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***Mahāsin al-Syarī'ah* on The Implementation of *Mahḍah* Worship: Overview of Islamic Legal Philosophy**

Erry Fitrya Primadhany
Institut Agama Islam Negeri Palangka Raya
Novita Mayasari Angelia
Institut Agama Islam Negeri Palangka Raya
Novita Angraeni
Institut Agama Islam Negeri Palangka Raya
Baihaki
Institut Agama Islam Negeri Palangka Raya
Email: erry.fitrya@iain-palangkaraya.ac.id

Abstract: For muslims, Islamic law, particularly in matters of worship, is not only a formality; rather, it is an obligatory for Muslims to fully aware of why they are prescribed to them; hence, it is vital to study its merits. This article focuses on the preeminence of Islamic law (*mahāsin al-syarī'ah*) and the preeminence of Islamic law in the implementation of *mahḍah* (obligatory) Worship from the Islamic legal philosophy standpoint. This article presents qualitative and conceptual normative law research. Our findings suggest that the primacy of Islamic law (*mahāsin al-syarī'ah*) examines the aim and nature of law so that it can be readily accepted and comprehended by humanity. Islamic law is a framework for managing human life, the essence of which is *syarī'ah*, which seeks to preserve the good and prevent the harm. As a type of human subservience to Allah, Islamic law's application of worship possesses the virtue of servitude. In the context of worship, purification comes first, with the highest emphasis being that our state is pure and holy when doing worship. Second, the virtue of prayer as a reminder of God's blessings and as a sign of Muslims' sincerity toward the Creator. The third reason for fasting is to become more pious and grateful for Allah's blessings. The four qualities of tithing help a person develop a charitable character. And finally, the trip signifies a readiness to make sacrifices in the removal of property.

Keywords: *mahāsin al-syarī'ah*, worship, islamic legal philosophy

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Abstrak: *Syariat Islam khususnya pada perkara ibadah bukan sakadar bentuk formalitas umat muslim, akan tetapi kita harus bisa memahami dan memaknai secara mendalam mengapa ibadah disyariatkan sehingga perlu dikaji mengenai keutamaannya. Artikel ini fokus pada bagaimana keutamaan hukum Islam (maḥāsīn al-syarī'ah) dan bagaimana keutamaan syariat Islam pada pelaksanaan ibadah mahdah perspektif filsafat hukum Islam. Artikel ini tergolong ke dalam jenis hukum normatif menggunakan pendekatan konseptual dan kualitatif. Hasil yang diperoleh bahwa keutamaan hukum Islam (maḥāsīn al-syarī'ah) membahas mengenai tujuan dan hakikat hukum agar dapat lebih mudah diterima dan dipahami manusia. Hukum Islam menjadi pedoman dalam mengatur kehidupan manusia dimana hakikat hukum Islam adalah syari'ah itu sendiri, yang bertujuan agar kemaslahatan dapat terpelihara serta menghindari kerusakan. Keutamaan syariat Islam pada pelaksanaan ibadah adalah sebagai bentuk penghambaan manusia kepada Allah. Pada perkara ibadah yang pertama adalah bersuci yang keutamaannya ialah agar kondisi kita bersih dan suci ketika melakukan ibadah. Kedua, keutamaan ibadah shalat sebagai pengingat akan nikmat-Nya dan sebagai keikhlasan pada diri umat Muslim kepada Sang Pencipta. Ketiga, berpuasa dilakukan agar semakin bertakwa dan mensyukuri nikmat Allah. Keempat, keutamaan berzakat adalah menjadikan seseorang memiliki kepribadian yang berakhlak dermawan. Terakhir mengerjakan ibadah haji terkandung makna kerelaan untuk berkorban dalam mengeluarkan harta benda.*

Kata Kunci: *maḥāsīn al-syarī'ah, ibadah, filsafat hukum Islam*

Introduction

Islam is a religion that offers safety and prosperity to people. Apostles of Allah, have been dispatched to communicate Islamic teachings to humanity. Peace is the essence of the meaning of Islam. A Muslim (one who converts to Islam) is at peace with both God and humanity. Thus, it can be realized that Islam, also known as Islam raḥmah li al-‘ālamīn, is essentially an expression of peace. Islam raḥmah li al-‘ālamīn comprises principles that Muslims must always follow, because Islam, as a religion that is a blessing for the entire universe, possesses traits whose presence and peace can be felt by humanity.¹

As Muslims, we are obliged to fully believe what has become the *Shari'ah*, because Islam is a religion that is agreeable to Allah, as stated in Quran Q.S. Ali Imran verse 19: “In Islam, there is a complete submission of every living thing to Allah SWT.” The Islamic *Shari'ah* contains divine precepts

¹ Ais Mariya Ulva et al., “Pelaksanaan Konsep Islam Rahmatan Lil ‘Alamin,” *Al-Afkar: Journal For Islamic Studies* 4, no. 2 (2021): 472, [https://doi.org/10.31943/Afkar journal.Vol. 4, No. 12: 217](https://doi.org/10.31943/Afkar%20journal.Vol.%204,%20No.%2012%20217).

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that have been revealed to the Prophet Muhammad SAW, which subsequently to humanity and becomes a guide or guidance in regulating life in order to attain happiness in this world and the next.² Allah transmitted His revelation to the Prophet Muhammad via the Gabriel as the intermediary, and all those revelations become the source of Islamic law along with the Prophet Muhammad's traditions. The main sources of Islamic law are twofold: the revealed source (*waḥy al-maṭlu'*), which is the Qur'an, and the unrevealed source (*waḥy ḡhayr al-maṭlu'*), which is the *sunnah* of the messenger of Allah. In addition to these two revelations, *ijtihād* is one of the primary sources of Islamic law.

The Qur'an has discussed all aspects of life starting from the origin of human life to the end of life.³ Islamic law thoroughly regulates several areas of human life, including *munakaḡhāt*, *mu'āmalah*, worship, and *jināyah*. Every aspect of life has been extensively governed in Islamic fiqh resources. There are books describing worship activities such as prayer, fasting, zakat, *ṡadaqah*, *infāq*, and *waqf*.

