions as a normative, methodological, and evaluative foundation in the interpretation of *maqā ṣ id*. The results of the study indicate that *hudan* is able to maintain a balance between loyalty to revelation and responsiveness to social reality, so that the *maqā ṣ id* of the Qur'an remains relevant, valid, and has theological legitimacy in responding to the challenges of the contemporary era.

**Keywords:** *Hudan* Al-Qur'an, Epistemology of Tafsir, *Maqā ṣ id* Al-Qur'an, Tafsir *Maqā ṣ id*

### INTRODUCTION

The development of global society in the modern era presents serious challenges for the study of the Qur'an, particularly in addressing increasingly complex social, ethical, and humanitarian issues. The Qur'an, as the holy book of Muslims, cannot be understood simply as a normative text read literally, but is required to provide meaningful guidance for human life across time and space. The dynamics of social change, scientific advancement, and cultural plurality encourage the need for an adaptive interpretive approach without losing fidelity to revelation. It is in this context that the Qur'an asserts itself as *hudan*, a guide for all humanity. The concept of *hudan* demonstrates that revelation carries an epistemological vision that directs how humans understand reality, determine values, and formulate life goals that are theologically and ethically meaningful.<sup>1</sup>

The concept of *hudan* in the Qur'an emphasizes the role of revelation as a source of knowledge that guides human reasoning. *Hudan* contains an epistemological dimension because it directs how to acquire, validate, and orient knowledge within a framework of divine values. The Qur'an as *hudan* presents a paradigm of knowledge that places revelation as the center of orientation, while reason functions as an instrument for understanding and actualizing that guidance. This perspective is important in contemporary exegetical studies, especially when Qur'anic interpretation is faced with contextual demands that have the potential to shift the orientation of revelation if not epistemologically controlled.<sup>2</sup>

One of the rapidly developing approaches in contemporary Qur'anic studies is *the maqāṣid interpretation*, an approach that attempts to capture the substantial aims of

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<sup>1</sup> M. Quraish Shihab, *Insights into the Al-Quran: Thematic Interpretation of Various Problems of the Ummah* (Bandung: Mizan, 2013), 15.

<sup>2</sup> Toshihiko Izutsu, *God and Man in the Qur'an: Semantics of the Qur'anic Weltanschauung* (Kuala Lumpur: Islamic Book Trust, 2002), 112.



revelation behind the textual redactions. Maqāṣid interpretation presents itself as a critique of legalistic and partial readings that tend to focus solely on formal legal aspects. The maqāṣid approach emphasizes moral, welfare, and humanitarian visions, thus earnestly attempting to present the Qur'an as a living and relevant source of values. However, the development of maqāṣid interpretation is not free from epistemological issues, particularly regarding the validity of the formulation of the aims of the Qur'an. Without a clear epistemic foundation, maqāṣid has the potential to be reduced to a subjective rational construction detached from the orientation of revelation.<sup>3</sup>

The problematic validity of the Qur'anic maqāṣid becomes increasingly prominent when this approach is used to address contemporary issues such as human rights, social justice, and public ethics. In some cases, maqāṣid becomes a tool of normative legitimacy for certain ideological or pragmatic interests. This situation raises concerns about the secularization of maqāṣid, namely the separation of the Qur'anic objectives from the divine dimension of revelation. Therefore, an epistemological framework is needed that can maintain a balance between contextual responsiveness and theological fidelity. In this context, the epistemology of *hudan* of the Qur'an becomes an important proposition, because it emphasizes that the objectives of revelation must always be rooted in divine guidance, not merely human will.<sup>4</sup>

*Hudan* epistemology provides a conceptual foundation for the interpretation of maqāṣid by placing revelation as the primary source of orientation in determining the objectives of the Qur'an. *Hudan* does not deny the role of reason and social reality, but directs both to move within the corridor of divine values. Within this framework, maqāṣid is understood as the result of a dialogue between revelation, reason, and human experience. This approach allows the interpretation of maqāṣid to remain dynamic and contextual without losing its theological legitimacy. Therefore, it is not wrong to say that *hudan epistemology* functions as an epistemic control mechanism that assesses whether a formulation of maqāṣid truly reflects the mission of the Qur'an as a guide for the welfare of humanity as a whole.<sup>5</sup>

In addition to the normative aspect, the epistemology of *hudan* also has methodological implications in the development of interpretation of maqāṣid. *Hudan* demands a holistic, integrative, and reflective approach to interpretation, taking into account the interrelationships between verses, the historical context, and the global purpose of revelation. Methods such as *tadabbur*, *tafakkur*, and *istinbāṭ* are understood as epistemic paths to deeply grasp the guidance of the Qur'an. In this case, maqāṣid is not formulated instantly, but through a gradual and scientifically responsible process of understanding. This *hudan*-based methodological approach prevents the reduction of meaning and manipulation of the text, while strengthening the integrity of interpretation of maqāṣid as a scientific approach in contemporary Qur'anic studies.<sup>6</sup>

<sup>3</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: IIIT, 2008), 25.

<sup>4</sup> Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982), 6.

<sup>5</sup> Muḥammad al-Ṭāhir Ibn 'Āshūr, *Maqasid al-Shari'ah al-Islamiyyah* (Tunis: Dar al-Salam, 2001), 183.

<sup>6</sup> Muhammad al-Ghazali, *Nahwa Tafsir Maudhu'i li Suwar al-Qur'an al-Karim* (Cairo: Dar al-Shuruq, 1996), 44.



The epistemology of *hudan* also has implications for how social reality is interpreted in the interpretation of *maqāṣid*. Reality is positioned here as a field for the actualization of revealed guidance, so that social phenomena must be weighed and evaluated based on Qur'anic values. This approach allows the interpretation of *maqāṣid* to be critical of reality, not merely adaptive. *Hudan* functions as an epistemological compass that prevents interpretation from becoming entangled in historical relativism. In the context of a pluralistic and dynamic modern society, this approach is highly relevant to ensuring that the *maqāṣid* of the Qur'an retains its power for social transformation without losing its transcendental orientation as a guide for human life.

The spiritual dimension is also an integral part of the epistemology of *revelation* in the interpretation of the *maqāṣid*. The Qur'an, as a *source of guidance*, directs humans toward social and legal order and toward the formation of moral and spiritual awareness. The *maqāṣid* of the Qur'an should not be reduced to merely materialistic goals. The epistemology of *revelation* emphasizes that the goals of revelation include purifying the soul, strengthening faith, and developing noble morals. This implication enriches the interpretation of the *maqāṣid* with an inner dimension often overlooked in rationalistic approaches. Thus, the *maqāṣid* of the Qur'an is understood as a path to the welfare of the physical and spiritual, of this world and the hereafter.<sup>7</sup>

In the academic realm, *Hudan's* epistemology makes an important contribution to strengthening the legitimacy of *maqāṣid* interpretation as a scientific approach. With a clear epistemological basis, *maqāṣid* interpretation has evaluative criteria for assessing the truth and validity of the formulation of the objectives of the Qur'an. This addresses criticisms that consider *maqāṣid* interpretation to be too subjective or normative. *Hudan* provides a standard of values derived from revelation, so that *maqāṣid* interpretation does not lose its theological foundation. Furthermore, *Hudan's* epistemology opens up space for dialogue with other disciplines, such as the social sciences and humanities, without having to relinquish the identity of interpretation as a scientific discipline rooted in the Qur'an.<sup>8</sup>

Based on the above description, this article aims to examine the epistemology of the *hudan* of the Qur'an and its implications for the development of contemporary *maqāṣid* interpretation. This study attempts to demonstrate that *hudan* can function as an epistemological foundation in discovering and assessing the validity of the *maqāṣid* of the Qur'an. With a qualitative approach and philosophical analysis, this article positions *hudan* as the meeting point between revelation, reason, and social reality. It is hoped that this study can provide a theoretical contribution to the development of a more integrative, valid, and relevant *maqāṣid* interpretation, while maintaining the interpretation's loyalty to the main mission of the Qur'an as a guide to life for all mankind.

## METHODS

*library* research approach. This approach was chosen because the focus of the study is directed at a conceptual and epistemological analysis of the concept of *hudan* in the Qur'an and its implications in confirming the validity of contemporary interpretations of *maqāṣid* in the Qur'an. This research does not aim to test empirical

<sup>7</sup> Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993), 135.

<sup>8</sup> Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (London: Routledge, 2006), 67.



hypotheses, but rather to examine, interpret, and formulate a theoretical framework based on relevant textual sources and scientific literature.

