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The Concept of Maqashid Sharia According to Ibn Taymiyyah and Ibn Qayyim Al-Jauziyah and Its Implementation in Economics

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ABSTRACT

Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah were influential Islamic scholars and thinkers who shared a mentor-student relationship. Both scholars contributed significantly to the discourse on maqasid al-shariah (objectives of Islamic law) and Islamic economics. This study aims to explore their perspectives on maqasid al-shariah and its application in economics. A qualitative descriptive method was employed, with data collection through an extensive literature review. The findings reveal that Ibn Taymiyyah categorized maqasid al-shariah into three main components: al-maqsud al-'azam (the supreme objective), al-maqasid al-asasiyyah (the fundamental objectives), and al-maqasid al-furuiyah (the subsidiary objectives). Conversely, Ibn Qayyim al-Jawziyyah categorized maqasid al-shariah into three classifications: ta'lil al-ahkam (rationale of rulings), daruriyyat al-khams (the five essentials), and taghayyur al-fatwa wa ikhtilafuha (variation in legal opinions) based on changes in time, place, circumstances, intentions, and customs. In the context of economics, Ibn Taymiyyah emphasized the practical application of maqasid al-shariah in market mechanisms, price regulation, and property rights. Meanwhile, Ibn Qayyim al-Jawziyyah focused on the philosophical dimensions of Islamic economics, addressing issues such as wealth distribution, poverty alleviation, and the economic significance of zakat.

Keywords: Maqasid Shariah, Islamic Economics, Ibn Taymiyyah, Ibn Qayyim al-Jawziyyah

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INTRODUCTION

The concept of Maqasid Syariah, though not explicitly mentioned during the time of Prophet Muhammad (PBUH), has been an essential element of Islamic teachings from its inception (Pertiwi, T. D., & Herianingrum, S. 2024). Maqasid Sharia is a concept in Islamic law that refers to the purpose and wisdom behind every sharia provision. Although this term was not explicitly mentioned during the time of the Prophet Muhammad PBUH, the concept of maqasid has been inherent in the teachings of Islam since the beginning. Islam establishes laws that are not just rigid rules, but have the main goal, which is to bring benefits and prevent harm to mankind. Therefore, an understanding of Maqasid Syariah is important so that Islamic law can be applied more contextually in accordance with the times (Muchlis, M., & Rois, C. 2024).

In general, scholars such as Imam Al-Ghazali and Imam Ash-Syatibi explained that Maqasid Syariah aims to safeguard five fundamental aspects of human life. First, Hifz ad-Din (safeguarding religion) through the obligation of worship and the prohibition of deviations from faith. Second, Hifz an-Nafs (safeguarding the soul) by establishing laws that protect life, such as the prohibition of killing and suicide. Third, Hifz al-'Aql (maintaining reason) by banning liquor and drugs and encouraging Muslims to seek knowledge. Fourth, Hifz an-Nasl (safeguarding offspring) with the rule of legal marriage and the prohibition of adultery. Fifth, Hifz al-Mal (safeguarding property) by establishing fair economic laws, prohibiting usury, and encouraging alms and zakat (Iqbal, F. 2020).

In addition, Maqasid Syariah also has a level of interest in its implementation. The first level is daruriyyat (primary), which includes basic needs such as food, health, and security. The second level is hajiyyat (secondary), which deals with things that support survival but are not urgent, such as vehicle ownership and economic convenience. The third level is tahsiniyyat (tertiary), which functions as a life-enhancing aspect, for example aesthetic and comfort aspects. By understanding Maqasid Sharia, Muslims can see that Islamic law is not only in the form of formal rules, but also has broader wisdom. This concept allows for the application of sharia that is more flexible and relevant to the conditions of modern society, without deviating from the basic principles of Islam. Therefore, Maqasid Syariah is an important element in maintaining a balance between legal provisions and the benefit of mankind (Zulfia, R. 2025).

