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Jasser Auda's Multidimensional System (Ta'addud Al-Ab'ad) in Reconciling Contradictory Arguments

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ABSTRACT

The study explores Jasser Auda's concept of the multidimensional system (ta'addud al-ab'ad), which represents a major methodological innovation in contemporary Islamic legal thought, particularly in reconciling apparently contradictory arguments. Auda's systemic framework views Islamic law as a dynamic and open structure composed of interrelated dimensions textual, contextual, rational, moral, and purposeful (maqāṣidiyyah). This research aims to analyze how Auda's multidimensional approach functions epistemologically to harmonize conflicting evidences while positioning maqāṣid al-sharī'ah as the normative axis of interpretation. Using a qualitative research design with a critical hermeneutics and systems-thinking paradigm, the study examines Auda's major works Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach, Fiqh al-Maqasid, and Reclaiming the Maqasid al-Shariah through in-depth content analysis of primary and secondary sources. The findings reveal that Auda's multidimensional system not only reconciles divergent legal arguments but also promotes a more adaptive, integrative, and value-oriented ijtiḥad process. It repositions Islamic law as a living system responsive to social dynamics while maintaining its normative authenticity. This approach contributes to the renewal of Islamic epistemology toward a holistic, contextual, and maqāṣid-based paradigm.

1. Introduction

The development of the contemporary world, characterized by rapid scientific progress, digital transformation, and globalization, has profoundly influenced the way Muslims interpret and apply their sacred texts. The emergence of new disciplines ranging from biomedical ethics to environmental jurisprudence has expanded the scope of *fiqh* beyond its traditional domains, introducing novel challenges that classical Islamic law did not explicitly address. Within this context, the epistemology of Islamic legal thought (*uṣūl al-fiqh*) faces a fundamental question: how can revelation (*wahy*) maintain its divine authenticity while

remaining adaptable to the evolving social and intellectual realities of modern civilization?

The complexity of contemporary life often exposes apparent contradictions between scriptural texts, or between textual directives and modern ethical imperatives. Historically, Muslim jurists have developed mechanisms to resolve such conflicts through *al-jam' wa al-tawfiq* (harmonization), *al-naskh* (abrogation), and *al-tarjih* (selection of the stronger evidence). While these methods reflect the intellectual sophistication of the Islamic legal heritage, they were largely constructed within a linear, closed, and text-centered epistemology that prioritizes linguistic precision and hierarchical authority over contextual or moral reasoning (Kamali, 1991). In an era defined by complexity and pluralism, this one-dimensional orientation has proven inadequate to accommodate the interaction between revelation, reason, and human experience.

It is against this background that Jasser Auda introduces a transformative paradigm through his concept of the *multidimensional system* (*ta'addud al-ab'ād*), elaborated in his seminal works *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (2008) and *Reclaiming the Maqasid al-Shariah* (2010). Auda envisions Islamic law not as a fixed compilation of rulings but as a dynamic and open epistemic system shaped by multiple interacting dimensions textual, rational, ethical, contextual, and teleological. This approach constitutes a paradigmatic shift in Islamic legal epistemology, moving from a rigid, atomistic model toward a systemic and relational understanding of law. According to Auda, the traditional paradigm often reduces the *Sharia* to isolated legal commands, neglecting the moral and cognitive interconnections that give law its coherence and vitality. The concept of *ta'addud al-ab'ād* rejects this reductionism and instead views Islamic law as a holistic structure wherein every rule, argument, and principle is relationally situated within an intricate network of purposes (*maqāsid*), contexts, and values. Through this vision, the *Sharia* becomes a living system capable of self-renewal and moral progression without losing its revelatory foundation (Auda, 2010).

In his systemic model, Auda identifies six interrelated dimensions that define the architecture of Islamic legal thought: the cognitive dimension, which emphasizes the role of human understanding in interpreting revelation; the teleological dimension, which situates *maqāsid al-sharī'ah* as the orienting goal of all legal activity; the open dimension, which reflects the law's adaptability to contextual change; the interrelated hierarchy dimension, which situates general and particular rulings within a dynamic structure; the self-renewal dimension, which expresses the system's capacity for continuous *ijtihad* and reform; and the multidimensionality dimension, which integrates text, reason, ethics, and social reality into a unified epistemic framework (Auda, 2008). Through these dimensions, Auda restores *maqāsid al-sharī'ah* to the center of Islamic legal methodology, transforming it from a peripheral normative concept into a foundational principle that governs interpretation and application.