Data collection techniques were carried out through searching and inventorying primary and secondary literature. Primary data sources include the Qur'an as the main text, as well as the works of Islamic scholars and thinkers who discuss *hudan*, epistemology of interpretation, and *maqā ṣid* of the Qur'an, such as the writings of M. Quraish Shihab, Toshihiko Izutsu, Fazlur Rahman, Ibn 'Ā shūr , al - Shā ṭībī , and Jasser Auda . Secondary data sources include books, journal articles, and contemporary academic works that discuss the interpretation of *maqā ṣidi* , the philosophy of the science of interpretation, and the relationship between revelation, reason, and social reality.

Data analysis was conducted using content analysis and conceptual analysis methods . Content analysis was used to identify the concept of *hudan* in the Qur'an and its meaning in the literature of Islamic interpretation and thought. Meanwhile, conceptual analysis was applied to examine the epistemological relationship between *hudan* and *maqā ṣid* of the Qur'an , including the normative, methodological, and evaluative functions of *hudan* in the interpretation of *maqā ṣidi* . The classified data were then analyzed thematically and systematically to find patterns, meaningful relationships, and theoretical implications.

In the context of this research, correlation testing is not understood in a statistical-quantitative sense, but rather as a conceptual and epistemological correlation. The correlation test is conducted by examining the logical and theoretical relationship between the concept of *hudan* Al-Qur'an and the validity of *maqā ṣid* Al-Qur'an , particularly in addressing the problems of interpretive relativism and rational subjectivity. This correlation is tested through the consistency of argumentation, conceptual coherence, and its conformity to the basic principles of the Al-Qur'an and the tradition of exegesis.

To maintain the validity and legitimacy of the data, this study applies source triangulation techniques, namely by comparing the views of classical interpreters and contemporary thinkers. In addition, internal consistency checks are also carried out to ensure that the conclusions drawn are not speculative, but have a strong epistemological foundation. Through this research method, this article is expected to be able to present a comprehensive understanding of the epistemology of the Qur'an and its relevance in strengthening the interpretation of the contemporary *maqā ṣid* of the Qur'an in a scientific, systematic, and responsible manner.

## RESULT AND DISCUSSION

### 1.1. The Concept of *Hudan* in the Qur'an: Meaning and Epistemological Dimension

The concept of *hudan* is one of the central themes in the Qur'an, emphasizing the primary function of revelation as a guide for humanity. Since the beginning of revelation, the Qur'an has positioned itself as a source of existential guidance that directs humans in understanding reality, making moral choices, and organizing social life. According to M. Quraish Shihab, the term *hudan* emphasizes that revelation comes with a practical orientation, namely guiding humans towards truth, justice, and welfare. *Hudan* cannot be separated from the purpose of the revelation of the Qur'an itself, namely to form humans who are faithful, intelligent, and moral. *Hudan* serves as a theological and

epistemological foundation that explains the relationship between revelation, the human subject, and the world they face.<sup>9</sup>

Etymologically, the word *hudan*, according to Ibn Fāris, comes from the root word *hadā yahdī*, which means *to show the way, guide, or direct toward a specific goal*.<sup>10</sup> In classical Arabic, the meaning of *hidāyah* is not only informative, but also performative and transformational. *Hidayah* is a process that leads humans from ignorance to knowledge, from error to truth, and from chaos to order. Therefore, *hudan* contains both epistemic and existential dimensions. *Hudan* demands changes in attitude, life orientation, and concrete actions. This etymological meaning shows that, from the perspective of the Qur'an, true knowledge is knowledge that can move and transform humans.

In the Qur'an, the term *hudan* appears in various contexts and wordings, such as *hudan li al-nās*, *hudan li al-muttaqīn*, and *hudan wa ra ḥ mah*.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

*The month of Ramadan is (the month) in which the Qur'an was revealed as guidance for humans and explanations regarding that guidance as well as the distinction (between what is right and what is false). (QS. al-Baqarah [2]: 185).*

*This book (the Qur'an) has no doubt in it; (he is) a guide for those who are pious. (QS. al-Baqarah [2]: 2).*

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

*We did not send down this Book (the Qur'an) to you (Prophet Muhammad), except that you explain to them what they are disputing about and serve as guidance and mercy for the believers. (QS. an-Na ḥ l [16]: 64).*

The variations in the wording of *hudan* demonstrate that the guidance of the Quran has a diverse spectrum of acceptance. Revelation is objective as a source of guidance, but the effectiveness of *hudan* depends heavily on the epistemic, moral, and spiritual readiness of the recipient. Therefore, the Quran views the process of obtaining guidance as a dialogical relationship between revelation and humans. Guidance works through the active involvement of humans in understanding, reflecting on, and internalizing the message of revelation. This diversity of wording of *hudan* confirms that the epistemology of the Quran acknowledges the complexity of the subject of knowledge.<sup>11</sup>

Ibn Jarīr al - Ṭabarī stated that the verses referring to the Qur'an as *hudan li al-nās* emphasize the universal nature of divine guidance. The Qur'an was revealed as a source of guidance for all humanity across time and space. From an epistemological perspective, the universality of *hudan* indicates that the Qur'an contains fundamental principles of truth that are relevant to human nature. However, this universality does not negate the role of historical and social context in the process of understanding. Instead, it opens up space for human rationality to interact with revelation in accordance with the challenges of its time.<sup>12</sup>

<sup>9</sup> M. Quraish Shihab, *Insights into the Qur'an*, 13.

<sup>10</sup> A ḥ mad Ibn Fāris, *Maqāyīs al-Lughah* (Beirut: Dār al-Fikr, n.d.), VI: 42.

<sup>11</sup> Toshihiko Izutsu, *God and Man in the Qur'an*, 133.

<sup>12</sup> Abū Ja'far Mu ḥ ammad ibn Jarīr al- Ṭ abarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān* (Beirut: Dār al-Fikr, 1988), III: 420.

Meanwhile, according to Ibn 'Ashūr, the term *hudan li al-muttaqīn* implies an ethical and spiritual dimension in Qur'anic epistemology. Revelation's guidance demands moral readiness and inner purity. Piety, in this context, serves as an epistemic prerequisite that enables one to clearly receive and understand guidance. This demonstrates that the validity of knowledge in Islam is not value-neutral. Knowledge is always related to the condition of the subject who knows it. In other words, Qur'anic epistemology rejects the radical separation between *knowing* and *being*. Moral integrity is an integral part of the process of acquiring true knowledge.<sup>13</sup>

The epistemological dimension of *hudan* is also evident in its position as the primary source of knowledge in Islam. The Qur'an offers a framework for thinking about reality, humanity, and the purpose of life. It forms a worldview that serves as the foundation for the development of Islamic science and civilization. Within this framework, *hudan* functions as an epistemic paradigm that directs the process of seeking knowledge to align with divine values. Knowledge is not allowed to develop wildly but is guided toward clear humanitarian and moral goals. This is what distinguishes *hudan* epistemology from modern secular epistemology.

In Islamic epistemology, *reason* interacts harmoniously with reason. The Qur'an consistently encourages humans to think, reflect, and use reason through various expressions such as *afalā ta'qilūn* and *afalā tatafakkarūn*. However, reason, from the perspective of *hudan*, is not positioned as an absolute authority that stands independent of revelation. Reason functions as a vital instrument in understanding reality and still requires guidance from divine values to avoid falling into relativism or intellectual arrogance. This relationship demonstrates that Qur'anic epistemology is integrative, not antagonistic, between revelation and reason.<sup>14</sup>

Besides reason, *knowledge* is also closely related to empirical reality. The Quran repeatedly invites humans to observe natural phenomena, the course of history, and social dynamics as sources of learning. This invitation demonstrates that empirical experience has epistemic value in Islam. However, this experience is not understood solely positivistically. *Knowledge* serves as a normative framework that gives meaning and direction to empirical data. Thus, the resulting knowledge is not reductionist but holistic. This integration of revelation, reason, and empirical experience is a hallmark of the Quran's balanced and humane epistemology.<sup>15</sup>

According to Abdullah Saeed argues that the epistemological dimension of *hudan* is also evident in the argumentative and communicative method of conveying revelation. The Quran uses dialogue, parables, historical narratives, and rational argumentation to guide humanity. This method demonstrates that guidance is not imposed authoritarily, but is conveyed through a process of persuasion and understanding. *Hudan*, in this context, operates through human awareness and freedom. This mode of transmission opens up space for critical and reflective attitudes in religion. The epistemology of *hudan* here does not preclude dialogue, differences of opinion, and dynamic interpretations as long as they remain within the framework of the values of revelation.<sup>16</sup>

<sup>13</sup>Muhammad al-Tāhir Ibn 'Ashūr, *Al-Taḥrīr wa al-Tanwīr* (Tunis: Dār al-Tunīsiyyah, 1984), I: 214.

