

THE FUSION OF REVELATION AND LOGIC IN THE ANATOMY OF USHUL FIQH

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Abstract

Ushul Fiqh, or often referred to as ushuluddin science, is a branch of Islamic studies that explores the basic principles in the interpretation of Islamic law. In Islamic understanding, the laws that govern the lives of Muslims come from the Quran and Hadith. However, the science of Ushul Fiqh does not rely solely on revelation. It also integrates aspects of logic and common sense in the process of making legal decisions. In this paper, we will discuss This paper reviews the role of revelation (religious texts) and logic within the framework of Ushul Fiqh, and how they interact in the process of deriving laws. Ushul Fiqh integrates naqli arguments (revelation texts) and 'aqli arguments (scientific reasoning) as its methodological foundation. Moreover, this science also utilizes the empirical basis of science. However, in order to simplify the complexity of life as an object of law, simplification efforts are important. Ushul Fiqh aims to connect the static text of revelation with the changing social dynamics of society.

Keywords: Revelation, Logic, Anatomy and Ushul Fiqh

A. INTRODUCTION

Ushul Fiqh is a science that focuses on the methodology and basic principles used to understand and formulate Islamic law. In its development process, the science of Ushul Fiqh combines two important elements, namely revelation (religious texts) and logic (Abu Yasid, 2019). This article will discuss the combination of revelation and logic in the anatomy of the science of Ushul Fiqh and how the two interact in the process of deriving the law. Ushul fiqh is a methodology in extracting laws that rely on naqli arguments (revelation texts) and 'aqli arguments (scientific reasoning). As a discipline with specific procedures and steps, ushul fiqh does not only rely on the text of revelation, but is also based on systematic and rational thinking. Unlike many other disciplines that only focus on one of revelation and logic, ushul fiqh values and integrates both simultaneously. (Abu Yasid, 2019)

Besides being based on revelation, ushul fiqh also relies on the empirical basis of science. However, in this process, there are simplification efforts that are considered necessary. This simplification is necessary because the reality of life as the object of law often has complex characteristics with various factors involved in it. In this context, the science of ushul fiqh aims to connect the static text of revelation with the ever-moving social dynamics of society

In the quest for knowledge and understanding, humans have followed two paths that often seem to be in opposition: reason and revelation. Reason, as a manifestation of man's rational thinking ability, has become an important milestone in the development of science and technology. Meanwhile, revelation, as moral and legal guidance given by God to humans in religious teachings, has become the foundation of ethics and spiritual values. However, there seems to be a debate between the two, especially in the context of understanding Islamic law.

However, it is important to note that the conflict between reason and revelation is a perception that is not entirely correct. Rather, both have the potential to synergize in understanding law and ethics. Moderation of reason towards revelation, which includes the ability to interact between reason and science with the principles of revelation, can provide an adequate answer to this challenge. One concrete example of the moderation of reason towards revelation can be found in the understanding of Islamic law related to the phenomenon of the absence of air in space at certain atmospheric heights. Science and knowledge have enabled humans to understand this phenomenon in depth. However, this understanding is not contradictory to religious revelation. On the contrary, science and knowledge can be a tool for the mind to understand the mystery of the universe created by God (Umar, 2017). Therefore, the interaction between reason and science can help humans understand revelation more deeply, through understanding how God's creation works.

In contrast, revelation in the Islamic context places the perfection of reason in the application of Sharia to a mukallaf, that is, an individual who has reached the age of intellectual and moral maturity. Reason is a gift from God that must be used to understand and apply religious laws wisely. Reason enables human beings to understand the social, cultural, and changing contexts of the times, thus applying religious laws with relevant contexts.

Reason's moderation of revelation is the key to better understanding law and ethics in Islam. Wise reason and science can help people dig deeper into the meaning of revelation and put religious teachings into proper context. In this sense, reason and revelation are not enemies, but partners in the human journey towards a deeper understanding of religion, morality and science.

Therefore, orientalist who may emphasize the conflict between reason and revelation in understanding the law need to understand that the two can work together harmoniously in forming a comprehensive view of law and ethics in Islam.