The purpose of Islamic law is to generate peace in this world and happiness in the hereafter; it is a manifestation of Allah's mercy and grace towards all of His creations. In Islam, raḡmah li al-'ālamīn is essential for establishing world peace via a social structure that provides justice for all.⁴ Comprehending the goals of Islam is as important as understanding the Qur'ān and Ḥadiṡ. The aim of this commandment is also articulated in Allah's almighty revelation. Central to Islamic legal thought is the function of reason and revelation in the application of Islamic law.

In its implementation, it is essential to comprehend the essence of Islamic law, as well as its roots and application principles, and the life-enhancing benefits of Islamic law. This is discussed within the theory of Islamic law. Because each branch of Islamic law will be examined in depth, it will provide complete understanding of Islamic law to legal professionals who study the philosophy of Islamic law. The study of Islamic legal philosophy can result in a thorough comprehension of the relationship between Islamic law and other religious studies, such as the science of *kalām*, philosophy, Sufism, the science

² Said Syaripuddin, "Maslahat as Considerations of Islamic Law in View Imam Malik," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4, no. 1 (2020): 87.

³ All Islamic sharia teachings are comprehensive or syumul, covering all areas of human life in this world and the hereafter. Because Islamic sharia is derived from Allah SWT, the Most Perfect in Islam, there are no restrictions on size or materials in Islamic teachings, in Khairan Muhammad Arif, "Islam Rahmatan lil 'Alamin From Social and Cultural Perspective," *Al-Risalah : Jurnal Studi Agama dan Pemikiran Islam* 12, no. 2 (2021): 172-175

⁴ Juhaya S. Praja, *Filsafat Hukum Islam* (Bandung: Pusat Penerbitan UNISBA, 1995).

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of the Qur'ān, and ḥadīṣ. Maintaining Islamic law is essential so that it is always in conformity with Islamic law and understands Allah SWT's intention in creating it on earth, namely for the benefit of all humanity.

In any assessment of Islamic legal philosophy, the Islamic legal system's qualities are indispensable (*maḥāsīn al-syarī'ah*). Several facets of Islamic doctrine, especially the *mahḍah* (obligatory) worship, illustrate the preeminence of Islamic law. For example, why Allah mandated the institution of the five daily prayers and what the underlying rationale was. Then, how does the obligation to pay *zakāh* arise for Muslims, and what are its benefits? Likewise, other commands, like as fasting and *ḥajj*, must be observed. As a result of recognizing the preeminence of Islamic law, Muslims will be able to appreciate the significance and wisdom of the Shari'a's provisions, allowing them to follow them sincerely, without any doubts, and in anticipation of Allah SWT's pleasure and forgiveness.

Getting closer to Allah (*al-taqarrub ila Allāh*) is the goal of all mandates, prohibitions, and worship rites that are now obligatory for all Muslims.⁵ We must be able to explain why worship is advised for Muslims, such as why there is a kneeling or bending motion during prayer. If we can properly interpret it, we will be able to worship with our whole heart; whether kneeling or prostrating, we will actually dedicate our body and soul to Him, as opposed to merely bowing our bodies while reading prayer sections.

Worship is one of the duties inherent to being a human in the world, from which it is impossible to separate. According to Abd. Muin Salim, in religious terminology, worship encompasses the connotations of absolute love, obedience, and worry for the Creator's rejection of him.⁶ According to verse 115 of Q.S al-Mu'minun, humans are bound to adore God as His creations, "Then do you think that We created you for fun (only), and that you will not be returned to us?" Allah created both humans and *jinn* to worship Him, as stated in QS. al-Zāriyāt (51), verse 56: "And they were created to worship Allah." "I created people and jinn for no other reason than to serve Me," God says.

All living creatures were created to worship Allah for a multitude of reasons, the most important of which is to place oneself before Allah and focus one's intention on every condition and situation in order to reach piety.

⁵ Janne Mattila, "The Philosophical Worship of the Ikhwān Al-Ṣafā," *Journal of Islamic Studies* 27, no. 1 (2016).

⁶ Abd. Muin Salim, "Lurus Menuju Hati Sejahtera: Tafsir Surah al-Fatihah" in Abdul Kallang, "Konteks Ibadah Menurut al-Qur'an," *Al-Din: Jurnal Dakwah dan Sosial Keagamaan* 4, no. 2 (December 2018), <https://doi.org/10.35673/AJDSK.V4I2.630>.

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Humanity must always comply with directions and avoid prohibitions in order to generate profit and prevent bad and evil.⁷

Worship transcends the human ego and reaches the very core of existence. Every required act of worship yields rewards in both this and the next world. The Prophet Muhammad said: utilize five things before they arrive: your youth before old age, your health before disease, your affluent time before poverty, your leisure time before busy time, and your life before your death. The Hadith was recounted by Al Hakim.⁸

Through the practice of the *syarī'ah* in the form of worship and a philosophical understanding of the virtues of worship, a believer can engage totally and flawlessly with Allah SWT, the Creator of the universe and everything that is in it. Allah SWT possesses the entirety of the human spirit and body, together with all linked dimensions. As according to Hasbi As-hiddiqi, the essence of worship is the submission of the soul that radiates from the heart, in which he feels love for the God who is worshiped and experiences His greatness, it is believed that for this nature there exists a ruler whose essence cannot be understood by the mind.⁹

To achieve the perfection of worship, a Muslim must therefore comprehend and implement the intrinsic values and philosophical goals of worship. Ritual practice is not only the objective and purpose of worship, but it also displays the high values that every Muslim must apply into his daily life. Thus, in its application, vertical worship, or our relationship with Allah SWT, is likewise related to horizontal worship components, or *ḥabl min al-nās*. This is a component of the elegance or superiority of Islamic Law.¹⁰

Those who query the essence and purpose of Islamic law to the extent that they question the reality of *syarī'ah* can be given answers through studying and appreciating the *Syarī'ah's* aesthetics in terms of utility, moral substance, and harmony with reason. Because embodying the magnificence and majesty of the *syarī'ah* is crucial. Allah proclaims in the Quran, “But Allah instilled in you a reverence for religion, a deep affection for faith, and a hatred for disbelief,

⁷ Khoirul Abror, *Fiqh Ibadah* (Yogyakarta: Phoenix Publisher, 2019).

⁸ Ṣāḥīḥ al-Targhīb wa al-Tarhīb 3/311 no. 3355 Sumarno Adi Subrata and Dewi dan Merses Varia, “Puasa Ramadhan Dalam Perspektif Kesehatan: Literatur Review,” *Khazanah* 15, no. 2 (2017).