<sup>14</sup> Muhammad Abduh, *Risālat al-Tawḥīd* (Cairo: Dār al-Manār, 1925), 55.

<sup>15</sup> Seyyed Hossein Nasr, *Religion and the Order of Nature* (New York: Oxford University Press, 1996), 23.

<sup>16</sup> Abdullah Saeed, *Interpreting the Qur'an*, 68.

Furthermore, Wahbah al-Zuḥaylī added that *hudan* serves as a criterion for distinguishing between truth and falsehood. In Qur'anic epistemology, truth is not merely measured by logical coherence or pragmatic usefulness, but also by its conformity to divine values. *Hudan* serves as a normative standard that assesses whether knowledge leads humans to justice, humanity, and closeness to God.<sup>17</sup> Moreover, in the context of interpretation, the concept of *hudan* demands a comprehensive and responsible approach. Interpretation of the Qur'an here must be directed toward its guidance for real life. Interpretations that lose *their hudan orientation* risk becoming trapped in academic formalism without practical relevance.<sup>18</sup>

The concept of *hudan* also has important implications for understanding the overall purpose of the Qur'an. As guidance, revelation directs humans toward broader moral and humanitarian goals. This is where *hudan* becomes an epistemological entry point for understanding the maqāṣid of the Qur'an. Revelation's guidance is always oriented toward protecting human faith, reason, life, property, and dignity. *Hudan* serves as a conceptual bridge between the Qur'anic text and the substantial goals it seeks to realize in human life.<sup>19</sup> Conversely, the epistemology of *hudan* rejects a sharp distinction between knowledge and values. In the Qur'anic view, true knowledge is knowledge that leads humans to goodness and welfare.<sup>20</sup>

In the contemporary realm, the concept of *hudan* offers a critique of modern epistemology, which tends toward positivist and utilitarianism. The dominance of empirical approaches often overlooks the transcendental and ethical dimensions in the search for truth. The Qur'an, through *hudan*, emphasizes that truth is not always synonymous with what can be measured or verified empirically. There are dimensions of meaning, purpose, and value that transcend material facts.<sup>21</sup> *Hudan* also offers a constructive epistemological alternative. It proposes a model of knowledge that is integral, dialogical, and humanity-oriented. In this section, revelation, reason, and experience are not opposed but rather synergized within a framework of divine values. Knowledge is understood as a trust that must be morally and spiritually accounted for.<sup>22</sup>

Therefore, the concept of *hudan* in the Qur'an can be understood as a complete and dynamic epistemological framework. It guides humans in acquiring, interpreting, and validating knowledge in an integral manner. *Hudan* also connects revelation with reality, knowledge with values, and reason with ethics. From this, *hudan* becomes an important foundation in efforts to discover and confirm the validity of the maqāṣid of the Qur'an in a scientific and responsible manner. A deep understanding of *hudan* allows the Qur'an to be positioned as a relevant, transformative, and solution-oriented epistemic source for human problems throughout the ages.

## 1.2. *Hudan* Epistemology: Sources, Methods, and Validity of Knowledge

The epistemology of *hudan* in the Qur'an stems from the fundamental belief that revelation is the primary source of knowledge that guides humans toward truth in a

<sup>17</sup> Wahbah al-Zuḥaylī, *Uṣūl al-Fiqh al-Islāmī* (Damascus: Dār al-Fikr, 1986), I: 89.

<sup>18</sup> Muhammad Arkoun, *Rethinking Islam: Common Questions, Uncommon Answers* (Boulder: Westview Press, 1994), 44.

<sup>19</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law*, 21.

<sup>20</sup> Amin Abdullah, *Religious Studies: Normativity or Historicity?* (Yogyakarta: Pustaka Pelajar, 2004), 102.

<sup>21</sup> Charles Taylor, *A Secular Age* (Cambridge: Harvard University Press, 2007), 3.

<sup>22</sup> Fazlur Rahman, *Major Themes of the Qur'an* (Chicago: University of Chicago Press, 2009), 2.



comprehensive and multi-layered manner. The Qur'an, in addition to being positioned as a normative guideline in aspects of worship and law, is also an epistemic system that directs how humans acquire, understand, and assess knowledge. *Hudan* functions as an epistemological foundation that simultaneously integrates cognitive, ethical, and spiritual dimensions. Knowledge is not understood as a neutral and value-free intellectual activity, but rather as a meaningful process that is always linked to moral and humanitarian goals. The study of *hudan epistemology* here demands a comprehensive reading of the sources of knowledge, methods of understanding, and criteria for the validity of truth from the perspective of the Qur'an as a universal guide to life.

### Sources of Hudan Epistemology

*Islamic* epistemology is revelation, authentically recorded in the Qur'an. Revelation is positioned as the highest source of knowledge because it originates from God, the All-Knowing of all reality in absolute terms, transcending the limitations of space and time. In Islamic epistemology, the superiority of revelation lies in its ability to provide an orientation toward the meaning and purpose of life that cannot be fully achieved by reason and empirical experience. The Qur'an contains theological information as well as fundamental principles regarding life, justice, and human responsibility.<sup>23</sup>

*Hudan* epistemology also recognizes the role of reason as a crucial instrument in acquiring and processing knowledge. The Quran explicitly encourages the use of reason through various calls to think, reflect, and understand God's signs in the universe and within humans. However, reason, from a *Hudan perspective*, is not positioned as an absolute, limitless authority. Reason operates in a directed manner and is guided by the values of revelation to avoid falling into the absolutization of rationality. This relationship demonstrates that Quranic epistemology is dialogical and integrative, where reason is maximally empowered without being separated from ethical responsibility and spiritual awareness as God's creatures.<sup>24</sup>

The next source of knowledge in *hudan epistemology* is empirical reality, encompassing nature, history, and human social dynamics. The Qur'an views reality as *verses of the law*, filled with divine messages. Natural phenomena, historical events, and social experiences are not understood as mere neutral facts, but rather as signs that lead humans to an awareness of God's greatness and wisdom. Therefore, Seyyed Hossein Nasr stated, empirical experience does not stand alone but must be read within the framework of *hudan* to produce meaningful and value-oriented knowledge. The integration of revelation and reality makes Qur'anic epistemology contextual without losing its transcendental orientation.<sup>25</sup>

The interaction between revelation, reason, and reality demonstrates the integrative character of *Hudan epistemology*. These three sources of knowledge do not negate each other, but rather complement each other in forming a complete understanding of truth. Revelation provides value orientation and goals, reason serves as an instrument of understanding and analysis, while empirical reality becomes the field for the actualization of knowledge. This integration distinguishes *Hudan* epistemology from

<sup>23</sup> Fazlur Rahman, *Islam and Modernity*, 5.

<sup>24</sup> M. Quraish Shihab, *Grounding the Qur'an: The Function and Role of Revelation in Community Life* (Bandung: Mizan, 2013), 41.

<sup>25</sup> Seyyed Hossein Nasr, *Religion and the Order of Nature*, 89.



modern epistemology, which tends to sharply separate facts and values. From the perspective of the Qur'an, this separation has the potential to give rise to a crisis of meaning and moral alienation. Therefore, Hudan epistemology offers a model of knowledge that is holistic, ethical, and oriented towards the benefit of humanity.

