

## ABSTRACT

Islamic syaria law originates from two primary sources of *wahyu* (revelation); which are the al-Quran and al-Sunnah. Other sources of Islamic law are derived from these two sources. The law of methodology is then created in order to grasp the application of Islamic syaria laws and the legal reasoning behind it. Imām al-Shāfiʿī was the first to compile and document the knowledge of *uṣūl fiqh* or also known as the procedures for legal reasoning. Furthermore, Imām al-Shāfiʿī was also known in his *madhhab* with his two *qāwl*; which are the *qāwl qadīm* in Iraq and the *qāwl jadīd* in Mesir. Not all of his *qāwl qadīm* experience law changes. However, undoubtedly every al-Shāfiʿī's *qāwl* is based on his own law of methodology. Therefore, the author is trying to analyze several *fiqhiyyah* problems through comparison between both of al-Shāfiʿī's *qāwl* methodologies. Documentation and library search have been used extensively for gathering research data. This study mainly refers to al-Shāfiʿī's main *fiqh* book of reference, *uṣūl al-fiqh* book, *qawāʿid al-fiqh* book, *sharḥ al-ḥadīth* book, *al-tārīkh* book (history), articles and *fiqh* journals. In general, besides inductive and deductive methods, this study has adopted a number of comparative methods in analyzing the research data. This topic has been selected because there is no specific study focusing on this topic. As far as the author is concerned, no comments were made in prior studies on this topic. According to the results, this study shows that Imām al-Shāfiʿī adopted different methodology between his two *qāwl* in making judgment (*ijtihād*). For example, in *qāwl jadīd*, he considered the rule of *al-maṣāliḥ al-mursalāh*, *al-istiṣḥāb*, and *sadd al-dharāʾi* as the source of his judgment. While in his *qāwl qadīm*, he would hold solely to the apparent strength of the text (*nas*) and *al-qiyaṣ*. Therefore, this study demonstrates the importance of the application of juristical methodology and approach in shaping the diversity and accretion of judgment (*ijtihād*).