⁹ Hasbi As-Ṣiddiqie, *Kuliah Ibadah* (Jakarta: Bintang, 1985).

¹⁰ Horizontal piety is directly proportionate to vertical piety, therefore an imbalance between the two indicates a mistake in understanding and interpreting the value and significance of worship, where the essence of the philosophical value of worship is tied to two things, namely obedience and sincerity. Wartoyo, “Transformasi Nilai-Nilai Filosofis Ibadah dalam Ekonomi Syariah,” *Nizham* 06, no. 02 (2018).

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wrongdoing, and disobedience. They are the individuals that adhere to the regulations.” (Q.S. al-Hujurāt: 7).

This article applies normative legal research that explores the norms and principles of Islamic law and generates doctrines applicable to the subject of the investigation. In order to identify the significance of Islamic law concepts, a conceptual evaluation approach is applied. Moreover, using a qualitative method, the acquired data pertain to the arrangement of words pertaining to Worship and Islamic law philosophy. This study utilized secondary data or data collected from literature or Islamic law literature, such as journal articles, books, and books. This study explores the Islamic law concepts applicable to *maḥḍah* worship in light of the philosophy of Islamic law, namely the Philosophy of *Syarī'ah* in the *Maḥāsīn al-Aḥkām* or *Maḥāsīn al-Syarī'ah* section.

Islamic Law and Its Magnificence (*Maḥāsīn al-Syarī'ah*)

The wellspring of Islamic law is Allah SWT, the Creator. The applicability of Islamic law is not limited by time, as it may adapt to an era's boundless spatial and temporal development. The existence of Islamic law acts as a guide for controlling human life according to the parameters of the *syarī'ah*. Allah swt has created Prophets and Apostles to convey messages, advise and instruct humanity so that His law may be precisely applied and reach all people. Allah SWT has appointed a messenger to provide messages, warnings, news, and life-guiding directives derived from Islamic law, including the Qur'ān and Sunnah.

Sharia is an integral part of Islamic law.¹¹ In general, Islamic law is a moral code developed from the Qur'ān and Sunnah. One of the three meanings of Islamic law, according to Rifyal Ka'bah, is the religion brought by the Prophet Muhammad as Allah's Messenger. Second, in the form of God's revelation in the Qur'ān and Sunnah, which contains numerous life-affirming precepts. Thirdly, there are human understandings known as *fiqh* or the interpretations of Islamic law by legal experts, and there are *ijtihad* outcomes based on the Qur'ān and Sunnah. To aid in the development of these comprehensions, analysis and reflection are employed. These various interpretations of Islamic law spawned the *fiqh* school.¹²

¹¹ Dedy Sumardi, Ratno Lukito, and Moch Nur Ichwan, “Legal Pluralism Within The Space of Sharia: Interlegality of Criminal Law Traditions in Aceh, Indonesia,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (2021): 428, <https://doi.org/DOI:http://dx.doi.org/10.22373/sjkh.v5i1.9303>.

¹² Rifyal Ka'bah, *Penegakan Syariat Islam di Indonesia* (Jakarta: Khairul Bayan, 2004).

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Syarī'ah is the essence of Islamic law, which is derived from the Qur'ān and the Sunnah of the Prophet, regulates the relationship between *ḥabl min Allāh* (vertical relationship), *ḥabl min al-nās* (horizontal relationship), *amar ma'rūf nahy munkar*, *taqwa*, fair, and wise, and prioritizes obligations over rights and authorities.¹³ Muhammad Yusuf Musa stated that there are six characteristics of Islamic law, namely: a foundation based on God's revelation, morals are considered in the creation of Islamic law, legal consequences are obtained in the world and the hereafter, Islamic law is more open, able to adapt to the circumstances of the time, and ease is obtained for everyone in his life and the happiness of the entire world.¹⁴ Fathurrahman Djamil outlined five characteristics of Islamic law, namely that it is flawless, adaptable, exhaustive and mobile, methodical, and *ta'aqqulī* and *ta'abbud*.¹⁵

Noting that the *syarī'ah* was disclosed for four primary reasons:¹⁶ The first is to know Allah, to establish a connection with Him, to exalt Him, and to attribute to Him the characteristics of perfection, the required, the impossible, and the permitted. The second is to regulate worship and service as an expression of admiration and gratitude for all of Allah's countless benefits: "If you count Allah's blessings, you cannot count them" (Ibrahim; 34). Thirdly, Allah urges us to engage in both good and evil deeds and to adorn ourselves with noble character and qualities that may elevate us to a level of glory, such as helping those in need, honoring neighbors, maintaining trust, patience, and other admirable characteristics. Lastly, adopt restrictions and punishments connected to *mu'āmalah* (which are now ignored) to prevent abuses and promote a sense of community safety.

Allah establishes Islamic law to preserve benefits and prevent evil in this world and the next. This purpose can be attained by placing on humans' obligations whose execution is predicated on an understanding of the Qur'an and hadith. In order to accomplish this benefit, legal experts have formulated five goals (law) of Islam that have become the important components that must be maintained and applied. These five items are religion preservation (*Ḥifẓ al-Dīn*), soul preservation (*Ḥifẓ al-Nafs*), reason preservation (*Ḥifẓ al-'Aql*), progeny preservation (*Ḥifẓ al-Nasb*), and property preservation (*Ḥifẓ al-Nasb*) (*Ḥifẓ al-*

¹³ Mauluddin, "Karakteristik Hukum Islam: Konsep dan Implementasinya," *Jurnal Ilmiah Al-Syir'ah* 2, no. 1 (2004).

¹⁴ Muḥammad Yūsuf Mūsa, *al-Islām Wa al-Ḥājah al-Insāniyyah Ilaih* (Jakarta: Rajawali Press, 1988).

¹⁵ Fathurrahman Djamil, *Filsafat Hukum Islam* (Jakarta: Logos Wacana Ilmu, 1997).

¹⁶ 'Alī Aḥmad al-Jurjawī, *Ḥikmah al-Tasyrī wa Falsafatuh* (Jakarta: Pustaka al-Kautsar, 2013).