### Hudan Epistemology Method

From a methodological perspective, *Hudan epistemology* positions *tadabbur* as the primary approach to understanding revelation. *Tadabbur* involves more than simply reading the Quranic text literally, but also involves deep contemplation of the meaning, context, and implications of its verses. This method demands the active involvement of the subject of knowledge, both intellectually and spiritually. *Tadabbur* allows the Quran to be understood as a living guide that continues to be relevant to human reality. With this approach, religious knowledge is expected to develop into a reflective awareness that guides human actions, attitudes, and moral orientation.<sup>26</sup>

In addition to *tadabbur (religious reflection)*, *tafakkur (meditation)* is an important method in the epistemology of *hudan*. *Tafakkur* invites humans to reflect on natural phenomena and the realities of life as part of divine guidance. Through *tafakkur*, empirical experience is directed toward strengthening awareness of the purpose of creation and humanity's position as caliph on earth. This method emphasizes that empirical knowledge is not value-neutral, but must be directed toward strengthening faith and moral responsibility. Through *tafakkur*, the epistemology of *hudan* bridges scientific knowledge and spiritual awareness, so that science is inseparable from ethical and humanitarian orientations.<sup>27</sup>

*The istinbāt* method also holds a strategic position in *hudan epistemology*, particularly in exploring the meaning and principles of revealed texts. *Istinbāt* enables interpreters to derive universal values from Qur'anic verses without breaking away from the framework of divine guidance. This method demands linguistic precision, an understanding of historical context, and strict methodological consistency. Within the framework of *hudan epistemology*, *istinbāt functions as a bridge between the revealed text and actual human needs*. The knowledge generated through this *istinbāt* method has normative legitimacy and is relevant in addressing evolving social problems.<sup>28</sup>

The dialogue between text and context is another method that emphasizes the dynamics of *hudan epistemology*. The Qur'an is not understood in a vacuum, but rather in its interaction with social reality and human history. This dialogue allows the guidance of revelation to remain alive and contextual without losing its normative authority. *Hudan epistemology* recognizes that social reality is constantly changing, while the values of revelation remain as a guide. Therefore, the dialogue between text and context is an important means of presenting *hudan* in a relevant manner in addressing contemporary issues, including issues of justice, humanity, and modern civilization.

### Human Epistemological Knowledge

<sup>26</sup>Ibn al-Qayyim al-Jawziyyah, *I'lām al-Muwaqqi'īn 'an Rabb al-'Ālamīn* (Beirut: Dār al-Kutub al-Ilmiyyah, 1991), I: 43.

<sup>27</sup>Toshihiko Izutsu, *God and Man in the Qur'an*, 190.

<sup>28</sup>Wahbah al-Zuḥaylī, *Uṣūl al-Fiqh al-Islāmī*, I: 33.



Regarding the validity of knowledge, the epistemology of *hudan* places conformity to revealed values as the primary criterion of truth. Knowledge is considered valid if it aligns with divine principles such as justice, welfare, and mercy. This criterion demonstrates that truth, from a Qur'anic perspective, is not simply measured through rationality or empirical verification but must involve ethical and spiritual dimensions. *Hudan* here serves as a normative standard that guides humans in assessing knowledge and actions to ensure they remain within the corridor of divine values that balance reason, faith, and morality.<sup>29</sup>

Internal coherence is also an important indicator of the validity of knowledge in *hudan* epistemology. Abu Isḥāq al-Shāṭibī stated in *Al-Muwāfaqāt fī Uṣūl al-Sharī'ah* that true knowledge must be consistent with the overall message of the Qur'an and not contradict fundamental Islamic values. This principle prevents fragmentation of interpretation and partial use of the text for narrow ideological interests.<sup>30</sup> By emphasizing internal coherence, *hudan* epistemology maintains the integrity of the meaning of revelation and ensures that the knowledge produced does not deviate from the primary purpose of the Qur'an as guidance for humanity. This coherence also serves as an ethical basis for developing responsible and welfare-oriented Islamic thought.

In addition to coherence, Jasser Auda added that the validity of knowledge in *Hudan epistemology* is tested through its practical impact on human life. True knowledge does not stop at the conceptual level but must be able to bring about positive change at the individual and social levels. *Hudan* demands that knowledge give birth to justice, peace, and shared prosperity. This practical impact is an important indicator that the knowledge truly serves as a guide to life, not merely an intellectual construct detached from the realities and problems of humanity.<sup>31</sup>

*Hudan* epistemology also emphasizes the moral dimension of the subject of knowledge as an integral part of the validity of truth. Intellectual honesty, sincerity of intention, and ethical responsibility are essential prerequisites in the process of seeking knowledge. The Qur'an emphasizes that deviations in knowledge often stem from the moral corruption of its subjects. Therefore, *Hudan* integrates ethical aspects into epistemology, ensuring that knowledge is not only methodologically correct but also morally meaningful and has a constructive spiritual impact on human life.

the Qur'anic maqāṣid, the epistemology of *hudan* serves as an evaluative framework for assessing the validity of the formulation of the objectives of revelation, because a valid maqāṣid must emerge from an epistemic process that respects the source, method, and fundamental values of divine guidance. Without this framework, the determination of maqāṣid risks falling into the subjectivity of the interpreter and a utilitarian tendency that detaches the objectives of revelation from the normative message of the Qur'an. Therefore, *hudan* plays the role of an epistemological guardian who ensures that the maqāṣid of the Qur'an remains in harmony with the message of revelation and the universal and just orientation of humanity. At this point, the epistemology of *hudan* is able to present an integrative, normative, and transformative knowledge system, because it relies on a diversity of sources, the use of reflective interpretative methods, and comprehensive validity criteria.

<sup>29</sup>Abū Ḥamid al-Ghazālī, *al-Mustaṣfā min 'Ilm al-Uṣūl* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993), I: 174.

<sup>30</sup>Abū Isḥāq al-Shāṭibī, *al-Muwāfaqāt fī Uṣūl al-Sharī'ah* (Cairo: Dār Ibn 'Affān, 1997), II: 302.

<sup>31</sup>Jasser Auda, *Maqāsid al-Shariah as Philosophy of Islamic Law*, 22.



### 1.3. Maqā ṣid Al-Qur'an and the Problems of Its Validity

The concept of the maqā ṣid of the Qur'an stems from the fundamental awareness that divine revelation was not revealed in a partial or fragmentary manner, but rather carries integral goals that guide human life as a whole. The Qur'an is presented as *hudan*, namely ethical, spiritual, and social guidance. Understanding the maqā ṣid of the Qur'an is key to grasping the normative direction of revelation comprehensively, rather than merely understanding the text literally and atomistically. The maqā ṣidi approach seeks to explore the grand vision of the Qur'an in shaping people who are faithful, moral, and socially responsible. Without understanding the purpose of revelation, interpretation of the Qur'an risks being trapped in narrow legalism or formal ritualism that ignores the transformational message of the Qur'an in the reality of human life.

Terminologically, according to Quraish Shihab, the maqā ṣid of the Qur'an refers to the primary goals that the Qur'an seeks to achieve in the lives of individuals and society. Unlike the maqā ṣid of the shari'ah, which focuses on the objectives of Islamic law, the maqā ṣid of the Qur'an has a broader and more fundamental scope. It encompasses the formation of the creed of monotheism, the instilling of moral values, the upholding of social justice, and the strengthening of humanity's transcendental awareness of God.<sup>32</sup> With this scope, the maqā ṣid of the Qur'an is relevant in the aspects of education, culture, politics, and civilization. This broad understanding confirms that the Qur'an shapes the inner orientation and moral structure of society.

In the history of Islamic thought, discussions on the maqā ṣid first developed within the discipline of *usul fiqh*. Figures such as al-Juwaynī, al-Ghazālī, and al-Shā ṭibī formulated the maqā ṣid al-syarī'ah as a framework for understanding the objectives of Islamic law. According to Abū Is ḥ āq al-Shā ṭibī, the primary focus of this maqā ṣid is the protection of religion, life, intellect, lineage, and property.<sup>33</sup> Meanwhile, the maqā ṣid of the Qur'an as a framework for interpretation has not been a primary concern in classical studies. Only in contemporary exegetical studies has an awareness emerged that the Qur'an needs to be read thematically and holistically to grasp the global purpose of revelation. This development indicates a shift from a legalistic approach to a more comprehensive Qur'anic approach.

ṣidi interpretation marks a serious effort to make the purpose of revelation the primary starting point in understanding the verses of the Qur'an. This approach emphasizes the importance of the internal coherence of the Qur'an and the relationship between text, context, and purpose. Interpretation no longer stops at linguistic analysis or the reasons for the revelation of verses alone, but is directed at the realization of Qur'anic values in real life. Thus, the maqā ṣidi interpretation functions as a bridge between revelation and social reality. This approach allows the Qur'an to exist as a living, relevant, and responsive guide to the challenges of the times without losing its normative authority as the word of God.<sup>34</sup>

However, the maqā ṣidi approach also faces serious epistemological challenges, particularly regarding validity. The fundamental question that arises is how to ensure that the formulated maqā ṣid is truly derived from the Qur'an, and not merely the subjective construction of the interpreter. This challenge is crucial because maqā ṣid is

<sup>32</sup> M. Quraish Shihab, *Maqā ṣid Al-Qur'an* (Jakarta: Lentera Hati, 2013), 21.

<sup>33</sup> Abū Is ḥ āq al-Shā ṭibī, *al-Muwāfaqāt fi U ṣ ūl al-Sharī'ah*, 7.

