



The Essence of Quranic Argument and Implementation

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Abstract

The Noble Quran serves as the primary source of Islamic law. The Prophet Muhammad PBUH was the individual, who most deeply acquainted with both the comprehensive and detailed aspects of the Quran. All legal rulings and regulations issued by him were founded upon his profound understanding of the Quran. Following his passing, the responsibility of explaining the Quran in detail fell upon the honored Companions of Prophet Muhammad PBUH instituted the generation that directly witnessed the revelation of the Quran, understanding the reasons behind the descent of each verse and its contextual significance at the time of revelation. However, with the passing of the generation of the Companions, separations arose among the Muslim community, leading to the emergence of political factions exploiting the Quran for their political agendas. Verses of the Quran began to be interpreted according to their personal desires, disregarding the established principles of interpretation outlined by the Prophet Muhammad and his Companions. Consequently, variations and misinterpretations emerged in the interpretation of the Quran, persisting to this day. This study uses a qualitative approach, involving data collection followed by analysis. The findings of the study reveal that the discipline of *Istidlal* is a unique and complex, challenging to master, requiring the knowledge and skill by scholarly experts.

Keywords: Al-Quran, Istidlal, Fundamental, Comprehensive, Challenges

Introduction

The best way of interpreting the Quran is through the Quran itself. The Quran is the Word of Allah SWT, comprehensible only in its entirety by Allah SWT alone. What is stated concisely is elaborated upon in other verses. For example, the story of Prophet Nuh (AS) and his people is summarized in Surah Hud, while its details are elaborated upon in Surah Nuh, extending from the first verse to the end of the surah. A general statement in one verse may be specified in another, as seen in the general statement regarding the waiting period (*iddah*) of three

menstrual cycles for divorced women. However, other verses refine this general rule by exempting specific groups of women from this requirement. Similarly, if a verse is presented in absolute terms, there are other verses that qualify it. For example, the act of wiping the hands during *tayammum* is mentioned without specifying the extent of the area to be wiped. The comprehensive regulation on *tayammum* is clarified by verses regarding *wudu'*, indicating that the area to be wiped during *tayammum* is the same as during *wudu'*, up to the elbows. If the interpretation of a Quranic verse is not found within the Quran itself, reference should be made to the authentic Sunnah of the Prophet Muhammad PBUH. One of the roles of the Prophet was to clarify the meanings of the Quran.

Allah said:

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

(Al-Nahl: 16: 44)

Translation:

(We sent them) with clear signs and scriptures. And We sent down the Reminder (The Qur'ān) to you, so that you explain to the people what has been revealed for them, and so that they may reflect.

In this regard, Imam ash-Shafi'i emphasises: Every decision made by the Prophet Muhammad PBUH is based on his understanding of the Quran. (Salah 'Abd al-Fattah al-Khalidi, 1431h/2010m) The role of the Sunnah in interpreting the Quran includes specifying its ambiguities, qualifying its generalities, restricting its absolutes, and reinforcing the laws mentioned in the Quran. If the interpretation of a verse is not found in the Quran and Sunnah, it should be referred to the interpretations of the Companions because they are the generation most knowledgeable about the Quran. They were aware of the reasons for the revelation of verses, the circumstances, and events when a particular verse was revealed. If the interpretation of a verse is not found in the Quran, Sunnah, and the interpretations of the Companions, it should be referred to the interpretations of the Successors who were famous for their association with the Companions, such as Sa'id Ibn Jubayr, Mujahid Ibn Jabr, 'Ikrimah, 'Ata Ibn Abi Rabah, and others. All of these are fundamental in interpreting the Quran. Interpreting the Quran according to the correct methods will result in accurate deductions. If these methods are not followed, there will be inaccuracies in the interpretation of the Noble Quran, leading to errors in deductions.

The principles of Quranic guidance are mentioned by Allah in His verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

(Al-Nisa': 4: 59)

Translation: O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.

In this verse, Allah SWT instructs people to refer to Allah (the Quran) and the Messenger (the Sunnah) when they encounter differences in any matter. It provides detailed guidance on issues of disagreement, whether explicitly, generally, through indication, reminder, or

understanding, which can be analogized to issues with similar causes. (Al-Sa'di, 1436H/2015M, 165). *Istidlal* is the practice of applying the method of qiyas (analogical reasoning) to resolve issues not explicitly addressed in the Quran and the Sunnah.

The Principles of Understanding the Verses of the Noble Quran

The Noble Quran serves as guidance for humanity. Allah SWT revealed it in Arabic so that it may be contemplated by all people. Therefore, Allah SWT communicates with humans using language they understand. However, understanding and extracting guidance from it is subject to specific principles and guidelines.