This concept is rooted in the spirit of Sharia, which aims to promote the welfare of humanity. For instance, the Prophet (PBUH) encouraged young men who are capable to marry, with the objective of safeguarding their honor and controlling desires, aligning with the principles of Maqasid Syariah. For those unable to marry, fasting was recommended as a form of self-restraint (Khatib, 2018). After the Prophet's passing, the spirit of Maqasid Syariah was carried on by his companions, especially in addressing social changes that had not occurred during his lifetime. Umar bin Khattab, for example, introduced legal reforms in cases such as divorce, theft, and zakat. His policies reflect a creative approach to maintaining social welfare, which lies at the core of Maqasid Syariah. The theory of Maqasid Syariah is a fundamental aspect of Islamic legal studies, emphasizing the creation and preservation of welfare for humankind. This principle originates from the Quran and Hadith and is further developed through the ijtihad of Islamic scholars. Among the most notable contributors to this concept are Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah, whose ideas remain relevant today, particularly in the field of Islamic economics, which continues to serve as a global reference.

This study aims to delve deeply into the ideas of Maqasid Syariah and Islamic economics as envisioned by Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah. This research aims to delve deeper into the ideas of Maqasid Syariah and Islamic economics as proposed by two great Islamic thinkers, namely Ibn Taymiyah and Ibn Qayyim al-Jawziyyah. These two figures have a distinctive view in connecting sharia principles with the social and economic aspects of the people. Ibn Taymiyah emphasized that Maqasid Syariah is not only limited to fulfilling formal rules, but must also pay attention to justice, welfare, and the benefit of the community. From an economic perspective, he emphasized the importance of sound market mechanisms, prohibitions against monopoly and exploitation, and the role of the state in maintaining economic balance to ensure a fair distribution of wealth. Meanwhile, Ibn Qayyim al-Jawziyyah, as a student of Ibn Taymiyah, further developed his teacher's thinking by emphasizing the aspects of flexibility and contextualization of Islamic law. In Islamic economics, he highlighted how the principles of Maqasid Syariah should be applied to eliminate difficulties (raf' al-haraj) and bring benefits to society. Ibn Qayyim also underlined the importance of economic policies that are not only textual in nature, but also take into account social realities and the needs of the people.

Through this research, it is hoped that a deeper understanding of how the concept of Maqasid Syariah in Islamic economics can be applied more relevant in the modern context. The views of Ibn Taymiyah and Ibn Qayyim are an important foundation in designing an Islamic economic system that is just and in accordance with sharia principles. Utilizing a library research approach, this research seeks to enrich scholarly discourse on Maqasid Syariah and Islamic economics, particularly from the perspective of these eminent figures. Previous studies, such as Khatib's (2018) comparison of Al-Ghazali and Al-Shatibi's perspectives, highlight that Maqasid Syariah aims to safeguard human welfare. In matters of muamalah (social transactions), if a conflict arises between religious texts and welfare, welfare takes precedence, provided it aligns with Sharia principles. Other research, such as Paryadi et al. (2020), underscores the relevance of Maqasid Syariah in ensuring Islam's continuity across various eras and societal contexts.

Research on Ibn Taymiyyah, such as Marufi's (2019) work, identifies three categories of Maqasid Syariah according to him: (1) maqṣûd al-a'ẓam (protection of religion), (2) maqâṣid al-asâsiyah (justice, protection of life, lineage, intellect, and wealth), and (3) maqâṣid furû'iyah (human development and equitable wealth distribution). These findings illustrate that Ibn Taymiyyah's thoughts provide a solid foundation for applying Maqasid Syariah across various life domains. Thus, this research seeks to offer a more comprehensive academic contribution to the study of Maqasid Syariah and Islamic economics, particularly through an in-depth analysis of the thoughts of Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah.

METHODE

This study uses a literature review approach, which means that the study is carried out by analyzing various related literature sources to gain a deeper understanding of the topic discussed. This approach aims to critically examine various specific knowledge, ideas, or findings from previous thinkers as well as relevant modern research (Ridwan, M., et al. 2021). Through a literature review, this study examines various key references, including the works of Ibn Taymiyah and Ibn Qayyim al-Jawziyyah related to Maqasid Sharia and Islamic economics. In addition, this research also refers to contemporary academic studies to see how these concepts are applied or developed in the context of modern Islamic economics. With this method, research is not only collecting information, but also conducting a critical analysis of the sources used. The purpose is to provide a strong rational foundation for readers regarding the relevance and significance of Maqasid Syariah in Islamic economics, as initiated by the two figures. This approach also helps to identify the relevance of the theory to current economic realities as well as how these principles can be applied in a more equitable and sustainable economic system. Data for this study were gathered from various sources relevant to the research topic, including books, journals, articles, and other literature. A descriptive approach is applied to explore and present the concept of Maqasid Syariah as envisioned by Imam Ibn Taymiyyah and Imam Ibn Qayyim Al-Jawziyyah, as well as its application within the context of Islamic economics.