In this multidimensional paradigm, contradictions between legal evidences are no longer viewed as oppositional conflicts but as complementary manifestations of

divine wisdom operating across distinct functional and contextual domains. Two apparently conflicting texts, for instance, may not negate one another but instead reflect different dimensions of the same *maqāṣid*. A command emphasizing ritual obedience (*ta'abbudī*) and another invoking rational deliberation (*ta'aqqulī*) can both serve unified moral objectives such as justice, compassion, or balance. Through this relational analysis, the process of legal reasoning evolves from a hierarchy of exclusion toward a system of coherence guided by ethical and teleological principles (Raysuni, 2005).

Recent scholarship reinforces the significance of Auda's framework as a foundational shift in contemporary Islamic thought. Irawan (2022) highlights the multidimensional system as an alternative epistemology for addressing emerging legal and social complexities beyond the reach of classical methodologies. Azhari (2023) underscores its capacity to harmonize theology and social change, demonstrating that Auda's six dimensions enable Islamic law to evolve without losing its divine core. Kamelia (2021) illustrates its relevance within fatwa institutions and Islamic education, showing how the model balances textual fidelity with rational flexibility and social welfare. On a global scale, Kepplinger (2025) reveals parallels between Auda's *maqāṣid*-centered epistemology and contemporary ethical philosophy, asserting that the *maqāṣid* serve as a bridge between revelation and moral universality. Similarly, Padela (2022) applies the *maqāṣidī* model within biomedical ethics, arguing that multidimensional reasoning enables jurists and physicians to reconcile textual injunctions with the complex realities of modern healthcare. These developments demonstrate that Auda's systemic paradigm transcends jurisprudence, positioning *maqāṣid al-sharī'ah* as a unifying epistemic framework across disciplines.

In Indonesia, the resonance of Auda's thought also continues to grow. Scholars such as Bakar and Sahman (2024) advocate for the renewal of *uṣūl al-fiqh* through hermeneutic, empirical, and systems-based approaches that echo Auda's methodology. Their argument that Islamic legal epistemology must move from textual rigidity to integrative dynamism mirrors Auda's call for *ijtihād jamā'ī* (collective reasoning) that synthesizes theological, rational, and social perspectives. This study therefore aims to examine the epistemological construction of Jasser Auda's *multidimensional system* and its methodological role in reconciling seemingly contradictory arguments in Islamic law. It seeks to analyze how the *ta'addud al-ab'ād* framework functions as a bridge between textual authority, rational inquiry, and contextual ethics, and how it contributes to the development of a modern *ijtihād maqāṣidī*. The ultimate goal is to offer a conceptual contribution to the renewal of *uṣūl al-fiqh* as a living epistemology one that is integrative, flexible, and grounded in human welfare. By situating Auda's multidimensional thought within the broader discourse of Islamic epistemology, this research aspires to strengthen the intellectual continuity between revelation and reason, ensuring that Islamic law remains both divinely anchored and socially transformative in the twenty-first century.

2. Methodology

This study uses a qualitative approach with a critical hermeneutics paradigm and systems thinking as the main analytical framework. This approach was chosen to understand the concept of multidimensional systems (*ta'addud al-ab'ad*) in Jasser Auda's Maqasid al-Shari'ah theory, particularly in the context of reconciling contradictory arguments in Islamic law (Ricoeur, 1981). Critical hermeneutics allows researchers to interpret Islamic texts contextually, while the systems approach places Islamic law as an open system consisting of various interrelated dimensions (Rahman, 1982). This study is descriptive-analytical in nature with the aim of comprehensively describing Auda's thoughts and assessing their relevance to the epistemological problems of contemporary Islamic law (Auda, 2008).

The research data was obtained through a literature study covering primary sources in the form of Jasser Auda's original works, such as Maqasid al-Shari'ah as Philosophy of Islamic Law: A Systems Approach, Fiqh al-Maqasid, and Reclaiming the Maqasid al-Shariah, as well as secondary sources from supporting literature and previous research on maqasid and systems theory. Data analysis was conducted using content analysis with a philosophical and systemic hermeneutic approach, which included the stages of reduction, presentation, and conclusion drawing (Creswell, 2014). Data validity was maintained through source triangulation, cross-referencing across languages, and peer review with experts to ensure accuracy of interpretation. Through this method, the study sought to build a comprehensive and contextual understanding of Jasser Auda's multidimensional system concept as a methodological foundation for the reconstruction of Islamic legal thought (Al-Ghazali, 1993).