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Māl).¹⁷ The five purposes of Islamic law are referred to as *al-maqāṣid al-khamsah* or *al-maqāṣid al-syarī'ah*.¹⁸

According to Muḥammad bin 'Alī al-Ṣāṣī al-Qaffāl, Islamic law is *maṣlahah*. *Maṣlahah* pertains to so many things that it is beyond the capacity of people to comprehend. Everyone must therefore accept that Allah's *syarī'ah* is the source of genuine benefit and goodness.¹⁹

Consequently, it is evident that Islamic law pursues the welfare of all humanity in both this and the next world. The rules of Islamic law comprise several regulations from Allah SWT and serve as guidelines for Muslims as they engage in a variety of activities involving themselves and other humans in the world. Unquestionably, Islamic law is capable of providing direction for the obstacles that social progress and transformations pose to human life.²⁰

Maqāṣid al-syarī'ah seeks to realize benefits for humanity (*maṣāliḥ al-'ibād*). Similarly, humanity can acknowledge that Islam has become the Religion of *rahmatan lil 'alamin* and is a guide for humanity in all parts of life by recognizing the preeminence of Islamic law. Islam *rahmatan lil 'alamin* incorporates a culture and notion of love, peace, and compassion, as well as awe for all human beings. Islam offers guidance and instruction to all people, regardless of their race, nationality, or region.²¹

As Muslims, it is necessary to know Islamic law's content. This is achieved through conducting research on the origin and fundamental principles. Understanding the nature of Islamic law has evolved into a study of the philosophy of Islamic law, in which Islamic law is researched in depth from the standpoint of its aims and objectives in order to achieve a comprehensive and exhaustive understanding of Islamic law. The formulations of the Islamic law philosophy include the *tasyrī'* and *syarī'ah* philosophies.²² *Tasyrī'* philosophy is a philosophy that either propagates or strengthens and respects Islamic law. This philosophy analyzes the character and purpose of Islamic law. *Tasyrī'* philosophy is characterized as *Da'ā'im al-Aḥkām*, *Mabādī al-Aḥkām*, *Uṣūl al-Aḥkām*, and *Maṣādir al-Aḥkām* (Sources of Islamic Law). Objectives of Islamic Law, Sources of Islamic Law, and the Sources of Islamic Law (Rules of Islamic

¹⁷ Djamil, *Filsafat Hukum Islam*.

¹⁸ Djamil, *Filsafat Hukum Islam*.

¹⁹ Muḥammad bin 'Alī al-Ṣāṣī al-Qaffāl, *Maḥāsīn al-Syarī'ah fī Furū' al-Syaftīyyah: Kitāb fī Maqāṣid al-Syarī'ah* (Lebanon: Dār al-Kutūb al-'Ilmiyyah, 2007).

²⁰ Syaripuddin, "Maslahat as Considerations of Islamic Law in View Imam Malik."

²¹ Khairan Muhammad Arif, *Moderasi Islam: Telaah Komprehensif Wasathiyah Islam dalam Perspektif al-Qur'an dan al-Sunnah Menuju Islam Rahmatan Lil Alamiin* (Jakarta: Pustaka Ikadi, 2020).

²² Djamil, *Filsafat Hukum Islam*.

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Law). The second is *Syarī'ah* ideology, drawn from Islamic legal sources such as *worship*, *mu'āmalah*, *jināyah*, *'uqūbah*, etc.²³ This philosophy is responsible for discussing Islamic law's essence and mystery. *Shari'ah* Philosophy includes *Asrār al-Aḥkām* (Secrets of Islamic Law), *Khāṣ al-Aḥkām* (Special Characteristics of Islamic Law), *Maṣādir al-Aḥkām* or *Majāyā al-Aḥkām* (Virtues of Islamic Law), and *Ṭawā bi al-Aḥkām* (Characteristics of Islamic Law).²⁴

The primacy of Islamic law, or *maḥāsīn al-syarī'ah*, is one of the most important sections of this paper's research, as it explains the Islamic law's intrinsic principles and, on a practical-empirical level, acts as a gateway to understanding aspects of value.²⁵ In his book *Maḥāsīn al-Syarī'ah*, Muḥammad al-Qaffāl al-Kabīr (d. 365 H) investigates the reasoning and wisdom of the law so that it may be more readily accepted and comprehended by humanity.²⁶

In Islamic law literature, such as *worship*, *mu'āmalah*, and *jināyah*, *Maḥāsīn al-Aḥkām* is a component of the dispute over Islamic legal philosophy.²⁷ According to Fathurrahman Djamil, it covers discussions of the nature and secrets of Islamic law.²⁸

In essence, Islamic law is privileged and exquisite. This makes Islamic law a worldwide law, able to solve the challenges of human existence while providing their security and happiness. This privilege and beauty will eventually result in life's justice, steadfastness, and goodness, as well as progress.²⁹ God's law is implicit in Islamic law, which has remained unaltered since its revelation till the end of time. As a universal law, it is always applicable and can be implemented at any time.³⁰

Islam has taught mankind that its contents, from its fundamental precepts to its different branches, can be freely accepted by human reason and nature, and that the truth will ultimately be revealed within it. That Islamic law contributes to life's balance and harmony, is global in nature, and is adaptable to changing conditions. In addition, as stated in the commands of Allah and prohibitions, which lead to justice and injustice. In accordance with Islamic law, the

²³ Dedy Sumardi et al., "Transition of Civil Law to Public Law: Integration of Modern Punishment Theory in Criminal Apostasy," *Ahkam : Jurnal Ilmu Syariah* 22, no. 1 (June 30, 2022), <https://doi.org/10.15408/ajis.v22i1.26359>.

²⁴ Djamil, *Filsafat Hukum Islam*.

²⁵ Ahmatnihar, "Pragmatisme Hukum Islam," *Jurnal El-Qanuniy* 1, no. 1 (2015).

²⁶ Al-Qaffāl, *Maḥāsīn al-Syarī'ah*.

²⁷ M. Hasbi Ash-Shiddieqy, *Falsafah Hukum Islam* (Jakarta: Bulan Bintang, 1990).

²⁸ Djamil, *Filsafat Hukum Islam*.

²⁹ Ash-Shiddieqy, *Falsafah Hukum Islam*.

³⁰ Ade Mulyana, "Epistemologi, Ontologi dan Aksiologi Hukum Islam," *Muamalatuna* 11, no. 1 (2020).

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commands of Allah are those that promote virtue. Similarly, restrictions exist to prevent the occurrence of wrongdoing and damage.