Definition of *Istidlal*

In terms of language, it is the confirmation or declaration of evidence to uphold a claim. (Al-Jurjani, 1403h/1983m)

Al-Kafwi defines it as: Seeking evidence or proof. It is commonly used to establish evidence or proof absolutely, whether from textual sources, agreement among scholars, or other means, or from a specific part of the evidence. (Al-Kafwi, n.d)

Al-Tahanawi, on the other hand, defines it as: *Istidlal* is the process of seeking evidence or proof. (Al-Tahanawi, 1996)

As for the meaning of *istidlal* in technical terms:

The attempt to incorporate evidence into Sharia law. (al-Qarafi, 1393h/1973m)

Al-Imam al-Tufi, on the other hand, defines it as seeking a judgment based on evidence, whether from textual sources, agreement among scholars, or analogy. (Al-Tufi, 1407h/1987m)

Al-Imam Taj al-Din al-Subki defines it as: Evidence that is not from the textual sources of the Quran, Sunnah, agreement among scholars, or analogy. (Al-^cAtar al-Syafiⁱ. n.d)

Istidlal originates from its root word, which is 'dalil'. Linguistically, 'dalil' means: That which guides, that which reveals something, it is also used for someone who presents evidence and is also applied to something that contains direction and guidance. (Al-Fairuz Abadi, 1426h/2005m)

According to the scholars of Usul, "Dalil" is: something that can convey, through valid observation, a certain report. However, those who specifically define "proof" only with regard to something definitive describe it as: Something that can lead to knowledge about the required report. (Al-Amidi, 1402h)

Based on the given definitions, it can be concluded that *istidlal* is: The effort to seek evidence or legal sources for an issue whose ruling is not known.

***Istidlal* During the Time of Rasulullah PBUH and the Companions**

The Companions understood the Quran in a general sense because it was in their language. However, comprehending it in detail and depth was not an easy task because the Quran contains specific, general, absolute, and ambiguous verses that require other knowledge for proper understanding. The practice of *istidlal* of the Quran was a skill applied by the Companions. Aishah RA was the most knowledgeable and learned woman in the world. She was a great scholar and a mujtahid among the Companions. In this regard, Ibn al-Qayyim said: The fatwas collected and memorized from the male and female Companions numbered more than one hundred and thirty.

However, the most notable among them were seven: Umar ibn al-Khattab, Ali ibn Abi Talib, Abdullah ibn Mas'ud, Aishah Umm al-Mu'minin, Zaid ibn Thabit, Abdullah ibn Abbas, and Abdullah ibn Umar. (Ibn al-Qayyim, 1411H/1991M, 1:63). Aishah RA did not only issue fatwas based on what she narrated from the Prophet PBUH, but she also engaged in ijtiḥad on current issues not explicitly mentioned in the Quran and the Sunnah. When asked about a ruling, she would refer to the Quran and the Sunnah. If no answer was found, she would perform ijtiḥad to establish a ruling, to the extent that it was said one-fourth of Shariah rulings were derived from Aishah Umm al-Mu'minin RA alone.

An example of 'Aishah RA's *istidlal* from a Quranic verse is;

عندما دخل صهيب لما أصيب عمر رضي الله عنه فجعل صهيب يبكي ويقول: وأخاه واصحابه، فقال عمر: يا صهيب! أتبكي علي وقد قال رسول الله ﷺ: إن الميت يعذب ببكاء الحي. قال ابن عباس: فلما مات عمر ذكرت ذلك لعائشة فقالت: يرحم الله عمر، لا والله ما حدث رسول الله ﷺ أن الله يعذب المؤمن ببكاء الحي ولكن قال: إن الله يزيد الكافر عذابا ببكاء إهله عليه. قال: وقالت: حسبكم القرآن: (ولا تزر وازرة وزر أخرى)

(Al-Bukhari, 2014. *Kitab al-Janaiz*)

Translation:

When Umar ibn al-Khattab RA was stabbed, Suhaib entered to see him, crying and saying: O my brother! O my companion! Umar then said to him: Are you crying for me, while the Messenger of Allah PBUH said: Indeed, the deceased is punished by the weeping of the living over him. Ibn Abbas said: After Umar passed away, I told Umar's words to Suhaib to Aishah RA, and she replied: May Allah have mercy on Umar. No! By Allah, the Messenger of Allah never said that Allah would punish a believer because of the weeping of the living. Rather, he PBUH said: Allah will increase the punishment of the disbeliever due to the weeping of his family over him. Ibn Abbas said: Aishah said: It is sufficient for you to consider the words of Allah:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

(Fatir: 35: 18)

Translation:

And no bearer of burdens will bear the burden of another.