3. Results and Discussion

The Concept of Multidimensional Systems (Ta'addud al-Ab'ad) in the Thought of Jasser Auda

Jasser Auda's theory of *ta'addud al-ab'ad* (multidimensional systems) emerges from his epistemological critique of classical *uṣūl al-fiqh*, which he regards as overly linear, atomistic, and text-centered. He contends that traditional Islamic legal reasoning often fails to accommodate the complex interplay between textual injunctions, contextual realities, and ethical purposes (*maqāṣid al-sharī'ah*). This rigidity, according to Auda (2010), reduces the Sharia to a closed normative system detached from dynamic human and societal transformations. To overcome these limitations, Auda advances a systems approach that redefines Islamic law as an *open, dynamic, and interrelated structure*. Within this framework, every legal argument, principle, and ruling must be analyzed in relation to its cognitive, ethical, and sociological dimensions. Law is not a static text, but a living system whose meaning evolves through the interaction of revelation, reason, morality, and social context. Hence, the *ta'addud al-ab'ad* concept represents an epistemological shift from a textualist paradigm to a holistic, relational, and purposive model of legal understanding.

In his work *Maqasid al-Shari'ah as Philosophy of Islamic Law: A Systems Approach*, Auda identifies six main epistemological dimensions that form the Islamic legal system: (1) the cognitive dimension, (2) the teleological dimension, (3) the open dimension, (4) the interrelated hierarchy dimension, (5) the self-renewal dimension, and (6) the multidimensionality dimension. These six dimensions are interrelated and form an integral structure of thinking that allows Islamic law to remain relevant, rational, and adaptive to changing times. Recent scholarship reinforces the significance of this multidimensional outlook. Kepplinger (2025) demonstrates that ethical reformers such as Taha 'Abd al-Rahman and Taha Jabir al-'Alwani share Auda's aspiration to reestablish Islamic law upon a moral-philosophical foundation. Their approaches exemplify how *maqāṣid* function as a bridge between textual fidelity and moral universality precisely the relational logic underlying Auda's system.

Similarly, Padela (2022) illustrates the applicability of *maqāṣidī* reasoning in medical ethics, where field-based and conceptual approaches reinterpret classical objectives (life, intellect, progeny, etc.) within biomedical realities. His framework implicitly operationalizes Auda's multidimensional model, in which ethical, rational, and contextual reasoning coexist with textual sources. Moreover, Hassanein (2025) conceptualizes the integration of *ijtihād* and *maqāṣid* as a complementary mechanism for contemporary jurisprudence, emphasizing that true juristic reasoning must align textual interpretation with broader objectives of justice, welfare, and adaptability echoing Auda's *open-system epistemology*.

Finally, Bakar and Sahman (2024) call for renewing *uṣūl al-fiqh* through hermeneutic and interdisciplinary methodologies that incorporate *maqāṣid al-sharī'ah* and systems thinking. Their proposed "integrative legal paradigm" resonates strongly with Auda's six-dimensional framework, which situates Sharia within an evolving network of meanings rather than a rigid textual hierarchy. Thus, Auda's *ta'addud al-ab'ād* concept represents more than a methodological innovation; it constitutes a paradigm shift in Islamic legal epistemology. It transforms the study of Islamic law from a unidimensional exercise in textual derivation to a multilayered analysis that harmonizes revelation, reason, ethics, and social reality. In this multidimensional system, contradictions between texts (*ta'āruḍ al-adillah*) are no longer seen as conflicts to be nullified, but as complementary expressions of divine wisdom operating across diverse dimensions of human experience.

Reconciliation of Contradictory Arguments through a Multidimensional System

One of the most substantial contributions of Jasser Auda's *multidimensional system* (*ta'addud al-ab'ād*) is its epistemological capacity to reconcile seemingly contradictory legal arguments within the framework of *maqāṣid al-sharī'ah*. In classical *uṣūl al-fiqh*, contradictions between textual evidences (*ta'āruḍ al-adillah*) are typically addressed through hierarchical methods such as *al-jam' wa al-tawfīq* (harmonization) or *al-tarjīḥ* (selection of the stronger argument). While these approaches are valuable, Auda (2010) criticizes their reductionist and linear nature, which tends to privilege one textual interpretation while dismissing others. This

approach, he argues, confines the dynamic interaction of texts and contexts within a rigid, one-dimensional epistemology that lacks sensitivity to complexity and change.