<sup>34</sup> Abdullah Saeed, *Interpreting the Qur'an*, 98.



often used as the basis for legitimizing religious interpretation and practice. If its validity is weak, then maqā ṣ id has the potential to be misused to justify certain interests.<sup>35</sup>

One of the main problems in the validity of the maqā ṣ id of the Qur'an is **the potential subjectivity of the interpreter**. In a pluralistic and dynamic social context, interpreters often bring their own ideological backgrounds, cultures, and interests into the interpretation process. As a result, the formulated maqā ṣ id may reflect human preferences more than the authentic purpose of revelation. This subjectivity is further strengthened when interpretation is carried out without a clear methodological framework. Therefore, the epistemology of maqā ṣ id interpretation must be able to control the subjectivity of the interpreter so that the maqā ṣ id remains rooted in the text and basic values of the Qur'an, not merely a reflection of the interests of the times.<sup>36</sup>

Besides subjectivity, validity problems also arise from the tendency towards **reductionism in formulating the maqā ṣ id**. **The Qur'an**, with its multidimensional message, is sometimes reduced to only certain goals, such as material welfare or social justice. However, the Qur'an also emphasizes spiritual, eschatological, and transcendental dimensions that cannot be ignored. This kind of reduction risks obscuring the Qur'an's holistic vision and reducing it to merely a document of social ethics. Therefore, when formulating the maqā ṣ id, it is necessary to consider the entire message of revelation to avoid losing the balance between the worldly and afterlife dimensions of the Qur'an's teachings.<sup>37</sup>

Another problem relates to **the relationship between text and context**. In the interpretation of maqā ṣ idi, social context is often the primary consideration in formulating the purpose of revelation. While context plays a crucial role, excessive emphasis has the potential to displace the authority of the Qur'anic text. In this context, maqā ṣ id is determined more by social reality than by the guidance of revelation itself. This tension between text and context demonstrates the need for methodological balance so that interpretation of maqā ṣ idi remains grounded in revelation while simultaneously being responsive to social change without falling into value relativism.<sup>38</sup>

On the other hand, **an overly textual approach** is also problematic. Rigidly establishing the maqā ṣ id based on specific texts without considering social dynamics can produce goals irrelevant to the needs of the times. This approach has the potential to render the maqā ṣ id static and ahistorical. This suggests that the problem with the validity of the maqā ṣ id lies in understanding the text proportionally. Interpretation of the maqā ṣ id here requires the ability to read the text in depth and context without sacrificing the principles of revelation.<sup>39</sup>

**Methodological issues** further complicate the validity of the Qur'anic maqā ṣ id. To date, there is no widely agreed-upon standard method for formulating the Qur'anic maqā ṣ id. These differences in method result in diverse, even contradictory, formulations of the maqā ṣ id. This raises questions about the criteria for truth and legitimacy in interpreting the maqā ṣ id. Without a clear methodology, the maqā ṣ id risks becoming an elastic concept that can be stretched in various directions according

<sup>35</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law*, 31.

<sup>36</sup> Fazlur Rahman, *Islam and Modernity*, 6.

<sup>37</sup> Seyyed Hossein Nasr, *Ideals and Realities of Islam* (London: Allen & Unwin, 1966), 112.

<sup>38</sup> Nasr Hamid Abu Zayd, *Maḥmūd al-Na ṣ ṣ* (Cairo: al-Hay'ah al-Mi ṣ riyyah, 1990), 45.

<sup>39</sup> Muhammad al-Ghazālī, *Kayfa Nata'āmal ma'a al-Qur'ān* (Cairo: Dār al-Shurūq, 2005), 88.

to interests. Therefore, the formulation of a rigorous methodology is an urgent need in developing the interpretation of the maqā ṣid.<sup>40</sup>

In the contemporary context, the Qur'anic maqā ṣid is often used as a basis for responding to modern issues such as human rights, democracy, and gender justice. This use demonstrates the relevance of the maqā ṣid in addressing the challenges of the times. However, this approach has also drawn criticism for being too loose and potentially interpreting the Qur'an according to modern values without a strong epistemological foundation. This criticism emphasizes that relevance must be built on validity, not simply an adjustment to modern discourse. Thus, the maqā ṣid must remain rooted in authentic Qur'anic values.

The validity issue also concerns the boundary between the maqā ṣid of the Qur'an and universal values. Not all universal values can automatically be claimed as maqā ṣid of the Qur'an. A rigorous verification process is required to ensure that these values truly have a textual and thematic basis in the Qur'an. Without due care, normative claims in the name of maqā ṣid can exceed the limits of the legitimacy of revelation. Therefore, the determination of maqā ṣid must go through a responsible scientific process to avoid confusing revealed values with purely humanistic values.

The absence of clear normative parameters for assessing the maqā ṣid makes the interpretation of maqā ṣid vulnerable to misuse. Maqā ṣid can be used as a justification for certain political, ideological, or economic interests. This condition not only undermines the authority of interpretation but also reduces the Qur'an to an instrument of legitimacy of power. Therefore, a solid epistemological framework is needed to maintain the integrity of the maqā ṣid of the Qur'an. This framework must be able to distinguish between the authentic purpose of revelation and the temporal interests of human beings.<sup>41</sup>

In addressing these issues, M. Amin Abdullah suggests an integrative approach that balances text, reason, and reality within the maqā ṣid. The validity of the maqā ṣid of the Qur'an must be tested through its conformity with the overall message of the Qur'an, the principles of *hudan*, and universal ethical values that align with revelation. This approach demands an integration of classical exegetical traditions with contemporary needs. In this way, the maqā ṣid is not only socially relevant, but also epistemologically valid and faithful to the purpose of revelation as a guide for human life.<sup>42</sup>

Based on this description, the problematic validity of the Qur'anic maqā ṣid shows that the maqā ṣid approach is not a shortcut in interpretation, but rather a complex and challenging intellectual field. Awareness of this problem opens up space for new epistemological proposals, including making the Qur'anic *hudan* the main foundation. By making *hudan* as an epistemological framework, the formulated maqā ṣid is expected to remain faithful to the purpose of revelation while being relevant in addressing the problems of human life. This approach emphasizes that the maqā ṣid includes a practical orientation for a just and meaningful civilization.

#### 1.4. The Qur'an as an Epistemological Offering in Finding the Validity of Maqā ṣid

The Qur'an's *guidance as an epistemological concept occupies a central position in efforts to discover the validity of the Qur'an's maqāṣid*. The Qur'an explicitly asserts itself

<sup>40</sup>Wahbah al-Zu ḥ aylī, *U ṣ ū l al-Fiqh al-Islāmī*, 37.

<sup>41</sup>Ibn Taymiyyah, *Dar' Ta' āru ḍ al-'Aql wa al-Naql* (Riyadh: Jāmi'ah al-Imām, 1991), 101.

<sup>42</sup> M. Amin Abdullah, *Islamic Studies in Higher Education* (Yogyakarta: Pustaka Pelajar, 2012), 71.



as *hudan*, a guide for all humanity. This status demonstrates that revelation carries a framework of knowledge that guides how humans understand reality, determine values, and formulate life's goals. From this perspective, *hudan* is epistemic, as it directs how to know and assess truth. In the context of *maqāṣid*, *hudan* serves as an epistemological foundation that affirms that the Qur'an's goals must stem from a divine orientation, not merely from human will.