Another example is the hadith narrated by Ibn Abi Hatim and Ibn Mardawayh from Sa'd Ibn Hisham:

دخلت على عائشة رضي الله عنها فقلت: إني أريد أن أتبتل. قالت: لا تفعل، أما سمعت الله عز وجل يقول: ولقد أرسلنا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُم أَزْوَاجًا وَذُرِّيَّةً .

(Al-Suyuti, 1411h/1990m)

Translation: I went to see Aishah RA and said to her: I want to live a single life. She replied: Do not do that. Have you not heard that Allah Almighty says: "And indeed, We sent Messengers before you, and We provided them with wives and offspring".

The Fundamentals of *Istidlal* from Quranic Verses

To engage in *istidlal* with the verses of the Quran, one needs to be familiar with the following basic principles, including:

The Methodologies of Linguistic Principles in Usul al-Fiqh

The texts of the Quran and the Sunnah are presented in Arabic. Therefore, the Arabic linguistic style, the indications (*Dilalah*) of the texts, and what is conveyed by their individual words or their structured phrases need to be considered so that these texts can be properly understood. Scholars of Usul al-Fiqh refer to this method as "The Establishment of Arabic Linguistic Styles, Expressions, and Words." Based on this principle and the determinations made by Arabic language scholars, they follow to the methodologies and guidelines that lead to a correct understanding of the Sharia texts.

The scholars of Usul have also established that terms commonly used in Islamic jurisprudence, such as "*al-salat*", "*al-zakat*", and "*al-talaq*" should be understood according to their conventional Sharia meanings rather than their purely linguistic ones. (Abd al-Wahhab Khallaf, 1422h/2002m)

One of the basic methods of understanding the Quranic text is: *Dilalah al-Nas*, which means the indication of the text. The *al-Shar'i* text sometimes conveys multiple meanings; it is not limited to what is understood from the expressions and arrangement of its letters alone. Often, its meaning is understood through implication, indication, and its demands. All these aspects become the points indicated by the text, serving as evidence and argument, and it is obligatory to act upon them. (Abd al-Wahhab Khallaf, 1422h/2002m)

Under these methodologies, there are several sub-divisions, which are:

First: *Ibarat al-Nas*, which refers to the arrangement of verses consisting of words and expressions that convey a certain meaning or understanding. For example, the saying of Allah Almighty:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

(Al-Baqarah: 2: 275)

Translation:

But Allah has permitted trade and has forbidden interest.

The expression of *nas* clearly indicates two meanings: "trading are not equivalent to interest" and "the law regarding trading is allowed and the law on interest is forbidden". Both meanings are derived from the expression of *nas*. The first meaning is understood from the basic expression because this verse is revealed to deny those who claim that trading is similar to interest. As for the second meaning, it is understood from the extended meaning because denying equivalence implies a difference in legal rulings between the two matters. (Abd al-Wahhab Khallaf, 1422h/2002m)

Second: *Isyarat al-Nas*, it means the meaning understood from the indicative signs of the text that cannot be immediately grasped from its wording and not from the explicit meaning. For example, the saying of Allah Almighty:

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

(Al-Baqarah: 2: 233)

Translation:

Upon the father is the mothers' provision and their clothing according to what is acceptable.

Understood from the wording of the text, the compulsory provision for mothers includes food and clothing. This is immediately understood from the wording and the meaning of the

expression. However, the indicative meaning is that the obligation of providing for children rests solely with the father and is not shared with others. (°Abd al-Wahhab Khallaf, 1422h/2002m and °Abd al-Karim Zaidan, 1424h/2003m)

Another example is the saying of Allah Almighty:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلاً مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ
الصَّادِقُونَ

(Al-Hashr: 59: 8)

Translation:

For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.

The immediate meaning is that the Muhajirin are entitled to a share of the spoils of war. However, the indicative meaning is that the Muhajirin lost ownership of their belongings that they left behind when they migrated because the text uses the term '*Fuqara*' to refer to them, suggesting that nothing remains permanently in their possession. (°Abd al-Wahhab Khallaf, 1422h/2002m and °Abd al-Karim Zaidan, 1424h/2003m)

Third: *Dilalah al-Nas* (indication of the text), which is the meaning understood from a certain text. For example, Allah SWT said:

فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

(Al-Isra': 17: 23)

Translation:

Never say to them [so much as], "ugh", and do not repel them but speak to them a noble word.