The first requirement of the *syarī'ah* was to praise Allah, the Creator, who has equipped people with the ability to discriminate between good and evil. Allah has also gifted mankind with the ability to communicate and grasp a great deal through speech. God has provided humanity with so many blessings that it is obligatory for us to demonstrate our thanks by worshipping Him and obediently carrying out all of His commands.³¹

Therefore, it is essential for a believer to embody the beauty and majesty of Islamic law, as this is a noble practice. Allah states in the Qur'an, "This is a book We have sent down to you that is full of blessings, so that people with intellect may be enlightened by its words." (Q.S. Shad: 29), In addition, Allah instructs, in Q.S. Adh-Dhuha 11: "And for the blessings of your Lord, then you should mention them (with thankfulness)" as an expression of gratitude for the gift of the favors of faith and Islam.

As Ibn Qayyim stated, its perfection cannot be effectively conveyed by words alone. Additionally, there is no alternative that is superior or more ideal. Due to its limits, human reason can only perceive and practice the values of the *syarī'ah*. *Syarī'ah* demonstrates the depth and breadth of His knowledge and wisdom, as well as His love and mercy. There is nothing else Allah SWT can do to provide His followers grace and guidance. Allah reminds Muslims of His immense favor: "Allah has indeed lavished upon the believers by sending among them an Apostle from their own class, who recited to them Allah's words, cleaned their spirits, and taught them the Book and Al-Hikmah. Before (the coming of the Prophet), their beliefs were patently false" (Ali Imran: 164).

Allah placed humans in a world full of challenges and afflictions in order to provide them with benefits and rewards for enduring them. Allah has not only sent down trials, but he has also set laws for humans so that they can effectively face these trials, thereby preventing a variety of forms of harm, injustice, and bloodshed. So that we may realize that the source of all kindness is the wisdom of the *syarī'ah*'s revelation.³²

The Virtue of Islamic Law (*maḥāsīn al-syarī'ah*) in the Practice of Maḥḍah Worship: A Philosophical Overview of Islamic Law

God created human beings, whose existence is superior to that of other creatures. This is because Allah SWT has provided us with intelligence, thoughts, and aspirations. This is what sets humans apart from other animals.

³¹ Al-Qaffāl, *Maḥāsīn al-Syarī'ah*.

³² Al-Qaffāl, *Maḥāsīn al-Syarī'ah*.

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Therefore, in order to obtain the granted glory, mankind must consistently engage in various forms of righteousness. This also pertains to the existence of humans on earth as representatives or caliphs whose duty it is to secure the survival of life on earth via the practice of virtue as a form of worship to God.

One form of human obedience to God is worship. According to Yusuf Qaradawy, the meaning of worship is submission, obedience, humility, and humiliation, hence one must submit, obey, and humble oneself before the Almighty.³³ According to the human perspective as caliph, the purpose of worship is to attain Allah's pleasure, so that all human behavior and deeds are completely aimed at gaining Allah's pleasure.³⁴ The term *ta'abbudi* is also applied to worship in which the field has *ta'abbudi* values (*gair ma'ql al-ma'n*) and people are only permitted to do worship according to what has been decreed.³⁵

The significance of worship in the Qur'an is to have a profound understanding of Allah SWT and to merge with His divinity as His servant in order to always obey and submit to the Creator. Worship also entails a condition of unrestricted humility when Muslims provide service to Allah, accompanied by the performance of what has been commanded and free from all of His prohibitions. In light of this, the body and soul must be capable of executing all of His religion's Shari'a in all circumstances.

Both *fi'il 'amr* and *nusuk* are used to allude to worship in the Qur'an. Both imply that obedience is required and that obedience has become a requirement for all living creatures. As His weak creation, it requires His favor, love, and protection; therefore, obedience is required to follow Allah's commands.³⁶

His servant must have a full grasp of worship in terms of its core, foundation, and value. It might be asserted that a servant has not gained the highest level of worship if he has not been able to comprehend and implement the aims and philosophical values of worship. As specified, worship extends beyond the execution of ceremonies. In the application of Worship, Muslims must incorporate noble ideas into their daily lives. This will have an impact on his life, particularly horizontal worship (*ḥabl min al-nās*) and not merely vertical worship activities (*ḥabl min Allāh*). Therefore, if Muslims are able to appreciate

³³ Yūsuf al-Qaradāwī, *al-'Ibādah fī al-Islām* (Beirut: Muassasah al-Risalah, 1979).

³⁴La Jamaa, "Konsep Ta'abbudi dan Ta'aqquli dan Implikasinya Terhadap Perkembangan Hukum Islam," *Asy-Syir'ah: Jurnal Ilmu Syariah dan Hukum* 47, no. 1 (2013).

³⁵ Djamil, *Filsafat Hukum Islam*,.

³⁶ Suarning Said, "Wawasan al-Qur'an tentang Ibadah," *Diktum: Jurnal Syariah dan Hukum* 15, no. 1 (June 2017): 43–54, <https://doi.org/10.28988/DIKTUM.V15I1.424>.

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the nature, basis, and application of the ideas included therein, it will have an impact on their worship-related actions.³⁷

There are a range of possible interpretations of worship. This is one of the aspects of Islamic legal philosophy. Islamic jurists concur on the establishment of Islamic legal philosophy, one of which is sharia philosophy, which is derived from a variety of Islamic law materials, such as worship and other materials that explore the essence and secrets of Islamic law. Included are the virtues of Islamic law or *maḥāsīn al-syarī'ah*.³⁸

The virtue of Islamic law refers to its inherent principles. The values of Islamic law at the practical-empirical level are the key to understanding the extent of the advantage achieved.³⁹ Concerning topics of worship, the question arises as to why cleanliness is essential prior to worship and why eating, drinking, and controlling other passions are disallowed while fasting.

The subject of *tahārah*, or purification, comes first. Purification before worship is a form of ethics or morality for servants who surrender themselves to God in a state of purity and holiness. When it was Allah SWT who created humanity and the universe, worshiping without purification is a flagrant violation of moral norms. This is known as an ethical consideration. Moreover, purification relaxes us from an aesthetic aspect because when we worship, we feel physically and spiritually pure. When meeting an important person, it is usual to wear one's finest, cleanest, and best-kept clothing. If this is a common behavior when interacting with others, then what should we do if we face the Khaliq.