Auda's multidimensional model offers a systemic alternative that treats contradiction not as a logical defect, but as a functional diversity within the overall legal system. Each legal argument, even when apparently conflicting, expresses a facet of divine intent (*maqṣad*). Thus, rather than eliminating one opinion in favor of another, the multidimensional system seeks to integrate divergent texts through relational analysis—viewing them as complementary expressions serving distinct but interconnected objectives. For instance, the dichotomy between *ta'abbudī* (ritual) and *ta'aqulī* (rational) rulings is reinterpreted not as a binary opposition, but as two coexisting epistemic dimensions serving the same *maqāṣid*, such as justice, welfare, or balance (*mīzān*).

This integrative methodology aligns with Padela's (2022) proposal in medical ethics, where the *maqāṣidī* approach allows multiple ethical perspectives textual, rational, and contextual to coexist rather than compete. His work demonstrates how apparent moral contradictions in bioethical decision-making can be resolved when the objective of preserving life (*hiḏ al-naḑs*) is viewed through a multidimensional lens that considers both textual injunctions and situational exigencies. In the same vein, Hassanein (2025) emphasizes that *ijtihād* and *maqāṣid* are complementary processes: *ijtihād* provides methodological flexibility, while *maqāṣid* supply teleological direction. Their synthesis forms a cohesive epistemic system capable of reconciling conflicting rulings in a manner that preserves both textual integrity and social relevance.

Furthermore, Kepplinger (2025) underscores that the reconciliation of contradictions in contemporary Islamic thought must proceed through an ethical reorientation of legal hermeneutics. Drawing from Taha 'Abd al-Raḥman and Taha Jabir al-'Alwani, she argues that textual conflicts should be resolved within a moral and systemic framework rather than a purely linguistic one. This insight parallels Auda's multidimensional reasoning, which prioritizes ethical coherence and systemic harmony over literal uniformity. From a methodological perspective, Bakar and Sahman (2024) support this integrative trajectory by calling for the renewal of *uṣūl al-fiqh* through the adoption of hermeneutics and interdisciplinary reasoning. Their view reflects Auda's conviction that reconciling contradictory arguments requires a plural epistemology one that acknowledges diverse modes of knowledge (textual, rational, empirical, spiritual) and integrates them into a holistic jurisprudential system.

In practice, Auda's *ta'addud al-ab'ād* transforms the treatment of contradiction from a process of *selection and elimination* into one of *synthesis and balance*. When two *dalīl* appear to conflict such as textual prohibitions versus contextual necessities the resolution lies not in privileging one over the other, but in discerning their respective contributions to the overarching *maqāṣid*. This hermeneutical movement from *hierarchical exclusion* to *systemic inclusion* embodies the ethical

rationality of the Sharia itself: promoting justice (‘*adl*), welfare (*maṣlaḥah*), and balance (*wasatiyyah*).

Therefore, Auda’s multidimensional model reframes the epistemological structure of Islamic law. It envisions the Sharia as a network of interacting dimensions cognitive, textual, rational, moral, and social where contradictions are dialectical rather than oppositional. Such a framework produces not only a more dialogical and flexible jurisprudence, but also a moral-intellectual system capable of engaging with modern complexity without undermining its scriptural foundations. Through this systemic harmony, *ta‘addud al-ab‘ād* becomes a practical instrument for achieving epistemic pluralism within Islamic legal thought, ensuring that the law remains both divinely anchored and socially responsive.

Epistemological Implications for the Renewal of Islamic Law

The epistemological implications of Jasser Auda’s concept of *ta‘addud al-ab‘ād* are profound for the ongoing renewal (*tajdīd*) of Islamic legal thought. This model introduces a paradigmatic transformation from a text-centered epistemology toward a systems-oriented, *maqāṣid*-based epistemology. It redefines the very foundations of how Islamic law is understood, derived, and applied in the modern context. First, the multidimensional system relocates the epistemic authority of law from the textual surface to the value-oriented system rooted in *maqāṣid al-sharī‘ah*. In this framework, the Qur’ān and Sunnah are not viewed as closed corpora of fixed rulings but as dynamic sources of value continuously interpreted in light of justice (‘*adl*), welfare (*maṣlaḥah*), and dignity (*karāmah insāniyyah*). This reorientation, supported by Ramadan (2009), establishes *maqāṣid* as the central organizing principle of Islamic epistemology, where revelation operates within an open, teleological system aiming at the realization of human flourishing. Kepplinger (2025) reinforces this ethical realignment, asserting that *maqāṣid*-based hermeneutics integrates moral philosophy into legal reasoning, transforming Islamic law into an ethically grounded and socially responsive discipline.