RESULT AND DISCUSSION

According to Ghulam, Z. (2016), Maqashid Syari'ah consists of two terms: "maqashid" and "syariah." Etymologically, "maqashid" is the plural form of "maqshad," derived from the root word qasada-yaqsidu-qassam, meaning purpose, intention, or aim. Meanwhile, "syariah" originates from the root word syara'a-yasyfa'u-syar'an, which means law, regulation, or legislation.

From the perspectives of Thahir ibn Asyur and Wahbah Musthafa al-Zuhaili, the term maqashid syari'ah, in a terminological sense, encompasses meanings (ma'ani), objectives (ahdaf), and wisdom (hikam) that serve as the foundation for the formulation of Islamic laws (Solihin et al., 2019).

Maqashid Syari'ah represents the meanings and objectives upheld by syara' through its laws, encompassing divine wisdom in every stipulation of Shariah law. The theory of maqashid is closely related to the concept of maslahah (public benefit). Scholars of the past and present agree that every Shariah law aims to safeguard human well-being. Maqashid Syariah is the ultimate objective of Islamic law, emphasizing principles, intents, and purposes to ensure that Islamic regulations uphold equality, justice, human rights, and other essential values (Darmalaksana, W. 2022).

Maqashid Syariah According to Imam Ibn Taymiyyah

Biography

Ibn Taymiyyah, whose full name is Ahmad Taqiy ad-Din Abu al-'Abbas bin al-Syaikh Syihab ad-Din Abi al-Mahasin 'Abd al-Halim bin al-Syaikh Majd ad-Din Abi al-Barkat 'Abd al-Salam bin Abi Muhammad 'Abd Allah bin Abi al-Qasim al-Khadlr bin 'Ali bin 'Abdullah, hailed from a family renowned as the Ibn Taymiyyah lineage. He was born on Monday, 10 Rabiul Awwal 661 AH/1263 CE, five years after the Tatar invasion of Baghdad, which was then the center of Islamic civilization. His birthplace was Harran, now part of Turkey (Supriadi, 2013).

Ibn Taymiyyah grew up in a religious and knowledge-valuing environment. He received direct education from his father and also studied under prominent scholars, totaling up to 200 teachers. Living during the decline of Islamic civilization, marked by social issues, disintegration, and moral decay, Ibn Taymiyyah not only produced significant intellectual works but also actively opposed Islam's adversaries through physical resistance. His activism was considered a threat to the ruling authorities due to his controversial ideas, leading to his imprisonment, where he died on the night of Monday, 20 Dhu al-Qadah 729 AH (Ridlo and Muhajirin, 2022).

Thoughts

According to Anwar Ma'rufi (2019), Ibn Taymiyyah categorized maqashid syariah into three levels:

1. Al-Maqsud Al-A'zam
2. Al-Maqasid Al-Asasiyah
3. Maqasid Furu'iyah

The details are as follows:

1. **Al-Maqsud Al-A'zam**

Ibn Taymiyyah regarded the ultimate purpose of Shariah, or divine revelation, known as al-maqṣūd al-aʿẓam, as the preservation and protection of religion (hifz al-din). However, he diverged from the majority of usul fiqh scholars, whom he believed narrowly defined hifz al-din. In his view, preserving religion should not only involve formal rituals and regulations but also encompass a holistic approach, including morality, ethics, and the application of Islamic values in social and political life. Ibn Taymiyyah explained the implementation of preserving religion as follows:

Adhering to Divine Revelation

Ibn Taymiyyah asserted that adhering to divine revelation is the fundamental and noble goal of preserving religion (hifdz al-din). He emphasized that divine revelation is essential for human existence and well-being. Without its preservation, life becomes meaningless. To preserve religion, individuals must comply with its teachings, such as prayer, fasting, and almsgiving, based on a thorough understanding of Shariah sources.