Therefore, Allah commanded purification, meaning obligatory ablution and bathing, so that we may say prayers in a state of cleanliness and purity. Angels dislike unclean prayer spaces and attire. Allah has commanded Friday and holiday bathing. Similarly, ablution elevates the spirit since it purifies the soul. As for bathing and purification, or junub bathing, it will inspire zeal for work and other activities. In verse 108 of Sūrah al-Taubah, it is stated: "There are individuals who wish to clean themselves in the mosque. Allah likes, indeed, those who are pure.

The first step of cleansing, according to the Book of Ihya Ulumiddin, is to clear the dhahir of all hadats, filth, and offensive things. The second phase is to purge the limbs of every sin and evil deed. The third phase is to purge the heart of all abominable and cursed vices. And the fourth stage purifies sirr

³⁷ Wartoyo, "Transformasi Nilai-Nilai Filosofis Ibadah Dalam Ekonomis Syariah," *Nizham Journal of Islamic Studies* 6, no. 02 (2019).

³⁸ Djamil, *Filsafat Hukum Islam*.

³⁹ Ahmatnizar, "Pragmatisme Hukum Islam."

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(secret or inner) of anything other than Allah Ta'ala from the heart, assuming nothing but Allah has remained.⁴⁰

Physical and spiritual purity and holiness are a requirement. A person must also have a heart free of pride, envy, vengeance, and other immoral tendencies. This signifies internal cleanliness. This explanation indicates that the meaning of holy in the hadith "Holiness is a component of faith" is holy. If a person's thinking is pure, his spirit will also be pure, and his faith will be without flaw. Al-Bada'i book mentions this particular issue, "There are two kinds of purification, naturally pure and legally holy. The sanctity of clothing, the body, and places of worship in respect to intrinsic impurity is pure holiness, whereas the purity of ablution members in relation to hadats is legal holiness, and the purity of all members born from the deceased."⁴¹ like in Q.S al-Maidah which specifies the provisions of purification by conducting ablution and bathing when in a state of junub and tayammum when there are obstacles.

Therefore, Muslims are required to maintain bodily and spiritual purity. Heart purity is attained via repentance and abstinence from nasty things. A person who is only pure on the outside is akin to someone whose home has a tidy façade but a filthy, dusty inner. The elimination of ugliness, wrath, envy, and other heart diseases from the heart and mind constitutes inner purity. The heart radiates love, compassion, altruism, and other noble qualities. So that helpful words will be uttered, without harming others, backbiting, or malicious slander. If the purity of the heart and the tongue are in accord, fasting can be a gift. Iyās bin Mu'āwiyah bin Qurrah remarked, "The most influential among them (the Salaf) are the most morally upright and least slanderous" (Narrated by al-Thabrani in Makarimul Akhlak).

Numerous hadiths mention the advantages of cleansing. In the hadith regarding ablution, for example, the Prophet SAW stated: "When a Muslim servant performs ablution and then gargles, all of his defects will be revealed. And as he cleans his nose, his imperfections become evident. All of his faults, including those under his eyes, are eradicated when he cleanses his face. When he washes his hands, all of his defects, including those under his fingernails, will be eliminated. All of his defects will fall out of his skull and from behind his ears as he sweeps his head. When he washes his feet, all of his flaws will be eradicated, and darts will sprout from beneath his toenails. Then, his journey to the mosque and his prayer serve as his circumcision."⁴²

⁴⁰ Imam al- Ghazali, *Ihya' Ulumiddin* (Jurong, Singapura: Pustaka Nasional Pte Ltd, n.d.).

⁴¹ Al-Jurjawī, *Ḥikmah al-Tasyrī wa Falsafatuh*.

⁴² Al-Ghazali, *Ihya' Ulumiddin*.

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The following quality is prayer. All of Allah's commands are compulsory if certain conditions are followed, with the goal of gaining Allah's pleasure and a double reward. By performing the prayer provided by Allah, a servant will never forget the One who has bestowed pleasure. According to Surah Taha, verse 14 of the Qur'an, "Indeed, I am Allah; I am the only deity; therefore, worship Me and establish prayer in my remembrance."

Allah swt embellished the five-fold prayer with educational ideas (education) and elegance (beauty). In which a Muslim is taught to always begin the day early. Then, pray to Allah as swiftly as possible in the hope of goodness and the advantages of time. He is healthy and alert in the morning, and he has at least six hours to engage in his daily activities. Between the Fajr and Zuhr prayers, he is able to engage in multiple activities and is brimming with vigor.⁴³

The content of Muslim prayer demonstrates their devotion to God. It also contains the desire to humble oneself before God, as well as the completion of *khusyū'* and perfection. Likewise with *zikr* and prayers recited following prayer. Prayer can be compared to a tree of faith that reflects the present level of faith.⁴⁴ Inadequate prayer causes the tree of faith to become slow, fragile, and parched. If the prayer is completed well five times in addition to the sunnah (the non-obligatory) prayer, the tree of faith will thrive. In addition, the dhikr recited during the prayer is an invaluable act of worship and prayer keeps us away from vile deeds and evil, it is then seen a source of great benefit.

Due to the fact that life in this world is inextricably intertwined with a variety of adversities, prayer sessions are also a source of assistance for those in need. Allah will determine how much patience and worship we have for Him according on how helpful it is in times of difficulty. According to Surah Al Baqarah:153, "O you who believe, make patience and prayer your allies, for Allah is with the patient." As a result of praying in accordance with the pillars, a believer will have peace in his heart, allowing him to face all of life's challenges with optimism and confidence, since he believes that Allah will provide assistance.

A person who performs worship in accordance with the Shari'a will without a doubt receive blessings in return, as Shari'a-compliant worship embodies qualities of tremendous generosity. Allah states in the Hadith Qudsi, "No servant may approach me with a gift more precious to me than what I have

⁴³ Syaikh Hasan Ayyub, *Fikih Ibadah* (Jakarta: Pustaka Al-Kautsar, 2003).

⁴⁴ Abdurrahman Bin Nashir As-Sa'di, *Mutiara Keindahan Islam* (Solo: Aqwam, 2013), 15–16.