The main problem in contemporary studies of the *maqāṣid* of the Qur'an lies in the question of epistemological validity. Many formulations of *maqāṣid* are born from pragmatic rationality and narrow contextual interests. As a result, *maqāṣid* is often reduced to a tool of normative legitimacy for certain social, political, or ideological interests. This condition raises concerns about the loss of divine orientation in the interpretation of the objectives of the Qur'an. When human rationality becomes the sole determinant, *maqāṣid* risks being uprooted from the mission of revelation. This is where *the hudan* of the Qur'an comes as an epistemological correction that returns *maqāṣid* to the framework of revealed guidance. Through *hudan*, *maqāṣid* is no longer understood as the result of instrumental rational construction, but rather as a divine purpose grasped through the guidance of transcendent revelation.<sup>43</sup>

Epistemologically, the Qur'anic *guidance emphasizes that the primary source of knowledge in Islam is revelation, which is transcendent yet remains operational in human life. This guidance does not deny the role of reason, but rather positions it as an instrument directed and guided by revelation. In this way, valid knowledge arises from a constructive dialogue between revelation and reason within the corridor of divine guidance. In the context of the maqāṣid, the validity of maqāṣid is not sufficiently measured through logical rationality or practical benefits alone, but must be tested through its conformity with the direction of the Qur'anic guidance. This approach ensures that maqāṣid does not fall into the trap of rational relativism and utilitarianism. At the same time, reason continues to function productively as a means of understanding the purpose of revelation in the dynamic reality of human life.*<sup>44</sup>

The Qur'anic *principles also serve as a framework of values in formulating the maqāṣid*. The Qur'an establishes a comprehensive ethical vision of human life. Values such as justice, welfare, balance, mercy, and the preservation of human dignity are concrete manifestations of *hudan*. These values serve as the basic orientation in formulating the objectives of the Qur'an. Therefore, a valid *maqāṣid* must be firmly rooted in these *hudan values*. Any formulation of objectives that ignores this framework of values has the potential to deviate from the primary mission of the Qur'an. By making *hudan* the foundation of values, *maqāṣid* gains solid theological legitimacy as an expression of divine purpose in human life.<sup>45</sup>

From the perspective of the epistemology of interpretation, *hudan* demands a holistic and integrative approach. Interpretation of the Qur'an cannot be done partially by separating verses from the thematic context and the global purpose of revelation. *Hudan* directs the interpreter to read the Qur'an as a coherent and interconnected message. The formulated *maqāṣid* must reflect the overall purpose of the Qur'an, not the result of subjective selection of certain verses. This approach prevents the reduction of meaning and manipulation of the text for certain interests. By making *hudan* as an

<sup>43</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law*, 25.

<sup>44</sup> Fazlur Rahman, *Islam and Modernity*, 6.

<sup>45</sup> Yusuf al-Qaradawi, *Kaifa Nata'āmal ma'a al-Qur'ān*, 87.



epistemic orientation, the interpretation of maqā ṣ idi can maintain the internal consistency of the Qur'an and ensure that the formulated goals are truly in line with the comprehensive mission of revelation.<sup>46</sup>

The Qur'anic *understanding also has significant methodological implications for the discovery of the maqā ṣ id*. Methods such as *tadabbur*, *tafakkur*, and *istinbā ṣ* are epistemic paths recommended by the Qur'an itself. Through these methods, the maqā ṣ id is discovered through in-depth reflection on the revealed text and the realities of human life. This process confirms that the maqā ṣ id is not born speculatively or intuitively, but rather through a responsible interaction between revelation, reason, and empirical experience. Thus, *hudan* ensures that the method of discovering the maqā ṣ id remains within the corridor of divine guidance and does not become trapped in the subjectivity of the interpreter. This methodology based on *hudan* strengthens the epistemological validity of the Qur'anic maqā ṣ id.<sup>47</sup>

Within the epistemological framework of *hudan*, maqā ṣ id functions as the result of interpretation that must be continuously verified. *Hudan* becomes an evaluative criterion for the goals formulated by the interpreter. A maqā ṣ id can be considered valid if it aligns with the basic principles of the Qur'an and strengthens its mission of guidance for humanity. Conversely, goals that actually give rise to injustice, social damage, or the denial of human values cannot be claimed as maqā ṣ id of the Qur'an. From here, *hudan functions as an epistemological control mechanism that ensures that maqā ṣ id claims do not deviate from the orientation of revelation*. This verifiable function makes *hudan* a standard of legitimacy in contemporary maqā ṣ id discourse.

*hudan* contains a strong teleological dimension. The Qur'an points to the ultimate goal of human life, namely devotion to God and the realization of universal well-being. Valid maqā ṣ id must lead to this transcendental goal. *The hudan approach prevents the reduction of maqā ṣ id to merely materialistic or utilitarian goals*. Maqā ṣ id here functions as a bridge between worldly life and the afterlife. This teleological dimension emphasizes that the Qur'an's goal does not stop at social achievement, but also shapes human spiritual awareness as servants of God.<sup>49</sup>

*hudan* approach also helps avoid the absolutization of social context in the formulation of maqā ṣ id. Although context plays a crucial role in interpretation, *hudan* emphasizes that context must be read in light of revelation, not the other way around. Without *hudan*, maqā ṣ id could potentially become trapped in historical relativism that obscures the normative message of the Qur'an. By making *hudan* the primary orientation, maqā ṣ id maintains relevance across time and space. This approach maintains a balance between sensitivity to social dynamics and fidelity to the values of revelation.

In contemporary discourse, the Qur'anic *perspective offers a correction to the secularizing tendency of the maqā ṣ id*. When the maqā ṣ id is separated from the dimension of divine guidance, it risks losing its spiritual spirit. *Hudan* ensures that the maqā ṣ id remains rooted in divine awareness as the primary foundation of knowledge and values. Thus, the goals of the Qur'an are not reduced to a humanitarian agenda detached from revelation. This approach asserts that the maqā ṣ id cannot be separated

<sup>46</sup> Muhammad al-Ghazali, *Nahwa Tafsir Maudhu'i li Suwar al-Qur'an al-Karim*, 44.

<sup>47</sup> Abu Ishaq al-Syatibi, *Al-Muwafaqat fi Usul al-Shari'ah*, I: 38.

<sup>48</sup> Muhammad al-Tāhir Ibn 'Āshūr, *Maqasid al-Shari'ah al-Islamiyyah*, 183.

<sup>49</sup> Toshihiko Izutsu, *God and Man in the Qur'an*, 112.



from the theological and spiritual dimensions of the Qur'an. *Hudan* ensures that the maqā ṣid continues to function as a means of human liberation and enlightenment under divine guidance.<sup>50</sup>

*Hudan* also serves as a bridge between the normativity of revelation and social dynamics. The Qur'an, as *hudan*, is dynamic in guiding humanity in facing the changing times. A valid maqā ṣid is not a frozen goal, but rather a living and contextual one. However, this contextuality remains within the guidance of revelation. This approach allows the maqā ṣid to remain relevant in addressing contemporary issues without losing its divine identity.<sup>51</sup>

*Hudan's* epistemology demands moral integrity from the interpreter in formulating the maqā ṣid. Knowledge in Islam is not ethically neutral, as it is always linked to moral and spiritual orientation. *Hudan* suggests that true knowledge must give rise to a true moral orientation. Therefore, the validity of the maqā ṣid should be measured by the ethical and spiritual impact it has on human life. A true maqā ṣid should strengthen the values of justice, humanity, and piety. Therefore, *Hudan* emphasizes the close relationship between epistemological truth and moral responsibility in the interpretation of the maqā ṣid.<sup>52</sup>

Within this framework, *the hudan* of the Qur'an can be understood as a guiding principle in the entire process of discovering the maqā ṣid. It functions as an epistemological compass that ensures that the interpretation of the Qur'an's purpose does not deviate from its fundamental mission as a guide for humanity. Without *hudan*, the maqā ṣid has the potential to lose its divine orientation and legitimacy. Therefore, *hudan* is a key element that ensures that the maqā ṣid remains faithful to the message of revelation. This guiding function makes *hudan* an indispensable epistemological foundation in the study of the maqā ṣid of the Qur'an.<sup>53</sup>

By making *hudan* the epistemological basis of maqā ṣid, the study of tafsir gains a more solid methodological foundation. This approach enables a balanced dialogue between revelation, reason, and social reality without hegemonizing one over the other. *Hudan* ensures that revelation remains the center of orientation, while reason and context serve as means of understanding. This epistemic balance prevents the dominance of either extreme rationalism or textualism. Thus, *hudan*-based maqā ṣid tafsir is able to critically and responsibly address the challenges of the times. This approach demonstrates that fidelity to revelation does not hinder social relevance, but rather strengthens it.

The *hudan* approach simultaneously strengthens the legitimacy of the Qur'anic maqā ṣid in responding to modern challenges. With a strong epistemic foundation, the maqā ṣid can serve as an ethical and spiritual solution without losing its theological identity. *Hudan* ensures that the maqā ṣid does not become the result of pragmatic compromise, but remains faithful to the purpose of revelation. Thus, the *hudan* of the Qur'an as an epistemological offering makes a significant contribution to affirming the validity of the Qur'anic maqā ṣid. It ensures that the goals of the Qur'an remain

<sup>50</sup> Wael B. Hallaq, *The Impossible State: Islam, Politics, and Modernity's Moral Predicament* (New York: Columbia University Press, 2013), 90.

<sup>51</sup> Khaled Abou El Fadl, *Speaking in God's Name: Islamic Law, Authority, and Women* (Oxford: Oneworld, 2001), 54.