The expression of *nas* prohibits saying "ugh" to both parents, specifying the reason as it hurts both their feelings. However, there are actions that hurt them even more, such as cursing or hitting, which are immediately understood to be included in the prohibition of the verse. It is forbidden by the text that prohibits saying "ugh". (°Abd al-Wahhab Khallaf, 1422h/2002m and °Abd al-Karim Zaidan, 1424h/2003m)

Fourth: The Intention of the *Nas*, which is the presumed wording that strengthens a particular verse even though the original text does not suggest that meaning. For example, Allah SWT said:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ.....الآية

(Al-Nisa': 4: 23)

Translation:

Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters.....al-Ayat.

The meaning of the verse above is that it is prohibited to marry, even though the term "marry" is not specifically mentioned in the text.

The Division *Dilalah Al-Nas*

Dilalah al-Nas is divided into two parts.

First: Its indication is clear and it is divided into four divisions, which are; (Abd al-Karim Zaidan, 1423h/2003m and Wahbah al-Zuhaili, 1436h/2015m)

- a. *Al-Zahir*: It clearly expresses its meaning independently, without requiring additional support, although the original wording does not indicate the apparent meaning according to the context of the verses. For example, Allah Almighty said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(Al-Hashr: 59: 7)

Translation:

And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.

The apparent meaning, which is immediately understood, suggests the obligation to obey the Prophet Muhammad PBUH in all matters of command and prohibition, but that is not the original meaning according to the context of the verse, as the original verse relates to the command to obey the Prophet in the distribution of spoils of war. However, obedience to all commands of the Prophet is a result of this.

Al-Zahir can accept interpretations, and the ruling to act upon its apparent meaning is compulsory.

- b. *Al-Nas*: A text that indicates a meaning on its own without requiring support, constituting the original purpose of the expression. (Wahbah al-Zuhaili, 1436h/2015m and Abd al-Karim Zaidan, 1423h/2003m). For example, Allah SWT said:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

(Al-Baqarah: 2: 275)

Translation:

But Allah has permitted trade and has forbidden interest.

The apparent meaning of the text approves trade and prohibits interest, constituting the original intent within the context of the verse.

The text could accommodate for interpretation and repeal during the time of the Prophet Muhammad PBUH.

- c. *Al-Mufassar* refers to a text that clearly suggests its meaning without any doubt or assumption. (Wahbah al-Zuhaili, 1436h/2015m and Abd al-Karim Zaidan, 1423h/2003m)

For example, Allah SWT said:

وَقَاتِلُوا الْمُشْرِكِينَ كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

(Al-Taubah: 9: 36)

Translation:

And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].

The term '*Mushrikin*' is a general term that can be specified. However, when the term 'Kaffah' is assigned to it, it no longer accepts any further specification. Therefore, the meaning of the verse is to fight against all polytheists without exception.

d. *Al-Muhkam*: The term that clearly explains a specific meaning on its own. It's clearer than the detailed. It doesn't allow for interpretation or abrogation. (Wahbah al-Zuhaili, 1436h/2015m and 'Abd al-Karim Zaidan, 1423h/2003m)

For example, Allah SWT said:

وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

(Al-Ahzab: 33: 53)

Translation:

And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity.

There are two findings in this verse: the prohibition of harming the Prophet Muhammad (peace be upon him) and the prohibition of marrying his wives. Both remain valid until the Day of Judgment without interpretation or abrogation. Every clear text (*nas muhkam*) must be followed to as showed by the text itself, and its finding remains valid until the Day of Judgment.

The second part of *Dilalah al-Nas* is: Its indication is not clear; it is divided into four sections, which are;

a. *Al-Khafi*; It conveys a meaning, but there is uncertainty regarding whether some objects fall under the intended meaning of the term. ('Abd al-Wahhab Khallaf, 1422h/2002m and Wahbah al-Zuhaili, 1436h/2015m)

For example, Allah SWT said:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

(Al-Maidah: 5: 38)

Translation:

[As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise.

The apparent meaning of the verse implies that anyone who takes someone else's property from a hidden stash is considered a thief. However, there is ambiguity regarding those who seize others' property by force. According to scholars, they are also classified as thieves and are subject to the punishment for theft. (Wahbah al-Zuhaili, 1436h/2015m)

b. *Al-Mushkil*; It refers to expressions whose meanings are concealed and cannot be understood without thorough investigation. (Wahbah al-Zuhaili, 1436h/2015m)

For example, the term "أني" in the words of Allah Almighty:

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ

(Al-Baqarah: 2: 223)

Translation:

Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish.