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determined obligatory for him.” Performing worship can impact moral improvement; if worship has no effect on behavior, it is useless.⁴⁵

In the chapter of *Salat* or prayer, Ibn Sina states that there are two components to prayer, first the performance of prayer, such as the practice of praying and its recitation. Second, the essence of prayer. This represents the performance of praying whole heartedly, which pure intention. Ibn Sina stated, "In fact, prayer that incorporates precise movements and acts is an expression of longing and humility, from the lowly, complex, and constrained human body, which runs with its active mind in our nature.⁴⁶ Sincere admiration stems from the heart. Negligent worship of the heart will harm external worship, stopping it from attaining tranquility.⁴⁷

In addition, the practice of fasting. Fasting has been obliged to all Muslims. As it is an obligatory act of worship, fasting is enshrined in the Quran with a noble and elevated status. In verse 183 of Surah Al-Baqarah states the obligation of fasting to all Muslims in the past and in the present. The verse encourages all Muslims to fast as it takes them to the noble status. The fasting means refraining from eating, drinking, lust, and other things. Because something that is required of multiple individuals decreases the burden and seems lighter, whereas something that is required of only one person seems to be heavier. This verse also teaches us that fasting increases piety, since individuals who fast are more reluctant to disobey and violate Allah's commands.⁴⁸

By fasting, a believer acknowledges his subservience and displays his humility. What has been prescribed for fasting comprises restraining one's lust, in addition to completing other acts of devotion and virtue, and foregoing pleasure and other worthless things.

A devoted Muslim is required to observe the practice of fasting, especially during the month of Ramadan. Fasting possesses attributes of honesty. This is the test of a servant's obedience and piety. A Muslim might also gain benefits for themselves out of fasting, particularly by cultivating compassion for those who face hunger and thirst during the day. In Allah's view, this is the best obedience possible. The fast is observed from dawn to dusk although in the midst of bad weather and experiencing hunger and thirst throughout the day, a Muslim

⁴⁵ Siti Halimah, “Nilai - Nilai Ibadah Puasa yang Terkandung dalam Kitab al-Fiqh al-Islami Wa Adillatuhu Karya Wahbah al-Zuhaili dan Implikasinya Terhadap Pendidikan Karakter,” *Journal Of Islamic Education* 5, no. 2 (2020).

⁴⁶ Al-Jurjawī, *Ḥikmah al-Tasyrī wa Falsafatuh*.

⁴⁷ Abd. al-Qādir al-Jaylānī, *Sirr al-Asrār wa Muẓhir al-Anwār fī Mā Yaḥtāj Ilayh al-Abrār* (Jakarta: Pustaka Islam Klasik, 2008).

⁴⁸ Al-Qaffāl, *Maḥāsīn al-Syarī'ah*.

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should steadfast for their fasting as they will enjoy rewards from Allah by being persistent in their fasting.

The wisdom behind fasting is to be devout, recognize Allah's blessings, and express gratitude. Allah has made it mandatory for us to fast, and we are both aware of the blessings and wisdom of fasting.⁴⁹ Hamdi al-Khuli remarked, there are two attracting factors that result from fasting: spiritual strength and bodily strength. Physical strength determines whether humans are strong or weak. Physical strength is inferior to spiritual strength. So that young children are not assigned diverse tasks in the form of commands and prohibitions until they reach maturity. It is consistent with the Shari'ah. Fasting is a signal for humans to receive the encouragement of spiritual strength and deviate from the route to physical strength. With spiritual vigor, he feels at ease, and the mandate's character becomes robust. A person who fasts also answers Allah's summons by obeying Him.⁵⁰

According to al-Ghazali, there are three stages of fasting: general fasting, extraordinary fasting, and special fasting. The first is that universal fasting is an order to control hunger and lust in accordance with the norms of fasting. The second special fast is designed to safeguard the body's ears, mouth, eyes, feet, and hands from committing sin. And the third, which is the most unique of all, is to refrain the heart from all trifles and worldly concerns, and to keep it away from all but Allah 'Azza wa Jalla. Herein lies the provision for the hereafter.⁵¹

Zakat, the third pillar of Islam, has been required since the second year of the hijri. In addition to being part of the *mahdah*, the obligatory worship of Allah s.w.t., zakat is also part of the *māliyah ijtīmā'iyah* worship in which zakat includes social responsibilities that can benefit the welfare of the people.⁵² Allah has offered a metaphor for those who spend wealth in His service, as stated in Q.S. al-Baqarah 265: "For those who spend wealth in Allah's cause, it is like a productive garden."

Similarly to prayer, there are two sorts of *zakāh* (obligatory almsgiving), according to Abdul Qadir Al-Jailani: physical *zakāh* and spiritual *zakāh*. In conformity with the *syarī'ah*, *ḥalāl* assets are issued and dispersed to those in need when *zakāh* is established. While *zakāh* is derived from assets and distributed to people, specifically those who are spiritually destitute, it is derived from hereafter assets.⁵³

⁴⁹ Al-Jurjawī, *Ḥikmah al-Tasyrī wa Falsafatuh*.

⁵⁰ Al-Jurjawī, *Ḥikmah al-Tasyrī wa Falsafatuh*.

⁵¹ Al-Ghazali, *Ihya' Ulumiddin*.

⁵² Hafidhuddin, "Peran Strategis Organisasi Zakat dalam Memperkuat Zakat di Dunia," *Al-Infaq* 2, no. 1 (2011).

⁵³ Al-Jaylānī, *Sirr al-Asrār*.

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It states that *zakāh* fosters a generous, virtuous, and altruistic personality. *zakāh* is an expression of gratitude to Allah SWT for the gifts and blessings He has bestowed upon us. In addition, individuals who follow *zakāh* see their riches expand and be perpetually blessed. A further principle is that *zakāh* encourages virtuous behavior and has a favorable impact on others, because money is used to benefit others. There are several benefits to *zakāh*, as it can help others meet their needs and accomplish public goals. Additionally, *zakāh* aids in the eradication of poverty in society. The tithing strengthens the believer's faith, transforms him into a servant who always seeks Allah's pleasure, and assures him of the promised reward.