B. DISCUSSION

In the science of ushul fiqh (the basic science of Islamic law), there are two important concepts related to the sources of Islamic law and the methodology of law making, namely logic (*aqli*) and revelation (*naqli*). This second concept plays an important role in the formation of Islamic law and the understanding of the principles of ushul fiqh. The following is a brief explanation of logic and revelation in the anatomy of ushul fiqh:

1. THE POSITION OF REVELATION IN USHUL FIQH

Islamic Law as Knowledge Oriented to the Quran and Al Hadith, Islamic Law is a broad and deep branch of knowledge, which not only has a material dimension, but also a perspective of analysis. This refers to the two main objects in the study of Islamic Law, namely the Quran and the Hadith, which become the main focus of research and study. These material objects include the various provisions, teachings and principles contained in these two main sources. First of all, the Quran is the main source of Islamic Law which has the highest authority. The content of the Quran includes various verses that provide guidelines and legal regulations for Muslims (Umar, 2017) . The Quran is a direct revelation from Allah SWT to the Prophet Muhammad SAW and is a guide to morals and ethics, procedures for worship, civil laws, and criminal law. Therefore, Islamic Law scholars critically examine each verse in the Quran to understand its legal implications in the context of modern life. In addition, the Hadith, which is a collection of narrations and sayings of the Prophet Muhammad, is also an important source in the determination of law in Islam.

These hadiths provide additional context and explanation in relation to various aspects of daily life, such as worship procedures, ethics, marriage laws and inheritance laws. Scholars of Islamic Law undertake a critical examination of the validity and authority of each hadith, with reference to a specialized methodology known as the science of hadith. However, Islamic Law does not only focus on the legal material contained in the Quran and Hadith, but also emphasizes the perspective of the analysis. This perspective includes aspects of the law that involve interpretation, analysis and application of the law in the context of real life.

Revelation in the Islamic context is an important concept that refers to the transfer of divine knowledge or messages in a hidden state to another person. The root meaning of the word "revelation" comes from the letters waw-ḥa and yā (وحي) which describe this process of transference. In Islam, revelation is often defined as a sign that comes from the Quran and al-Sunnah, which are the two main sources of Islamic teachings. Therefore, anything that is conveyed to a person until he or she comes to know it can be considered as part of the category of "revelation."

One important aspect of revelation in Islam is that it is the transmission of God's word to His chosen ones, such as the prophets, with the intention that the message be passed on to mankind in the course of their lives, both in this world and in the hereafter. As such, revelation

is the primary means for humans to understand and follow God's will and take guidance in living their lives.

(Nuruddin Amiur, 1987) Revelation in Islam is divided into three main types based on its purpose:

- a. Revelation Addressed to the Khawas and the 'Awam: The first type of revelation includes divine messages addressed both to the chosen ones (prophets) and to the general public. A well-known example is the verses of the Quran that are addressed to all Muslims, such as those that contain general laws, ethics, and fundamental teachings.
- b. Revelations Addressed Only to the Khawas: The second type of revelation is that which is specifically addressed to certain prophets or apostles. These messages often contain specific hints, warnings, and instructions relevant to their mission as bearers of the divine message. The most prominent examples are the revelations received by Prophet Muhammad during his prophetic journey.
- c. Revelations Addressed to the 'Common People' Only: The third type of revelation is one that is addressed only to the general public, not to a specific prophet or apostle. This could be inspiration, instructions or guidance given to individuals in their daily lives. Sometimes, this kind of revelation may come in the form of inspiration or spiritual guidance.

Revelation is one of the central concepts in Islam that connects humans to Allah SWT. It provides the foundation for religious teachings, laws, ethics, and moral guidelines in the lives of Muslims. Revelation also plays an important role in the formation of Islamic teachings and the understanding of God's will in various aspects of human life.

The superiority of the Quran as a source and proof of law can be seen from various aspects, and one of the striking aspects is the command contained in it to obey Allah, which is mentioned more than 30 times in the Quran. This command emphasizes the importance of following Allah's teachings and guidance as documented in the Quran. First of all, the number of mentions of Allah in the Quran reaching more than 30 times is a concrete proof of the urgency and importance of following His will. The Quran provides a series of commands, prohibitions and teachings detailing the actions expected of humanity. It is therefore a highly authoritative source in determining what constitutes Islamic law.