Maintaining the Purity of Islamic Creed

Preservation of religion, according to Ibn Taymiyyah, involves safeguarding the purity of the Islamic creed (aqidah) from deviations. He stressed the importance of upholding this creed as outlined by Prophet Muhammad (PBUH) in his hadiths and as referenced in Quranic verses about Allah (the Creator), including His names and attributes (Asma' wa Shifat).

Political Aspects

Ibn Taymiyyah connected the concept of hifdz al-din to politics, associating state governance with humanity's mission as vicegerents on earth. He believed that fostering virtue and preventing vice (al-amr bi al-ma'ruf wa al-nahyu 'an al-munkar) were essential for achieving public benefit and dignity. To realize this, all state components—leaders, law enforcement, judges, ministers, legislators, and citizens—must collaborate in promoting good and avoiding evil.

2. Al-Maqashid Al-Asasiyah

According to Ridlo and Muhajirin (2022), the second concept of maqashid syariah according to Imam Ibn Taymiyyah is al-maqasid al-asasiyah. This concept addresses five key issues, including maqṣud tahqiqi al-adl (the realization of justice), hifẓu an-nafs (protection of life), hifẓu an-nasl (protection of lineage), hifẓu al-aql (protection of intellect), and hifẓu al-mal (protection of wealth). Each of these concepts is explained as follows:

a. Maqashid Tahqiqi al-Adl (Realizing Justice)

Imam Ibn Taymiyyah believed that the concept of tawhid (monotheism) is closely related to justice. Therefore, in the practice of worship, justice must always accompany tawhid. This means that acts of worship must be directed solely to Allah. Shirk (associating others with Allah), which is the opposite of tawhid, and injustice, which opposes justice, are considered forms of zulm (wrongdoing). Justice must be the foundation of a state to ensure welfare and peace. In fact, a state that implements justice is more beloved to Allah, even if it is led by non-Muslims, than a state led by Muslims who are unjust toward their people. Justice is the key to civilization, because despite the existence of corruption or evil, if justice is upheld, the world will function properly.

b. Hifdz an-Nafs (Protection of Life)

Imam Ibn Taymiyyah discussed the protection of life from two perspectives: fiqh (Islamic jurisprudence) and maqashid. From the perspective of fiqh, scholars of ushul fiqh (principles of Islamic jurisprudence) agree that individuals who commit crimes endangering human life should face qisas (retribution) as a form of protection for life. Imam Ibn Taymiyyah concurred with the obligation of qisas. However, from the standpoint of maqashid, he argued that the protection of life must also avoid three major sins: kufr (disbelief), unjustified murder, and zina (adultery or fornication).

Human beings are created for a noble purpose—to worship Allah—so they have a responsibility to preserve their bodies and maintain the dignity of their lives. Disbelief is considered a major sin because it denies the existence of God and damages tawhid. Disbelief corrupts the soul because it contradicts the natural disposition and the purpose of human creation to worship Allah. Murder, on the other hand, disrupts human life and damages the body, which contains both the heart and the spirit. This act is often fueled by anger, so it is important for individuals to control their emotions to avoid destructive actions. Zina, resulting from an inability to control desires, can ruin the purity of lineage. Therefore, controlling desires is also part of the effort to protect oneself.

c. Hifdz an-Nasl (Protection of Lineage)

Imam Ibn Taymiyyah held a different view from other scholars of ushul fiqh regarding hifdz an-nasl. Generally, scholars agree that the application of punishments such as hadd (prescribed punishments), flogging, and stoning are methods to protect lineage. However, Imam Ibn Taymiyyah argued that hifdz an-nasl can be understood from two aspects: the process of establishing hifdz an-nasl and the social structure in society.