How virtuous is the person who pays tithing because it purifies his spirit, cleanses him of sin, makes him a reputable person because of his charity, and fortifies him against dishonesty! Through tithing, a sense of tolerance and responsibility will grow, enabling it to benefit others as the rights of the needy are met.⁵⁴

The secret and wisdom behind *zakāh* is to prevent stinginess. When the human spirit has a tendency toward avarice despite the encouragement of a giving nature, *zakāh* is necessary to train the soul to be more charitable. This is the greatest challenge an individual encounters. Because the soul places the highest priority on money. In the verse, "Wealth and children are the adornment of this worldly life, but the everlasting good deeds are far better with your Lord in reward and in hope" (al-Kahf: 46), this is because mankind is inherently more inclined to money than others. If you pay zakat and are able to resist the temptations of lust, you have eradicated the worst trait of the soul, miserliness, and replaced it with generosity. We must always believe that Allah will replace what we spent in the path of Allah, for that reason alone, we must not be hesitant to do so. Generosity is the product of unwavering self-assurance.⁵⁵

The subsequent Islamic pillar is pilgrimage. The pilgrimage, according to the *syarī'ah*, is a trip to the Baitullah in the holy city of Mecca that is undertaken in line with the requirements and pillars. Wearing ihram clothing, which represents separation from the worldly lives. When all of the conditions and pillars of the pilgrimage have been met, the journey will have achieved its perfection.⁵⁶

The mandate to execute the pilgrimage represents a willingness to make sacrifices in exchange for the property rights of the servant. The pilgrimage is undertaken despite the various obstacles that may be encountered. In making the Hajj, Muslims seek the pleasure of Allah (SWT). In addition to worshipping

⁵⁴ Al-Jurjawī, *Ḥikmah al-Tasyrī wa Falsafatuh*.

⁵⁵ Al-Jurjawī, *Ḥikmah al-Tasyrī wa Falsafatuh*.

⁵⁶ Al-Jaylānī, *Sirr al-Asrār*.

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Allah SWT and humbling oneself before Him, pilgrims commemorate the journey of the Prophets and Apostles. The faith of those who conduct themselves with honesty will be strengthened.

Hajj can impart moral instruction. Everyone who completes the journey will gain valuable insights from the experience. A person performs Hajj ceremonies with the expectation that Allah will grant him forgiveness.⁵⁷ People whose condition improves after performing a series of pilgrimages and returning home are regarded as recipients of the noble character gift.⁵⁸

It is sensible that the book of *al-Badāi'* states that worship is compulsory because of obedience or appreciation to all blessings Allah has provided. The journey includes both servitude and appreciation for benefits. Hajj is a sort of service since the pilgrim submits to and obeys Allah SWT. During the *iḥrām*, a Hajj pilgrim wears basic, wrinkled clothing and forgoes jewelry and perfume. When he was doing *wuqf* at '*Arāfah*, he/she knelt before Allah's majesty, praising him and asking for pardon for all his/her sins. During the *ṭawāf*, he is in a location associated with Allah. Regarding the pilgrimage as an expression of appreciation for favors, it is worship by bringing both the body and treasure. Except for people who are in good health and have adequate wealth, participation is voluntary. Therefore, it is an expression of appreciation for the gifts of health and riches.⁵⁹

One of Islam's most profound teachings is to devote oneself to Allah. Muslims are required to perform worship as part of their daily lives, proving this point. Devotion to Allah is evidence that there is no god besides Allah. This will result in Muslims focusing their lives on both worldly concerns and preparations for the afterlife.

The execution of the aforementioned worship, in essence, a form of human servitude to God. People express a profound sense of sincerity as His servant, for example, by performing prayers. This refers to the function of worship as '*ubūdiyyah* (self-dedication), and returning to the meaning of worship is the position of humans as '*Abd Allāh* (servants of God) who are completely submissive and devoted to Allah until they reach the level of piety. In addition to its spiritual aspect, the significance of worship can also be seen in its implementation in daily activities, such as the command to pay *ḡakāh* in order to promote *ukhuwwah Islāmiyyah*, which will lead to the assistance of one another.⁶⁰

⁵⁷ Al-Jurjawī, *Ḥikmah al-Tasyrī wa Falsafatuh*.

⁵⁸ Al-Jurjawī, *Ḥikmah al-Tasyrī wa Falsafatuh*.

⁵⁹ Al-Jurjawī, *Ḥikmah al-Tasyrī wa Falsafatuh*.

⁶⁰ Kallang, "Konteks Ibadah Menurut al-Qur'an."

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Conclusion

The *maḥāsīn al-syarī'ah* or the supremacy of Islamic law addresses the role and essence of law in order to make it understandable to all mankind. The virtue of Islamic law reveals the intrinsic meanings and values of Islamic law and, in a practical sense, opens the way to appreciating aspects of benefit. The Islamic legal system (*maḥāsīn al-syarī'ah*) guides the regulation of human existence. *Syarī'ah*, which is drawn from the Qur'an and Hadith, is the foundation of Islamic law. Allah establishes Islamic law to preserve benefits and prevent evil in this world and the next. Five goals (law) of Islam have been formulated by legal experts and have become the most important elements that must be maintained and implemented: preserving religion (*Ḥifẓ al-Dīn*), preserving the soul (*Ḥifẓ al-Nafs*), preserving reason (*Ḥifẓ al-'Aql*), preserving offspring (*Ḥifẓ al-Nasb*), and preserving property (*Ḥifẓ al-Māl*). By understanding the values of Islamic law, humans can perceive that Islam has become the Religion of rahmah li al-'ālamīn and serves as a guide for humanity in every facet of life. The merits of Islamic law (*maḥāsīn al-syarī'ah*) in carrying out the *maḥḍah*. The adoration of Allah is akin to human servitude. Several activities commanded by Allah swt in matters of worship, including purification, prayer, fasting, *zakāh*, and *ḥajj*, illustrate the excellence of Islamic law. Purification before to worship is a manifestation of the servant's ethics or morality as he or she bows before God in a state of holiness.

Therefore, Allah has provided the command to purify himself. Before prayer, we must perform ablution and bathe so that our bodies are clean and pure. As a result, the purpose of prayer is to serve as a reminder that Allah has bestowed pleasure and that Muslims are devoted to the Creator. In the lafadz of the prayer are the dhikr and munajat addressed to Allah SWT. Fasting is an expression of human humility and an acknowledgment of servitude. What has been prescribed for fasting involves restraining one's lust, practicing other acts of devotion and noble deeds, and eschewing pleasure and other worthless things. Fasting is also characterized by its intrinsic integrity. Then, in the case of zakat, it possesses characteristics that enhance a person's character, such as making him spiritually clean, purging him of sin, increasing his generosity, and shielding him from his own greed and avarice. Lastly, the trip entails sacrifice in the removal of material possessions, adoration of Allah SWT, and humility before Him, while remembering the journey of the Prophets and Apostles.

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