Furthermore, the Quran is considered a direct revelation from God to the Prophet Muhammad, so its authenticity has never been questioned in the Islamic tradition. In a legal context, this means that any provisions or guidelines found in the Quran are considered as laws that originated from Allah himself. Therefore, the Quran is a strong foothold for enforcing Islamic law. In addition, the Quran is also known as a source of moral and ethical inspiration in Islam. It teaches values such as justice, compassion, and peace. Therefore, the Quran not only provides formal legal guidance, but also develops individual and societal character based on the values of goodness and humanity.

Not only as a source of law, the Quran is also the basis for *ijtihad*, which is an effort by scholars to formulate Islamic law in the face of changing times. In the process of *ijtihad*, the Quran becomes the main reference used to interpret the law and adapt it to the contemporary

context. Thus, the strength of the Quran as a source and proposition of law in Islam lies not only in its command to obey Allah, but also in its authenticity, authority, and the values it contains. This makes the Quran a solid foundation in the formation of the Islamic legal system and the understanding of religious teachings, as well as providing profound moral guidance for Muslim individuals and societies.

God's authority as the primary source of Islamic legal knowledge, manifested through the revelation of the Quran and Hadith, is an indispensable foundation in the understanding and application of Islamic law. The guaranteed continuity of the Quran, as well as the universality of its content, demonstrate that only divine authority has the ability to provide lasting guidance in the context of Islamic law.

It is important to remember that the Quran is a direct revelation from Allah SWT to Prophet Muhammad SAW and is considered to be His unadulterated words. This provides a guarantee of the Quran's purity and truthfulness as a primary source of law. The universality of its content is also affirmed in the Quran, which means that the teachings and guidelines it contains are relevant and applicable to all mankind throughout time.

Allah's authority gives absolute nature to the truth of sharia (Islamic law) as Allah is considered to be the Creator of the universe and the All-Knowing. This allows the basic principles in Islamic law to be drawn from a divine source that has a higher understanding of human rights and obligations. These principles are universal and can provide a solid basis for dealing with dynamic developments in the issues of human life, both detailed and global.

These basic principles are considered constants that will not change over time. They are the foundations that remain firm in the development and understanding of Islamic law. Therefore, understanding and practicing these principles is the key to maintaining truth and justice in the Islamic legal system, which has infinite relevance in various aspects of human life.

(ASMUNI & Khoiri, 2017) The Quran is the main source of law in Islam, and in the explanation of the law, the Quran has three different characteristics:

- a. Detailed (Muhkam): This is the clearest and most detailed description of the laws in the Quran. In the muhkam verses, the laws are described in depth, clearly, and completely, without the need for additional interpretation. This allows Muslims to understand the law simply by reading the Quran without the need to refer to the Prophet's Sunnah. An example is the explanation of the law of inheritance in Surah An-Nisa' verses 11-12.
- b. Outline (Mutashabih): The second trait is the explanation of laws in the Quran that are outline in nature and require additional explanation from the Prophet through the Sunnah. Examples are rulings such as prayer, fasting, Hajj, and others, which require the Prophet's explanation of the mechanics and practices.
- c. Ibarat and Allegory: The third trait is the explanation of laws in the Quran that uses the expression "ibarat" or "sign." These contain both explicit and implicit meanings, and their understanding may require a deeper level of comprehension in reading and

understanding the Quran. Examples are the commandments of Hajj and sacrifice, which have obvious meanings in the form of worship, but also have deeper implicit meanings, such as introspection, struggle, and refreshment.

2. THE PLACE OF LOGIC (*AQLI*) IN USHUL

In addition to revelation, which is the main basis for determining the law in Islam, the use of logic also plays an important role in formulating the rules for extracting the law. Logic in this context refers to the tools of thought used to critically evaluate arguments and to distinguish correct from incorrect reasoning. The use of logic in law provides a systematic and objective framework in the process of legal interpretation and application. Logic is not only a tool in extracting the law, but also an integral part in maintaining integrity and fairness in the legal system. The combination of revelation and logic creates a solid framework for developing, understanding and applying law in Islamic society. Logic helps realize the law in accordance with the values of justice and truth contained in Islamic teachings (Abu Yasid, 2019) .