It is a shared term "كيف" that means "how" and "من أين" that means "from where". Upon examination, in this verse, it signifies "how", meaning "Approach your wives however you wish". (Wahbah al-Zuhaili, 1436h/2015m)

c. *Al-Mujmal* refers to terms whose meanings are hidden unless clarified by the speaker because there is no contextual evidence suggesting the intended meaning of the speaker. Ambiguity sometimes arises due to shared terms lacking contextual clues to determine the intended meaning and sometimes due to rare terms that are less commonly used, such as the term "هلوعا" in the Quran:

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا﴾

(Al-Ma'arij: 70: 19)

Translation:

Indeed, mankind was created anxious.

Hence, it is interpreted by the following verse, which is the saying of Allah the Almighty:

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا

(Al-Ma'arij: 70: 20-21)

Translation:

When evil touches him, impatient, And when good touches him, withholding [of it].

Sometimes, the reason for ambiguity occurs due to the transition of expressions from linguistic meaning to terminological meaning, such as the terms al-Hajj, al-Salat, and al-Zakat. Hence, the Sunnah came to clarify their Shariah meanings. (Abd al-Karim Zaidan, 1424h/2003m)

d. *Mutashabih* refers to a phrase whose meaning is hidden and its structure does not indicate the intended meaning, with no apparent way to determine it due to the absence of clues to eliminate the ambiguity. (Abd al-Karim Zaidan, 1424h/2003m)

For example, Allah Almighty said:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

(Taha: 20: 5)

Translation:

The Most Merciful [who is] above the Throne established.

The Importance of *Asbāb al-Nuzūl* in *Istidlal*

Al-Imam al-Zarkashi and al-Sayūti discussed the importance of *Asbāb al-Nuzūl*, including: (Al-Zarkashi, 1972 and al-Sayūti. n.d)

First: To understand the reasoning behind the establishment of laws.

Second: Specifying the ruling for those who argue that "The law is considered based on the specific reasons".

Third: To comprehend the precise meaning of a verse. Al-Shaikh Abu al-Faḥ al-Qushairi emphasizes: Explanation regarding the revelation reasons of a verse constitutes the strongest method to understand the Quran. This method was applied by the Companions who witnessed the revelation of the Quranic message and comprehended all aspects of the issues that served as the primary causes for the revelation of a verse.

Fourth: Sometimes, the wording of the Quran is revealed in a general manner, but there is evidence that specifies this generality. Therefore, when the reason for the revelation of a verse is identified, legal specification should only be applied to the issue that is the cause of the revelation of the verse alone, without extending it to other issues. Specifying the law for the issue that is the cause of the revelation of a verse is definitive, while extending this specification to a broader scope based on *ijtihād* is prohibited. This principle is a consensus among scholars, as claimed by al-Qaḍi Abu Bakr in "*al-Taqrīb*".

For example, the reason for the revelation of verse 188 of Surah Ali 'Imrān:

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُجِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ
(Al-Quran. Āli 'Imrān, 3: 188)

Translation:

And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do - never think them [to be] in safety from the punishment, and for them is a painful punishment.

The reasons of its revelation are recounted in the following narrative:

أن مروان قال اذهب يا رافع لبوابه إلى ابن عباس فقل لئن كان كل امرئ منا فرح بما أتى وأحب أن يحمد بما لم يفعل معذبا لنعذبن أجمعون فقال ابن عباس ما لكم ولهذه الآية إنما أنزلت هذه الآية في أهل الكتاب ثم تلا ابن عباس { وإذ أخذ الله ميثاق الذين أوتوا الكتاب لتبيننه للناس ولا تكتمونه } هذه الآية وتلا ابن عباس { لا تحسبن الذين يفرحون بما أتوا ويحبون أن يحمدوا بما لم يفعلوا } وقال ابن عباس سألهم النبي صلى الله عليه وسلم عن شيء فكتموه إياه وأخبروه بغيره فخرجوا قد أروه أن قد أخبروه بما سألهم عنه واستحمدوا بذلك إليه وفرحوا بما أتوا من كتمانهم إياه ما سألهم عنه
(Muslim. (n.d). Chapter: *Ṣifāt al-Munāfiqin wa Aḥkāmihim*)

Translation:

Marwan Ibn Al-Hakam instructed his guard, saying, "O Rafic, go to Ibn 'Abbas and ask: If each of us were to be punished for feeling joy over something he has brought about and enjoying

praise for something he has not done, then surely we would all be punished by Allah". Ibn 'Abbas replied: "What concern do you have with this verse? This verse was revealed for the Ahl al-Kitab". Ibn Abbas then recited the verse: And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him". [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it". He said, "Then bear witness, and I am with you among the witnesses" (Quran, Ali 'Imran, 3:81). He continued, reciting: "Never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do - never think them [to be] in safety from the punishment, and for them is a painful punishment." (Quran, Ali 'Imran, 3:188). Ibn Abbas further explained, "The Prophet PBUH asked them about something, they concealed it and told something irrelevant, then they walked away, pretending as if they had informed what was requested by the Prophet PBUH, seeking praise and feeling joy over what they concealed".