<sup>52</sup> Muhammad Naquib al-Attas, *Islam and Secularism*, 135.

<sup>53</sup> Amin Abdullah, *Religious Studies*, 102.



liberating, humanizing, and guiding humans towards the perfection of life under divine guidance, both in classical and contemporary contexts.

### 1.5. Implications of Hudan's Epistemology for Contemporary Maqā ṣid Interpretation

The epistemology of the Qur'an's *hudan* has fundamental implications for the development of contemporary maqā ṣid interpretation, particularly in maintaining a balance between fidelity to revelation and responsiveness to social reality. The Qur'an affirms itself as *hudan*, namely divine guidance that guides humans in understanding the truth, values, and purpose of life. This concept of *hudan* indicates that revelation functions as an epistemic source that directs the human reasoning process. In the context of maqā ṣid interpretation, *hudan* becomes the main foundation that ensures that the objectives of the Qur'an are not formulated arbitrarily or solely based on pragmatic interests.<sup>54</sup>

In contemporary interpretations of the maqāṣid, *hudan* serves as an epistemic foundation that prevents interpretation from falling into the relativism of meaning. *Hudan epistemology* asserts that the goals of the Qur'an have a moral and humanitarian orientation that originates from divine will, not merely the result of social construction. Without a *hudan framework*, maqāṣid has the potential to be reduced to a product of the interpreter's subjectivity or a tool to legitimize certain ideological interests. It is not wrong if *hudan* plays a guiding principle that keeps the interpretation of maqāṣid within the corridor of revealed values. This approach ensures that maqāṣid has strong theological legitimacy. *Hudan epistemology* provides a stable conceptual foundation for the development of interpretations of maqāṣid amidst the dynamics of contemporary Islamic thought.<sup>55</sup>

**The first implication of Hudan's epistemology** in the interpretation of the maqā ṣid is the strengthening of the normative dimension of revelation. *Hudan* presents ethical standards that serve as benchmarks in assessing the validity of the objectives of the Qur'an. Within this framework, the maqā ṣid is understood as a manifestation of the values of truth, justice, and welfare indicated by revelation. *Hudan's epistemology* rejects the separation between normative objectives and practical reality, because both are united by divine guidance. From this, the interpretation of the maqā ṣid is directed to always be oriented towards the basic principles of the Qur'an that are universal. This approach ensures that the maqā ṣid does not lose its normative character amidst the demands of social change. *Hudan* ensures that the objectives of the Qur'an continue to function as moral guidelines for human life.<sup>56</sup>

**The second implication is that** the epistemology of *hudan* also has implications for the method of interpreting the maqā ṣid. *Hudan* demands an integrative approach that harmoniously combines the text, context, and purpose of revelation. Interpretation of the maqā ṣid cannot simply rely on rational analysis, but requires a process of *tadabbur* and in-depth reflection on the entire message of the Qur'an. *Hudan's epistemology* directs the interpreter to read the verses holistically, so that the formulated purpose

<sup>54</sup> M. Quraish Shihab, *Insights into the Qur'an*, 15.

<sup>55</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law*, 25.

<sup>56</sup> Fazlur Rahman, *Islam and Modernity*, 6.

reflects the global vision of revelation. This approach prevents fragmentation of meaning and manipulation of the text for specific interests.<sup>57</sup>

**The third implication**, in the epistemology of *hudan*, human reason still has an important role, but it is not absolutely autonomous. Reason is positioned as an instrument for understanding the guidance of revelation, not as the primary determinant of the purpose of the Qur'an. This implication prevents contemporary interpretations of the *maqāṣid* from a tendency towards excessive rationalism that prioritizes human instrumental interests. *Hudan epistemology* emphasizes the dialogical relationship between revelation and reason, in which reason works under the guidance of divine guidance. Thus, the resulting *maqāṣid* is not only logical and contextual, but also aligned with the theological orientation of the Qur'an. This approach maintains an epistemic balance between rationality and spirituality in the interpretation of the *maqāṣid*, where the purpose of the Qur'an remains authentic and applicable to human life.<sup>58</sup>

**The fourth implication is that** the epistemology of *hudan* also has implications for how social reality is interpreted in the interpretation of *maqāṣid*. Reality is understood as a field for the actualization of revealed guidance, not as a stand-alone source of values. In this way, social phenomena must be filtered through the *hudan* values of the Qur'an before being used as the basis for formulating *maqāṣid*. This approach prevents the absolutization of context that can obscure the normative orientation of revelation. Contemporary interpretation of *maqāṣid* is required to be critical of reality, namely accepting what is in line with divine values and correcting what is contrary. The epistemology of *hudan* allows interpretation to remain responsive to social change without losing its theological direction.<sup>59</sup>

Moreover, in addressing contemporary issues such as social justice, human rights, and public ethics, the epistemology of *hudan* emphasizes the transhistorical dimension of the Qur'anic *maqāṣid*. *Hudan* enables interpreters to formulate goals that are adaptive to changing times, without abandoning the fundamental principles of revelation. This approach asserts that the *maqāṣid* are not merely responses to specific contexts, but rather expressions of divine values that are relevant across time and space. The interpretation of the *maqāṣid* here serves as a bridge between transcendent values and the needs of modern society. *Hudan's* epistemology ensures that contextual adaptation does not turn into a compromise of values. Instead, social change is read as a space for the actualization of the Qur'anic goals, which are oriented towards the welfare of humanity as a whole.<sup>60</sup>

**The fifth implication** of the epistemology of *hudan* is an awareness of the hierarchical nature and interconnectedness of the *maqāṣid*. *Hudan* guides interpreters to understand the objectives of the Qur'an holistically, not partially. Each *maqāṣid* must be placed within the complete structure of the revealed guidance, so that the objectives are not reduced to only certain aspects, such as material benefits. *Hudan epistemology* encourages a complementary reading of the *maqāṣid* between the spiritual, moral, social, and legal dimensions. In this way, the interpretation of the *maqāṣid* does not lose its orientational balance. This holistic approach ensures that the objectives of the Qur'an

<sup>57</sup> Yusuf al-Qaradawi, *Kaifa Nata'āmal ma'a al-Qur'ān*, 87.

<sup>58</sup> Muhammad al-Ghazali, *Nahwa Tafsir Maudhu'i li Suwar al-Qur'an al-Karim*, 44.

<sup>59</sup> Abu Ishaq al-Syatibi, *Al-Muwafaqat fi Usul al-Shari'ah*, I: 38.

<sup>60</sup> Muḥammad al-Ṭāhir Ibn 'Āshūr, *Maqasid al-Shari'ah al-Islamiyyah*, 183.

remain intact and are not fragmented by sectoral interests. *Hudan* serves as an integrative framework that unites the various objectives of revelation.<sup>61</sup>

**The sixth implication is that** the epistemology of *hudan* also affirms the spiritual dimension in contemporary interpretations of the *maqāṣid*. *Hudan* directs humans toward social good and also toward the formation of spiritual and moral awareness. This implication enriches the interpretation of the *maqāṣid* with an inner dimension that is often overlooked in purely normative approaches. The purpose of the Qur'an is understood not only as an ideal social order, but also as a means of purifying the soul and developing morals. Thus, the interpretation of the *maqāṣid* based on *hudan* encompasses both the outer and inner dimensions in a balanced manner. This approach ensures that the *maqāṣid* of the Qur'an continues to function as a guide to life that touches both the individual and collective aspects of humanity in an integral way.<sup>62</sup>

In the academic realm, the epistemology of *hudan* encourages interpreters of *maqāṣid* to be reflective and critical of the methodology used. Interpreters are required to continually evaluate whether the formulation of *maqāṣid* truly reflects the guidance of the Qur'an or is instead influenced by certain ideological interests. *Hudan* epistemology functions as a tool for internal criticism against the tendency towards instrumental interpretation. This reflective attitude is essential to maintaining the scientific integrity of *maqāṣid* interpretation. *Hudan* serves as an evaluative standard in the interpretive process. This approach strengthens the position of *maqāṣid* interpretation as a scientific discipline that is epistemically and ethically responsible.<sup>63</sup>

The epistemology of *hudan* also strengthens the legitimacy of *maqāṣid* interpretation as a scientific approach in Qur'anic studies. By using *hudan* as an epistemological basis, *maqāṣid* interpretation has clear criteria for truth and validity. This addresses criticisms that consider *maqāṣid* interpretation too subjective or normative without a solid methodological foundation. *Hudan* provides an evaluative framework that connects revelation, reason, and reality in a balanced manner. Therefore, *maqāṣid* interpretation has a justifiable academic rationality. This approach emphasizes that the *maqāṣid* of the Qur'an is not merely an ethical discourse, but rather the result of scientific reasoning based on the guidance of revelation.<sup>64</sup>

**The seventh implication**, in the context of social praxis, is that the epistemology of *hudan* has implications for the orientation of *maqāṣid*, which emphasizes sustainable welfare. *Hudan* directs the interpretation of *maqāṣid* to consider the long-term impacts of social policies and practices. This approach prevents the formulation of *maqāṣid* that is only oriented towards instant solutions without considering ethical and humanitarian consequences. Thus, the *maqāṣid* of the Qur'an serves as a strategic guide in equitable social development. The epistemology of *hudan* ensures that welfare is not understood narrowly, but rather as a balance between human material, moral, and spiritual needs. This approach strengthens the relevance of *maqāṣid* in addressing contemporary social challenges in a sustainable manner.<sup>65</sup>

**The eighth implication is that** *Hudan's* epistemology also has implications for the interpreter's ethics in developing the interpretation of the *maqāṣid*. Knowledge in Islam is not ethically neutral, but is always linked to moral responsibility. *Hudan* demands that

<sup>61</sup> Toshihiko Izutsu, *God and Man in the Qur'an*, 112.