Logic in ushul fiqh refers to human reason and rational thought as a tool for understanding and developing Islamic law. law determination can be applied in four different legal styles. The second, third and fourth legal styles use the method of determining the law, while the first legal style already has a pre-established law that can be used. If there is no clear text in the first style, then the methods of qiyas, istihsan, istislah, or maslahah mursalah can be used as alternatives in determining the law. The importance of this division is to provide guidance on how the law can be established or applied in different situations, depending on the availability of a clear nas (legal provision). This reflects the flexibility in the law-setting process in Islamic law, where different sources of law can be used when the text is not clear enough

a. Qiyas (analogy),

Islamic law has a number of methods of deriving law that are used to determine legal rules and guidelines in situations that do not have explicit instructions in primary texts such as the Quran and Hadith. One of the important and frequently used methods in this context is "Qiyas" or analogy. Qiyas is a method of legal reasoning that allows Islamic jurists to derive law from cases that do not have nash (texts of the Quran or Hadith) by comparing the situation with cases that do have nash. This paper will further explain the concept of Qiyas in Islamic law and how this method is applied in legal decision-making.

The importance of integrating the meaning of al-qiyas in an Islamic scientific building in the family of rational sciences ('ulum al-'aqliyyah) is a strategic step to maintain the uniqueness and essential values of Islam in the increasingly global and diverse world of science. This integration effort, which is carried out through three main approaches, namely the ontological approach, epistemological approach, and axiological approach, opens up great opportunities to make Islamic sciences a vehicle for recognizing Allah SWT and distinguishing them from Western sciences. (Nasution, 2020) .

There are three events in the Al-qiyas approach in integration with the law

- 1) The ontological approach focuses on understanding the essence and nature of al-qiyas within the framework of Islamic thought. It allows us to understand that al-qiyas is not

- just a method of analogy, but also a way to get closer to Allah SWT through a process of deep understanding of His laws. In this way, Islamic sciences can make the knowledge of Allah the center of their intellectual endeavors.
- 2) The epistemological approach emphasizes the importance of the knowledge acquisition process in the context of al-qiyas. Science in Islam must be based on epistemological methods that are in accordance with Islamic principles. Thus, Muslim scientists can develop science that reflects a true understanding of Allah SWT and produce knowledge that is beneficial to humanity.
 - 3) The axiological approach brings a broader concept of the axiology of science in Islam. The axiology of science in Islam not only leads to the development of science for its own sake, but also as a means to know God better. In Sunni Sufism and Falsafiy Sufism, science and knowledge are not only tools for understanding the world, but also a path to awareness of God's supervision or union with Him. This creates a strong spiritual dimension in Islamic sciences, which distinguishes them from Western sciences that are often secular and non-spiritual.

In addition, efforts to integrate the meaning of al-qiyas in Islamic sciences can also help maintain the uniqueness and identity of Islamic intellectuals in an increasingly open and connected global environment. This will help avoid the random absorption of Western sciences without considering the Islamic values underlying them (Kamali, 1996)

The majority of Shafi'i scholars define qiyas as "bringing a known ruling to a known ruling in order to establish a ruling for both, or to negate a ruling for both, whether of ruling or nature." This definition illustrates a basic principle in Islamic law that is used to deal with new situations or problems that are not explicitly regulated in the Quran or Hadith (Muslimin, 2019) . This approach to qiyas reflects the attempt of the Shafi'i scholars to make the principles of Islamic law contextually relevant in situations that change over time. Qiyas allows Islamic law to remain relevant and applicable in various contexts of modern life

In order to understand the meaning of the definition above, I will explain some examples of the application of qiyas:

Allah's words about the prohibition of drinking Khomer are as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Meaning: O you who believe, Verily (drinking) wine, gambling, (sacrificing to) idols, casting lots with arrows, are among the deeds of the devil. So avoid those deeds so that you may have good fortune (QS. Al Maidah: 90).