Second, Auda’s model dissolves the historical dichotomy between ‘*aql* (reason) and *naql* (revelation) a division that has long constrained Islamic thought within epistemic dualism. In the multidimensional system, revelation provides the foundational norms (*thawābit*), while reason acts as an interpretive instrument that contextualizes these norms within changing realities. Rather than opposing entities, the two are epistemologically complementary dimensions of divine cognition. Hassanein (2025) echoes this complementarity by demonstrating how *ijtihād* and *maqāṣid* interact as mutually reinforcing processes: *ijtihād* operationalizes reason, and *maqāṣid* ensures its alignment with revelation’s moral objectives. This synergy enables a more adaptive and ethically coherent jurisprudence, particularly in responding to contemporary challenges in governance, economics, and bioethics.

Third, the multidimensional system advocates for collective and interdisciplinary *ijtihād* (*ijtihād jamā‘ī*), reflecting the relational nature of modern knowledge. Auda’s paradigm envisions Islamic law as a living system interacting with various scientific, sociological, and technological disciplines. Such a model replaces the

isolated scholar-jurist with a collaborative framework of experts engaging in systemic reasoning. Padela (2022) concretizes this principle through his *maqāṣidī models for Islamic medical ethics*, demonstrating how multidisciplinary collaboration between physicians, jurists, and ethicists generates contextually valid rulings that preserve life and dignity in medical practice. This cross-disciplinary method exemplifies how *ta'addud al-ab'ād* transforms Islamic law into a trans-systemic epistemology open, empirical, and responsive.

Fourth, Auda's framework necessitates the reconstruction of classical *uṣūl al-fiqh*, whose structure remains largely atomistic and compartmentalized. The traditional methodology, dominated by linguistic and analogical reasoning, often isolates textual interpretation from social and ethical realities. Auda's *systems approach* seeks to transcend this fragmentation by integrating hermeneutic, philosophical, and empirical tools into a unified epistemic model. Bakar and Sahman (2024) highlight similar imperatives, proposing the reform of *uṣūl al-fiqh* through hermeneutical, statistical, and maqāṣid-based reasoning to overcome its historical rigidity and ensure its relevance in pluralistic societies. Their call for an "integrative and holistic renewal" directly parallels Auda's vision of a *transdisciplinary* legal science rooted in dynamic interconnections between values, objectives, and realities.

Finally, the multidimensional epistemology transforms the purpose of Islamic law from preservation to progression. It reimagines *Sharia* not as a fixed system of do's and don'ts but as a dynamic moral project aimed at balancing permanence (*thabāt*) with adaptability (*taghayyur*). This transformation nurtures an epistemic culture of dialogue, pluralism, and ethical responsibility. It recognizes that law, like any living system, must evolve in relation to human experience while remaining faithful to divine intent. In essence, Auda's *ta'addud al-ab'ād* offers a post-positivist epistemology for Islamic law one that harmonizes revelation, reason, and reality within a single ontological framework. It moves beyond the atomistic logic of deduction to embrace systemic holism, thereby enabling Islamic jurisprudence to thrive as a normative, moral, and intellectual force in the twenty-first century.

Challenges and Criticism of Auda's Approach

While Jasser Auda's *multidimensional system theory* (*ta'addud al-ab'ād*) has been widely praised for revitalizing *uṣūl al-fiqh* and providing an integrative framework for *maqāṣid al-sharī'ah*, it has also generated substantial academic debate. Critics raise concerns regarding the methodological elasticity and potential epistemic risks associated with the system's openness and interpretive plurality. First, traditional jurists such as Yusuf al-Qaradawi (1994) have argued that excessive reliance on *maqāṣid* may inadvertently weaken the *nass syar'ī* (revealed text) as the principal source of authority. When objectives rather than explicit texts become the dominant interpretive reference, the fear is that legal reasoning may slide toward subjective moral relativism. According to this critique, the *maqāṣid*-oriented approach could lead scholars to project contemporary moral or political preferences onto divine law, thereby compromising its normative certainty.

Second, some critics highlight the problem of methodological ambiguity within Auda's system. By conceptualizing Islamic law as a "living, open system," Auda introduces flexibility that may challenge the boundaries of orthodoxy. Kepplinger (2025) warns that the ethical-philosophical emphasis of *maqāṣid* could dilute jurisprudential precision if not grounded in rigorous textual hermeneutics. Likewise, certain conservative scholars view the *systems approach* as too heavily influenced by Western epistemology particularly systems theory and critical hermeneutics which, if applied uncritically, may risk subordinating revelation to human rationality.