The preservation of lineage can be seen in Allah's command to marry and his prohibition of zina. Marriage is one way to protect lineage, and Islam facilitates the process of marriage by simplifying its rules, making it easier to implement. Unlike traditional marriage requirements, which are often burdensome, Islam encourages lightening the dowry and conducting the marriage in a simple and affordable manner. This is intended to ensure that marriage remains a means to preserve the continuation of lineage. Imam Ibn Taymiyyah even argued that a dowry that is excessively high is a reprehensible act, as it is meant only to showcase wealth or for prestige. He also opposed forced marriages, as marriages not based on the will of both parties violate the principles of marriage itself. Marriage is a rational act and a responsibility of those who engage in it.

d. Hifdz al-Aql (Protection of Intellect)

Imam Ibn Taymiyyah believed that the protection of intellect goes beyond prohibiting the consumption of khamr (intoxicants); it also involves avoiding activities that can cause someone to lose awareness of time, thus potentially delaying or neglecting prayers and other obligations like studying, working, and worshipping. He cited examples such as gambling and chess, but generally, any game that leads to harm or loss is considered haram (forbidden). The prohibition also applies to games that cause negligence in religious duties, such as failing to encourage good and prevent evil, and games that lead to forgetfulness in taking care of oneself, like forgetting to eat, bathe, or avoid social interaction.

e. Hifdz al-Mal (Protection of Wealth)

Human beings need wealth to survive and lead a life in this world. Therefore, one of the objectives of Sharia is to protect and preserve wealth. Imam Ibn Taymiyyah divided hifdz al-mal into three main aspects: the determination of Sharia, the enforcement of justice in economic activities, and the application of Sharia itself. To obtain wealth, individuals engage in various economic transactions such as buying and selling, borrowing and lending, partnerships, leasing, and gifts. According to Islamic law, all these transactions are permitted unless there is a clear prohibition. A transaction is considered valid according to Sharia if it meets the required conditions and elements.

In acquiring wealth, individuals engage in transactions such as buying and selling, borrowing, partnerships, leasing, and gifting. According to Sharia, all of these transactions are allowed as long as there is no specific prohibition. A transaction is considered valid in Sharia if it satisfies the required conditions and terms. Sharia also sets rules to protect wealth from harm or misuse, prohibiting practices like usury (riba), gambling (maysir), ambiguity (gharar), and fraud (tadlis). Islam emphasizes the importance of protecting wealth through the implementation of punishment (had) or criminal sanctions against individuals who engage in injustice and cause harm to the wealth of others. Imam Ibn Taymiyyah considered these punishments to be acts of Allah's mercy, as they prevent people from doing injustice and help elevate their dignity as human beings.

3. Al-Maqashid Fururiyah

Al-Maqashid Fururiyah has two main objectives: 1. the perfection and establishment of human nature, and 2. the equitable distribution of wealth. Imam Ibn Taymiyyah explained that the mission of all prophets and messengers was to perfect and establish human nature. Regarding the equitable distribution of wealth, maqashid fururiyah can be observed through Sharia regulations on zakat (charitable giving), infak (donations), waqf (endowment), and war booty. These regulations aim to ensure that wealth is not concentrated in the hands of a few but is accessible and enjoyed by all segments of society (Sutisna, 2021).

Maqashid Syariah of Imam Ibn al-Qayyim al-Jauziyyah
Biography

Imam Ibn al-Qayyim al-Jauziyyah, whose full name was Abu Abdullah Syamsuddin Muhammad bin Abi Bakr bin Ayyub bin Sa'ad bin Huraiz bin Makky Zainuddin al-Zur'i al-Dimashqi, is more commonly known as Ibn al-Qayyim al-Jauziyyah. He earned this title because his father, Abu Bakr bin Ayyub, was a scholar and founder of a school in Damascus known as Al-Jauziyyah. Like his teacher, Imam Ibn Taymiyyah, Ibn al-Qayyim lived during a time of political decline in the Islamic world, particularly after the fall of Baghdad to Hulagu Khan in 656 AH / 1258 CE. This event led to widespread social problems, conflicts, and prolonged wars, contributing to the weakening of intellectual traditions and the spread of blind imitation (taqlid).