The assertion that it is also haraam to drink tuak or khamer made from other ingredients that are equated with date palm wine is an important step in understanding the ruling on beverages such as beer or whisky in Islam. Careful research and discussion have identified intoxicating substances in these drinks, which are similar to khamer or palm wine. In Islam,

certain rulings can be applied to various situations based on the principle of qiyas (analogy). In this case, when there is a similarity in illat (cause of law) between two cases, one of which has a text and the other does not, this can lead to a unity of law. In this context, khamer has a clear ruling in Islam as a drink that is haram due to its intoxicating effects. When beer and whisky contain intoxicating substances similar to khamer, the mujtahid (Islamic jurist who decides the law) can conclude that the ruling for both is the same as that of khamer, which is haram. Thus, the research and arguments that have been explained support the haram of beverages such as beer and whisky in Islam, in accordance with the principles of Islamic law that reflect the values and principles of the religion. This demonstrates the importance of a careful understanding of Islamic law and its application in the modern context to ensure adherence to the teachings of the religion (Zakiyudin, 1965)

b. Istihsan (preference)

Istihsan is one of the legal concepts in Islam that means "following what is good." In terminology, istihsan refers to the legal act or decision to move from one ruling on an issue to another due to the existence of shari'ah evidence that necessitates such a change. In the context of Islamic law, istihsan is one of the methods of legal interpretation used by scholars to determine the law in situations where there is no clear legal provision (Noorwahidah, 2017)

Istihsan can be used when a change in the law seems better or more in line with the objectives of Islamic law (maqasid al-shariah) than the application of an existing law. This illustrates the flexibility in Islamic law to adapt to social developments and the needs of society. Istihsan can be applied in various aspects of life, including social, economic and ethical issues. However, it is important to remember that istihsan should be used with caution and by those who have a deep understanding of Islamic law. The decision to apply istihsan should be based on good intentions to achieve goodness and justice, as well as considering ethical and moral principles in Islam (Noorwahidah, 2017) . In this regard, istihsan is a tool that can help maintain relevance and balance in Islamic law without neglecting religious values and principles.

c. Istishlah or Maslahah

Istishlah is an important concept in Islamic law that refers to the search for and assessment of maslahat or kemashlah. This concept is used to determine the law in situations where there is no nas (clear legal provision) or no ijma' (consensus of scholars) on a legal provision. Istishlah bases its decision on maslahat for which there is no evidence, either justifying or prohibiting. This method reminds us of the practice of the Prophet's companions who were often faced with situations for which there is no evidence in the Quran or Hadith. They decided the law based on pure maslahat or the benefits they saw in

the public interest. Obvious examples include compiling the word of God in the form of a mushaf (book), minting coins, establishing departments, building prisons, and so on.

The main requirements in the application of *maslahah mursalah* are the existence of clear benefits, the potential to avoid harm or danger, and agreement in *ijmā'* ulama (consensus of scholars). This application of *istishlah* reflects the flexibility in Islamic law to adapt to changing times and complex situations. However, it is important to remember that the use of *istishlah* must be done by individuals who have a deep understanding of Islamic law and ethical principles. The decision to apply *istishlah* must be based on the goals of the common good and justice, and take into account the values and moral principles of Islam. *Istishlah* is an important tool in maintaining the relevance and balance of Islamic law, while still adhering to religious values (Yakin, 2015) .

The placement of *maslahah mursalah* as a secondary source of law or a method of legal *istinbat* is an important step in making Islamic law more flexible and relevant to the needs of modern society. This concept allows Islamic law to remain valid in various social contexts, and its application can be adapted to local realities. In the social context, the application of *maslahah mursalah* in the fields of *mu'amalah* and *adat* gives Islamic law an ever-evolving vitality. This allows Islamic law to remain relevant and provide guidance in various aspects of people's lives, while still adhering to religious principles. Therefore, understanding and respecting the role of *maslahah mursalah* in the context of Islamic law is an important step towards the adaptability and universality of Islamic law (Yakin, 2015)