<sup>62</sup> Abdullah Saeed, *Interpreting the Qur'an*, 67.

<sup>63</sup> Wael B. Hallaq, *The Impossible State*, 90.

<sup>64</sup> Khaled Abou El Fadl, *Speaking in God's Name*, 54.

<sup>65</sup> Muhammad Naquib al-Attas, *Islam and Secularism*, 135.

interpreters possess scientific and spiritual integrity in formulating the objectives of the Qur'an. The interpretation of the maqāṣid should not be used as a tool to justify personal or group interests. Thus, *Hudan's epistemology* emphasizes that the interpretative process contains a trustworthy dimension. This implication reinforces the awareness that the interpretation of the maqāṣid is not merely an intellectual activity, but also a moral practice. Interpreters are required to constantly align their knowledge, attitudes, and goals with the values of divine guidance.<sup>66</sup>

Within the framework of interdisciplinary dialogue, the epistemology of *hudan* opens up space for the interpretation of maqāṣid to interact with the social sciences and humanities. However, this interaction remains within the framework of revealed guidance. *Hudan epistemology* ensures that the interdisciplinary approach does not obscure the theological orientation of interpretation. Instead, the social sciences serve as tools for understanding the reality that serves as the actualization of maqāṣid. This approach allows contemporary maqāṣid interpretation to be open, critical, and contextual without losing its epistemological identity. Thus, *hudan* functions as a selective principle that filters the contributions of other sciences to maintain alignment with Qur'anic values. This enriches the interpretation of maqāṣid methodologically and substantively.<sup>67</sup>

Overall, the epistemology of the Qur'anic *hudan* has strategic implications for contemporary interpretation of the maqāṣid. *Hudan* serves as a key to maintaining the validity, relevance, and integrity of the Qur'anic objectives amidst changing times. By making *hudan* the epistemological foundation, the interpretation of the maqāṣid is able to respond creatively to modern challenges without losing fidelity to revelation. This approach emphasizes that the maqāṣid of the Qur'an is not the result of pragmatic compromise, but rather an expression of divine guidance that guides humanity towards universal well-being. The interpretation of the maqāṣid based on *hudan* presents the Qur'an as a source of life guidance that is dynamic, transcendent, and relevant to contemporary human life.

## CONCLUSION

This article asserts that the epistemology of the Qur'an's *hudan* plays a fundamental role in maintaining the direction and validity of contemporary maqāṣid interpretations. *Hudan* is not merely understood as the normative function of the Qur'an, but rather as an epistemological framework that guides the human reasoning process in grasping the objectives of revelation. Making *hudan* as an epistemic foundation can help maqāṣid interpretations avoid the tendency towards excessive subjectivity and pragmatic reduction that often arise in the formulation of the objectives of the Qur'an. This approach ensures that maqāṣid is always rooted in a divine orientation, while remaining open to the dynamics of social reality.

The results of the discussion indicate that the epistemology of *hudan* is able to bridge the tension between loyalty to revelation and the contextual demands of modern society. Within this framework, reason and social reality are not positioned as autonomous sources of value, but rather as means to actualize the guidance of the Qur'an. The interpretation of maqāṣid based on *hudan* allows the interpretation process to take place dialogically without losing its transcendental orientation. This

<sup>66</sup> Amin Abdullah, *Religious Studies*, 102.

<sup>67</sup> Sahiron Syamsuddin, *Hermeneutics of the Qur'an and Hadith* (Yogyakarta: Islamika, 2009), 76.



approach also corrects the tendency of secularization of *maqā ṣ id* which separates the objectives of the Qur'an from the divine dimension. With *hudan* as the center of orientation, *maqā ṣ id* is not reduced to a mere humanitarian agenda, but remains understood as a divine goal that guides humanity towards continuous physical and spiritual well-being.

This study also confirms that the epistemology of *hudan* has significant methodological implications in the interpretation of *maqā ṣ id*. *Hudan* demands a holistic, integrative, and reflective approach to interpretation, taking into account the relationship between text, context, and the global purpose of revelation. Methods such as *tadabbur*, *tafakkur*, and *istinbā ṭ* are understood as epistemic paths to grasp the guidance of the Qur'an in depth and responsibly. Therefore, *maqā ṣ id* is not formulated speculatively or instantly, but rather through a layered and critical process of understanding. This methodological approach strengthens the position of *maqā ṣ id* interpretation as a scientific discipline that has clear epistemic procedures, while maintaining coherence between the formulated goals and the mission of the Qur'an as *hudan* for humanity.

From a normative perspective, the epistemology of *hudan* serves as an evaluative criterion for the validity of the Qur'anic *maqā ṣ id*. Every formulated goal must be tested for its conformity with the basic values of revelation, such as justice, welfare, mercy, and the preservation of human dignity. *Hudan* serves as an epistemological control mechanism that prevents claims of *maqā ṣ id* from actually giving rise to damage, inequality, or the denial of human values. In this way, *maqā ṣ id* is not only assessed for its pragmatic benefits, but also for its moral and spiritual alignment with the guidance of the Qur'an. This implication demonstrates that the epistemology of *hudan* has strong applicative power in assessing and directing the practice of interpreting *maqā ṣ id* in the social and scientific realms.

This article also emphasizes the importance of ethical and spiritual dimensions in the epistemology of *hudan*. The interpretation of *maqā ṣ id* cannot be separated from the moral integrity of the interpreter, because knowledge in Islam is not ethically neutral. *Hudan* implies that a correct understanding of the Qur'an must also give rise to a correct moral orientation. Therefore, the interpretation of *maqā ṣ id* based on *hudan* demands both scientific and spiritual responsibility. The interpreter is required to be morally honest in formulating the objectives of the Qur'an. This implication enriches the interpretation of *maqā ṣ id* with a dimension of self-development, so that *maqā ṣ id* does not stop at the conceptual level, but contributes to the formation of a civilized life ethos.

In a broader academic context, *hudan epistemology* makes an important contribution to strengthening the position of *maqā ṣ id* interpretation in contemporary Qur'anic studies. With a clear epistemological foundation, *maqā ṣ id* interpretation has the scientific legitimacy to engage in dialogue with various disciplines, such as philosophy, social sciences, and the humanities. This dialogue can be conducted without losing the theological identity of interpretation, because *hudan* remains the central orientation of knowledge. This approach opens up space for the development of *maqā ṣ id* interpretation that is interdisciplinary, contextual, and responsive to the challenges of the times. At the same time, *hudan* epistemology ensures that *maqā ṣ id* interpretation does not fall into methodological relativism that could undermine the authority of revelation as the primary source of knowledge and values.

In conclusion, it can be emphasized that the epistemology of the Qur'anic *hudan* is an important key in confirming the validity, relevance, and integrity of contemporary



maqā ṣ id interpretation. *Hudan* ensures that the Qur'anic maqā ṣ id is not born of pragmatic compromise, but rather from fidelity to divine guidance that guides humanity towards universal well-being. By making *hudan* as an epistemological foundation, the interpretation of maqā ṣ id is able to respond creatively to social change without losing its transcendental orientation. This article is expected to be an initial contribution to the development of a more epistemically robust, methodologically balanced, and ethically profound interpretation of maqā ṣ id, so that the Qur'an truly exists as a living *hudan* that guides human civilization.

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