As a successor to the intellectual legacy of his teacher, Imam Ibn Taymiyyah, Ibn al-Qayyim sought to challenge stagnation in Islamic thought. With a strong academic background, particularly in jurisprudence (fiqh) and the principles of Islamic law (ushul fiqh), he introduced innovative ideas. Besides being a prolific writer, Ibn al-Qayyim revived critical thinking and intellectual inquiry. He was born on 7 Safar 691 AH, which corresponds to 4 February 1291 CE, in a farming village called Hauran, located about 55 miles southeast of Damascus, Syria. He later moved to Damascus to pursue his education. Known for his piety, he was a Sunni imam of the Hanbali school, an expert in tafsir (Quranic exegesis), hadith, Quran memorization, grammar (nahwu), theology (kalam), and fiqh in the 13th century, and was also a mujtahid (independent legal scholar) (Ridlo and Muhajirin, 2022).

Thoughts

Imam Ibn al-Qayyim al-Jauziyyah was a follower of the Hanbali school of thought. By critically addressing the practice of al-hiyal (legal stratagems), which refers to legal manipulations or fictions, he made a significant contribution to the development of the theory of al-maqashid (Rahmi

Islamic Economics According to Imam Ibn Taymiyyah

According to Amir Samir et al. (2021), Ibn Taymiyyah discussed economic principles in two works: Al-Hisbah fi'l-Islam, which addresses the Hisbah institution in Islam, and al-Syiasah al-Syariah fi Islah al-Rai wa'l-Ra'iyah, which examines public and private law in Islam. This paper will focus on three key ideas from Ibn Taymiyyah's thought that are relevant for implementation: first, fair pricing; second, a healthy market; and third, property rights. Below is a further explanation of these three concepts.

1. Fair Pricing When discussing fair pricing, Ibn Taymiyyah introduces a pricing mechanism, which is a process based on the interaction between consumers and producers, both in the output market (goods) and input market (production factors). According to Ibn Taymiyyah, as cited in Rivai and Buchari (2014), price is the rate at which one good is exchanged for another, depending on market

conditions, where supply and demand meet. The price forms based on the balance of interests between producers and consumers. Producers see price as the value of goods that yields a profit above production costs (or other objectives, such as profit).

In his discussion of prices, Ibn Taymiyyah often refers to concepts like equivalent compensation (‘Iwad al-Mitsl) and fair pricing (Tsaman al-Mitsl). He stated, "Equivalent compensation is measured by things of equal value, and that is the essence of justice (Nafs al-‘Adl)". ‘Iwad al-Mitsl is the equivalent replacement, the fair value for a good according to societal norms. Meanwhile, Tsaman al-Mitsl refers to a price where a good is sold at a value that is widely accepted as fair. The principle of fairness emphasized by Ibn Taymiyyah aligns with the principle of La Dharar, which means not causing harm to others.

Ibn Taymiyyah also argued that price fluctuations, in the context of economics, are not caused by the oppression of individuals but are due to factors like shortages in production or reduced import quotas for essential goods. Shortages or surpluses of traded commodities are often not due to specific actions of certain parties but are the result of Allah's will, who has created desires in human hearts.

1. Market Mechanism Ibn Taymiyyah had a clear view of the free market mechanism, where prices are determined by supply and demand forces. He argued that price fluctuations are not always the result of oppression (zulm) by specific parties. For instance, prices might rise due to decreased production or a reduction in the import of essential goods. In such situations, price increases are inevitable. Conversely, if production increases but consumer demand decreases, prices will likely fall. Scarcity or abundance of goods, according to Ibn Taymiyyah, is not always caused by the actions of a single party but may also be influenced by existing injustices.

In Ibn Taymiyyah's time, price increases were often linked to unjust practices or abuses by producers. The term he frequently used to describe this injustice was zulm, referring to violations or unjust actions. In the market context, it could refer to manipulation by sellers causing imbalances. He also identified two primary sources for the procurement of goods: local production and imports (ma yukhlak aw-yujlab min dhlmik al-mal al-matlub). The term al-matlub refers to demand. To express the demand for a specific good, Ibn Taymiyyah used the phrase raghbat fi al-shai', which reflects consumer desire or preference—an important factor influencing demand.