3. MODERATION OF REASON AGAINST REVELATION

The moderation of reason towards revelation is a very relevant approach in understanding God's commands in religion. It is the ongoing effort of humans to explore the meaning and implications of a command or teaching given by God through His revelation (Yakin, 2015) . This context recognizes that there are limits to human knowledge, and some of God's commands may be difficult to understand with limited human reason. For example, we can refer to the Quranic verse in Surah Al-An'ām (6):125 that mentions the sense's cue to the earth's atmosphere. This verse reminds us that there are aspects of God's creation that may be difficult for the human mind to understand directly. In this case, the verse suggests the importance of thinking and reflecting on the greatness and complexity of Allah's creation. Reason's moderation of revelation teaches us to not only take God's commands literally, but also to seek a deeper understanding and delve into them as far as possible. This reflects an ongoing effort in living spirituality and exploring the deeper meanings of religion (Umar, 2017)

The moderation of reason to revelation in the perfection of human reason to carry the burden (*takīf*) is suggested by revelation as in the following Prophetic tradition

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حَمَّادٍ
عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الْمُبْتَلَى حَتَّى يَبْرَأَ وَعَنِ
الصَّبِيِّ حَتَّى يَكْبُرَ.²²

Meaning: 'Uthmān ibn Abū Shibah reported that Yazīd ibn Hārūn reported that Hammād ibn Salamah reported from Ibrāhīm reported from Al-Aswad reported from 'Āisyah (may Allah be pleased with her) that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The pen for recording deeds and sins is taken away from three groups: a sleeper until he wakes up, a madman until he becomes sane, and a child until he reaches puberty.

This hadith mentioned describes the perfection of the mind of the believer in the context of Islamic law. The process of perfecting the mind begins in infancy and progresses until one reaches maturity, which is often marked by maturity in sexual function. This maturity has important relevance in the view of Islamic law (*mukallaf*). Although there has been no specific research examining the direct relationship between maturity and perfection of the intellect, indications suggest that maturity can lead one towards perfection of the intellect. However, it is important to understand that maturity of sexual function is only one aspect of perfection of reason in the view of the law. However, for those who experience maturity in sexual function but have not reached perfection of reason, they will not be punished the same as *mukallaf*. The conditions for perfection of intellect still apply, namely that there is no impairment or defect in one's intellect (for example, memory loss) and no unconsciousness of the intellect due to (momentary) sleep.

In other words, in Islamic law, the assessment of the perfection of reason depends not only on maturity in sexual function, but also on other factors that affect a person's ability to reason. This reflects the approach of Islamic law which is based on the principles of justice and a deep consideration of individual circumstances.

C. CONCLUSIONS

Overall, Ushul Fiqh is a science that focuses on the methodology and basic principles used in the development of Islamic law. In its process, Ushul Fiqh combines two important elements, namely revelation (religious texts) and logic (rational thought). Ushul Fiqh not only relies on revelation texts, but also utilizes systematic and rational thinking. Revelation, which consists of the Quran and Hadith, is the primary source in the determination of Islamic law. The Quran is a direct revelation from God to the Prophet Muhammad and is the highest authority in Islam. The Hadith, a collection of the Prophet's narrations and sayings, is also an important source in the determination of law and provides additional context. Logic, in the context of Ushul Fiqh, is a tool of rational thought used to evaluate legal arguments and distinguish correct reasoning from incorrect ones. It provides a systematic and objective framework in the interpretation and application of Islamic law. Logic helps create laws that are in accordance with the values of justice and truth in Islamic teachings.

In addition to revelation and logic, the science of ushul fiqh also relies on empirical understanding of science. The aim is to connect the static text of revelation with the changing social dynamics of society. This reflects the importance of maintaining the relevance of Islamic law in the context of modern times. The conflict between reason and revelation is a perception that is not entirely correct. Both have the potential to synergize in understanding law and ethics in Islam. Moderation of reason towards revelation, which includes the ability to interact between reason and science with the principles of revelation, can provide an adequate answer to this challenge. In the development of the science of Ushul Fiqh, revelation, logic, and empirical understanding work together to create a comprehensive view of Islamic law. Therefore, reason and revelation are not enemies, but partners in man's journey towards a deeper understanding of religion and Islamic law.

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