In another hadith, the verse mentioned above was specifically revealed to the hypocrites:

حدثنا الحسن بن علي الحلواني ومحمد بن سهل التميمي قالا حدثنا ابن أبي مريم أخبرنا محمد بن جعفر أخبرني زيد بن أسلم عن عطاء بن يسار عن أبي سعيد الخدري أن رجلا من المنافقين في عهد رسول الله صلى الله عليه وسلم كانوا إذا خرج النبي صلى الله عليه وسلم إلى الغزو تخلفوا عنه وفرحوا بمقعدهم خلاف رسول الله صلى الله عليه وسلم فإذا قدم النبي صلى الله عليه وسلم اعتذروا إليه وحلفوا وأحبوا أن يحمدا بما لم يفعلوا فنزلت { لا تحسبن الذين يفرحون بما أتوا ويحبون أن يحمدا بما لم يفعلوا فلا تحسبنهم بمفازة من العذاب }

(Muslim. n.d. Chapter *Ṣifāt al-Munāfiqin wa Aḥkāmihim*)

Translation:

From Abu Sa'id al-Khudri RA: The hypocrites during the time of the Prophet Muhammad PBUH would always fall behind when the Prophet went out for the war and would brag about this action. When the Prophet returned, they would seek excuses, swear oaths, and delight in being praised for deeds they did not do. Hence, the verse was revealed (which means): "Never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do - never think them [to be] in safety from the punishment, and for them is a painful punishment". (Al-Quran. Ali 'Imran. 3: 188)

Al-Ṭabari commented: The earlier opinion is that this verse is directed towards the *Ahl al-Kitab* who had promised Allah to clarify to humanity the characteristics of the Prophet Muhammad PBUH and would not hide them at all, because the verse still falls within the scope of discussing issues related to them. When interpreted, its meaning would be as follows: "Do not think, O Muhammad, regarding those who rejoice in what they do – (that is, hiding your qualities from human knowledge even though it is written in their scripture and Allah has made a promise to them to acknowledge your prophethood. But they have violated that covenant and take pride in the sin they commit. In addition, they delight in being praised as if they are obedient to Allah's commandments, devout in worship, performing prayers, fasting, and obedient to revelation) – that they will escape punishment. For them is a very painful punishment". (al-Ṭabari, 1984)

Fifth: Rejecting the presumption of legal limitations.

An example is the interpretation of Imam al-Shafi'i regarding the words of Allah:

قُلْ لَا أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا
أَهْلًا لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

(Al-Quran. Al-An'am. 6: 145)

Translation:

Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful".

The disbelievers have made unlawful what Allah has made lawful and have made lawful what Allah has made unlawful. They try to go against the flow, so Allah reveals verses to counter their intentions. This Quranic verse seems to convey: "There is nothing lawful except what you forbid, and there is nothing unlawful except what you permit," which is similar to someone saying, "Don't eat anything sweet today," and you respond, "I won't eat anything except what is sweet". The purpose of this verse being revealed is to oppose the desires of the Jews, essentially not to deny or invalidate any law. Therefore, this verse means: "There is no prohibition except for things you permit, such as carrion, blood, pork, and animals slaughtered without mentioning Allah's name." This verse is not intended to clarify the permissibility of other things because its meaning is to affirm prohibition, not to affirm permission. (Al-Zarkashi, 1972)

Sixth: To identify the individuals to whom the verse was revealed. An example is verse 17 of Surah Al-Ahqaf:

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْفُرُوزُ مِنْ قَبْلِي وَهُمَا يَسْتَنْغِيَانِ اللَّهَ وَيْلَكَ ءَأَمِنَ إِنَّ وَعْدَ اللَّهِ حَقٌّ
فَيَقُولُ مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ

(Al-Quran. Al-Ahqaf, 46: 17)

Translation:

But one who says to his parents, "Ugh to you; do you promise me that I will be brought forth [from the earth] when generations before me have already passed on [into oblivion]?" while they call to Allah for help [and to their son], "Woe to you! Believe! Indeed, the promise of Allah is truth." But he says, "This is not but legends of the former people!"