Ibn Taymiyyah's explanation leads to the conclusion that price fluctuations are influenced by the demand for a good and the ability to supply it. This is the law of the market. Prices are naturally determined by the supply and demand forces, rather than the actions of specific parties. However, Ibn Taymiyyah did not deny that injustice can also be a cause of the scarcity or abundance of goods.

1. Property Rights According to Ibn Taymiyyah, there are three types of property rights: individual ownership, collective or social ownership, and state ownership. He emphasized that property can be used as long as its use does not contradict the principles of Sharia. For Ibn Taymiyyah, property rights are an authority regulated by Sharia to use an object. This authority has various forms and levels. In some cases, property rights are absolute, allowing the owner to sell, lend, give, or use the object for productive purposes. However, in other

cases, ownership rights may be limited, and the owner's rights are subject to applicable rules. Ibn Taymiyyah did not only discuss personal property rights but also expanded his discussion to the ownership of society and the state. In this context, he evaluated ownership based on the economic characteristics attached to it.

Islamic Economics According to Imam Ibn Qayyim Al-Jauziyyah

According to Ibn Qayyim Al-Jauziyyah, as cited in Ridlo and Muhajirin (2022), Ibn Qayyim had three key economic ideas: the philosophy of Islamic economics, wealth and poverty, and zakat economics. Below is a detailed explanation of these concepts:

Philosophy of Islamic Economics Imam Ibn Qayyim believed that human life in this world is a test and trial for every individual. Humans have various needs that must be fulfilled, and in order to meet these needs, humans must strive and work, in accordance with the teachings of the Prophet Muhammad. Activities undertaken by humans to fulfill their daily needs can be referred to as economic activities. According to Imam Ibn Qayyim al-Jauziyyah, sins have the potential to worsen one's life. Therefore, in order to improve life, humans should avoid sins and obey the commands of Allah. By practicing Islamic values, humans will experience greater self-confidence and the creation of security within society (Wahyu, 2018).

Wealth and Poverty Imam Ibn Qayyim stated that Allah most loves His righteous servants, regardless of their wealth or status. Allah values piety and good deeds, not wealth. Wealth is not always a sign of blessing, and poverty is not always a punishment from Allah; both are forms of trial or test from Allah SWT.

Wealth should not be considered a blessing or a punishment. Having abundant wealth does not necessarily mean being blessed, and being poor does not always signify punishment from Allah. Wealth, in essence, is a test or trial from Allah. Nevertheless, Imam Ibn Qayyim al-Jauziyyah agreed with his teacher's opinion that being wealthy is preferable to being poor. The reason is that wealthy individuals have more opportunities for worship, such as paying zakat, performing Hajj, giving charity, building mosques, helping orphans, and engaging in various other good deeds that are difficult to carry out when one is poor.

1. Zakat Economics According to Imam Ibn Qayyim al-Jauziyyah, zakat serves to strengthen the qualities of goodness, brotherhood, and social concern. The amount of zakat is set with the goal of not being too high, so that those who are obligated to give zakat remain motivated to fulfill this duty without feeling burdened or anxious.

The amount of zakat is also set to avoid being too low, as if it were too low, the recipients would not benefit from it. In such cases, the purpose of paying zakat would not be achieved.

CONCLUSION

Ibn Taymiyyah divides the maqasid al-shari'ah into three categories: al-maqsud al-azam, al-maqasid al-asasiyyah, and al-maqasid al-furu'iyyah. On the other hand, his disciple, Ibn Qayyim al-Jawziyyah, categorizes maqasid al-shari'ah into ta'lil al-ahkam, daruriyyat al-khams, and taghayyur al-fatwa wa ikhtilafuha based on changes in time, place, conditions, intentions, and customs. In the realm of economics, Ibn Taymiyyah focuses on market mechanisms, price determination, and property rights. Meanwhile, Ibn

Qayyim concentrates more on the philosophy of Islamic economics, the distinction between wealth and poverty, and the importance of zakat in the economy. This paper is expected to open opportunities for further exploration of the actualization of the maqasid al-shari'ah concept and the economic perspectives of Imam Ibn Taymiyyah and Imam Ibn Qayyim al-Jawziyyah, to enrich the understanding of Islamic economics based on phenomenology.

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