Third, the challenge of operationalization also arises. Although the multidimensional model successfully offers a theoretical synthesis of text, reason, and context, its practical mechanisms for juristic decision-making remain under-developed. Padela (2022), for instance, notes that while *maqāṣidī* reasoning provides conceptual clarity in ethical debates such as biomedical decision-making, it often lacks procedural specificity raising questions about how jurists can systematically weigh competing objectives in concrete legal cases.

Fourth, institutional limitations further complicate Auda's proposal. Hassanein (2025) observes that while the integration of *ijtihād* and *maqāṣid* can enhance flexibility, its implementation requires scholarly institutions, *majāmi' fiqhiyyah*, and educational curricula that are structurally capable of supporting collective reasoning. Without institutional reform, the multidimensional system risks remaining a theoretical ideal rather than a practical methodology. Similarly, Bakar and Sahman (2024) caution that reforming *uṣūl al-fiqh* through systems thinking and hermeneutics demands not only intellectual openness but also pedagogical transformation within Islamic universities an area where inertia and traditional hierarchies often prevail. Fifth, there are philosophical critiques regarding Auda's attempt to integrate revelation (*wahy*) and reason (*'aql*) within a single epistemic network. Some scholars contend that this synthesis, while appealing in theory, may obscure the ontological distinction between divine and human knowledge. Others argue that by adopting a holistic systems metaphor, Auda risks flattening epistemological hierarchies, making revelation one dimension among many rather than the transcendent foundation of all dimensions.

Despite these concerns, Auda offers several methodological clarifications that effectively respond to his critics. He emphasizes that the *multidimensional system* does not replace the textual foundations of Sharia, but rather re-centers revelation as the core of a dynamic epistemic structure. In his framework, the Qur'an and Sunnah remain the ontological nucleus, while other dimensions rational, contextual, ethical, and social function as interpretive pathways that orbit around this center. Far from encouraging relativism, Auda argues that this model restores balance between the *form* and *spirit* of the law, allowing *maqāṣid* to serve as a normative compass that guides interpretation toward moral coherence and social benefit. Moreover, proponents such as Hassanein (2025) and Padela (2022) support Auda's claim that the multidimensional paradigm strengthens rather than weakens normative authority. By embedding *maqāṣid* within a structured system that includes clear textual anchorage, it ensures that innovation (*tajdīd*) remains faithful

to revelation while responsive to contemporary realities. In this sense, Auda's *systems approach* embodies a hermeneutics of balance avoiding both textual rigidity and interpretive anarchy. Ultimately, the enduring challenge of Auda's theory lies not in its theological legitimacy, but in its practical translation into scholarly method and institutional policy. As Islamic legal epistemology continues to evolve, *ta'addud al-ab'ad* offers a compelling blueprint for harmonizing tradition and transformation but its success depends on the willingness of jurists, educators, and institutions to operationalize its multidimensional vision within real jurisprudential practice.

4. Conclusion

Jasser Auda's thinking on the multidimensional system (*ta'addud al-ab'ad*) within the framework of *maqāṣid al-sharī'ah* has made a significant contribution to the renewal of contemporary Islamic legal epistemology. Through this systemic approach, Auda seeks to overcome the limitations of classical methodologies, which are often atomistic and reductionist in their understanding of the principles of sharia. The multidimensional system asserts that Islamic law must be understood in terms of the dynamic relationship between various dimensions: text, context, rationality, moral values, and the objectives of sharia. In the context of reconciling seemingly contradictory arguments, this approach places *maqāṣid al-sharī'ah* as the main axis that guides the harmonization of meaning and application of law. Thus, differences in arguments are no longer understood as a negating conflict, but as a diversity that complements each other within the framework of a complete system. This approach opens up space for *ijtihād* that is more flexible, contextual, and oriented towards the benefit of the *ummah*.

In addition, Jasser Auda's multidimensional system has direct implications for the development of Islamic scientific methodologies that are more open to interdisciplinary dialogue. Auda emphasizes that Islamic law is not a closed entity, but rather a living system that constantly interacts with the developments of the times, science, and the social dynamics of humanity. This makes Auda's approach relevant in addressing contemporary legal issues, such as social justice, human rights, and spiritual ecology in the modern world. Thus, the multidimensional system is not only a theoretical proposition, but also a methodological foundation that enables the transformation of Islamic thought towards a more integrative paradigm of universal humanitarian goals as idealized by *maqāṣid al-sharī'ah*.

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