This verse was misinterpreted by Marwan, and then Aishah RA corrected it as narrated in the following narration:

عن يوسف بن ماهك قال كان مروان على الحجاز استعمله معاوية فخطب فجعل يذكر يزيد بن معاوية لكي يبابع له بعد أبيه فقال له عبد الرحمن بن أبي بكر شيئا فقال خذوه فدخل بيت عائشة فلم يقدروا فقال مروان إن هذا الذي أنزل الله فيه {والذي قال لوالديه أف لكما أتعداني} فقالت عائشة من وراء الحجاب ما أنزل الله فينا شيئا من القرآن إلا أن الله أنزل عذري

(Al-Bukhāri, 1986. Kitab al-Tafsīr, chapter: *Sūrah al-Ahqāf*)

Translation:

Yusuf Ibn Māhik recounted that Marwan was appointed by Muawiyah RA as the governor in Hijaz. During a sermon, he campaigned for Yazid Ibn Muawiyah to be appointed as the Khalifah after his father Muawiyah. Then, Abd al-Raḥmān Ibn Abī Bakr said something, and Marwan ordered, "Seize him!" Abd al-Raḥmān Ibn Abī Bakr fled and sought refuge in the house of Aishah RA and they were prevented from entering. Then Marwan said, "This is the man to whom the verse (above) was revealed". Aishah, may Allah be pleased with her, responded from behind the curtain, "No verse of the Quran was revealed about our family except the verse that declares my purity."

In the narration above, it explains Marwan's mistake in assuming that the mentioned Quranic verse was revealed concerning 'Abd al-Raḥmān Ibn Abī Bakr. Then, 'Aishah RA clarified that the verse had no connection with 'Abd al-Raḥmān.

In one narration from al-Isma'īlīy, 'Aishah RA said: "Marwan lied! By Allah! This verse was not revealed to 'Abd al-Raḥmān." In another narration from al-Isma'īlīy, 'Aishah said: "By Allah! This verse was not revealed except to Fulan Ibn Fulan al-Fulani." Also, in another narration from al-Isma'īlīy, 'Aishah said: "If you want me to mention the name, I will. But the Prophet Muhammad PBUH cursed Marwan and Marwan's father while he was in his cloak." In a hadith narrated by 'Abd al-Razzāq from the Mina' route, he heard 'Aishah denying that this verse was revealed to 'Abd al-Raḥmān Ibn Abi Bakr. 'Aishah said: "This verse was revealed to Fulan Ibn Fulan," and she mentioned the name of the man. (Al-'Asqalāni, 1986)

Conclusion

Istidlal from the Noble Quran is a unique field of knowledge. No one can master it except for scholarly jurists like the Companions and the scholars of the al-Tabi'in. There are many principles that one must master when seeking evidence from the verses of the Quran. If the required disciplines of knowledge are not mastered, deviations in *Istidlal* will arise. For example, some speakers derive evidence from verse 89 of Surah Al-Baqarah, indicating the necessity of seeking intercession with the deceased and supplicating at graves. Allah SWT said:

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

(Al-Baqarah: 2: 89)

Translation:

And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers.

They argue that the Jews sought intercession through the Prophet Muhammad PBUH even before his birth to achieve victory in battles. If it was permissible to seek intercession through the Prophet PBUH before his birth, then surely it is even more permissible to seek intercession through him after his passing.

The true meaning of this verse is: When a book from Allah came to them through the Prophet of the end times, confirming the contents of the Torah they possessed, they were

certain of it. When they fought against the polytheists, they sought help through this Prophet and promised that he would appear and they would defeat the polytheists with him. Unfortunately, when the promised book and Prophet came to them, they denied him. (Al-Sa'di, 1436h/2015m and Ibn Kathir, 1408h/1988m)

In the interpretations of Ibn Kathir and al-Sa'di, it is explained that they hoped for the coming of the Prophet of the end times so they could fight the polytheists with him, not to seek his assistance before he was born.

Errors in *Istidlal* will lead to falsehoods about Allah the Almighty and the texts of the Noble Quran. In this regard, Allah the Almighty says:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لَتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

(Al-Nahl: 16: 116)

Translation:

And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed.

Additionally, they also argue using the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

Translation:

O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed.

The majority of scholars believe that "al-wasilah" refers to drawing closer to Allah SWT by fulfilling His commands and avoiding all His prohibitions, in accordance with the teachings and traditions brought by the Prophet ﷺ with utmost sincerity to Allah the Almighty. It does not mean approaching Allah through self-invented acts of innovation. This is the only path that can lead to the pleasure of Allah SWT and achieve the good of this world and the Hereafter. Allah the Almighty says:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ

(Al-Mulk: 67: 2)

Translation:

[He] who created death and life to test you [as to] which of you is best in deeds - and He is the Exalted in Might, the Forgiving.

The Salaf interpreted "which of you is best in deeds" as being sincere and following the Sunnah. The best deeds in the sight of Allah have two conditions: first, sincerity for Allah's sake, and second, following the Sunnah of the Prophet Muhammad ﷺ. Innovated practices that are not encouraged by Allah in the Quran and by the Prophet Muhammad ﷺ in his Sunnah are not considered acts of worship, even though they may seem like worship and appear to be good. If they were truly good, the Prophet Muhammad ﷺ and his companions would have done them first, as they were always eager to seek goodness.

The origin of "al-wasilah" is the path that brings one closer to something. What can lead to it is righteous deeds according to the consensus of scholars. There is no way to approach Allah the Almighty except by following the Sunnah of the Prophet Muhammad ﷺ. Based on this, the verses explaining the meaning of "al-wasilah" are numerous, such as the words of Allah the Almighty:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(Al-Hashr: 59: 7)

Translation:

And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.

And as the words of Allah the Almighty:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

(Ali Imran: 3: 31)

Translation:

Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful".

Allah SWT said:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَانُ الْمُبِينِ

(Al-Nur: 24: 54)

Translation:

Say, "Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification."

It is narrated from Ibn Abbas that "al-wasilah" refers to supplication or need. Therefore, the meaning of "وابتغوا إليه الوسيلة" is to seek your needs from Allah, because He alone has the power to grant them. Ibn Abbas's viewpoint is further supported by the words of Allah SWT:

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۗ إِلَيْهِ تُرْجَعُونَ

(Al-Ankabut: 29: 17)

Translation:

You only worship, besides Allah, idols, and you produce a falsehood. Indeed, those you worship besides Allah do not possess for you [the power of] provision. So, seek from Allah provision and worship Him and be grateful to Him. To Him you will be returned."

In this verse, Allah SWT commands to seek provision only from Him.

And Allah SWT said:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا وَسئَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

(Al-Nisa': 4: 32)

Translation:

And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing.

In this verse, Allah Almighty instructs believers to seek His grace and provisions. The preferred opinion is the first one, which interprets "al-wasilah" as drawing closer to Allah SWT by sincerely dedicating acts of worship to Him in accordance with the sunnah brought by the Prophet ﷺ, and not through innovative practices or inventions not taught by the Prophet ﷺ. Thus, Ibn Abbas's interpretation is also included in this opinion, as praying and calling upon Allah SWT to fulfill one's needs is among the greatest forms of worship that serve as a means to attain His pleasure and mercy.

Therefore, the interpretation by some who associate themselves with Sufism, claiming that "al-wasilah" means a Sufi master who acts as a mediator between oneself and Allah, is a false interpretation. They are mocking the Book of Allah, and their statement closely resembles what the polytheistic disbelievers have said, as mentioned by Allah Almighty in the Quran.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

(Al-Zumar: 39: 3)

Translation:

Unquestionably, for Allah is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.

In this verse, Allah the Exalted explains that when the idol worshippers are asked why they worship idols, they respond: We worship idols because they will lead us to Allah.

The disbelievers who worship idols believe that they are also worshipping Allah, but through idols, because they think humans are unworthy of directly connecting with Allah. They view idols as go-betweens between themselves and Allah. Allah criticizes this belief in the verses of the Quran. Similarly, some groups who practice *tawassul* through the souls of righteous people believe that we are unworthy of directly connecting with Allah SWT because of our many sins. It resulted in them thinking we need to go through these pure souls who never sinned. However, Allah SWT never instructed us to pray to Him through the mediation of the deceased. There is no barrier between a servant and Allah SWT. All creatures are created by Allah. Allah SWT loves all His creations. He provides a vast opportunity for all creatures to supplicate to Him. Therefore, we should not become obstacles between Allah SWT and any of His creations, as Allah Himself has not placed any barriers. Allah SWT said:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعْنَا عِنْدَ اللَّهِ فَمَا نَحْنُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحٰنَهُ، وَتَعَلٰى عَمَّا يُشْرِكُونَ

(Yunus: 10: 18)

Translation:

And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah " Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.

In this verse, Allah عز وجل explains that the disbelievers worship something that can neither benefit nor harm them, yet they claim that their idols will advocate for them with Allah. They assert something that Allah the Exalted knows has never existed at all.

Similarly, those who practice *tawassul* through the souls of righteous people claim that these souls will speak on their behalf before Allah regarding their requests. This is much the same as to the disbelievers who assert that their idols will advocate with Allah Almighty. All these claims are merely empty fantasies and futile practices that yield no benefit.

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