



## **The objective principle: “If a ruling is mentioned in the Sharia, its reasoning is clear, and its benefit is known, then it is obligatory to build upon it and it is necessary to act upon it,” according to Imam Abu Bakr Ibn Al-Arabi Al-Ma’afari**

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### **Abstract:**

The research examines the principle that "if a ruling is stated in the Sharia, its rationale is clear, and its benefits are known, then it must be implemented and acted upon." The research identifies the principle, the objectives, and the rules of objectives. Also known as Imam Ibn al-Arabi, the study explains this principle, introduces rationalization, and some of its methods in the Qur'an and Sunnah by presenting evidence for the principle. It also clarifies the relationship between the principle and objectives, and addresses Ibn al-Arabi's position on rationalization in acts of worship. It presents practical examples of Ibn al-Arabi's principle, and concludes with a set of findings and recommendations.

**Keywords:** rule - objectives - reasoning - Ibn Arabi.

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### **Introduction**

All praise is due to Allah, Lord of the Worlds, and may the purest blessings and peace of Allah be upon the one sent as a mercy to the worlds, and His proof to all people, our master, our leader, and our role model, Muhammad, and upon his family and companions and those who followed his path and emulated his example until the Day of Judgment. To proceed:

The firmly grounded scholars are the practical application of understanding and analyzing the religious texts, which contributes to the practice of engaging with the understanding of the text. They are an opportunity for the student of knowledge to follow their example in understanding and applying the various proofs of Islamic law. Among these eminent scholars is Imam Abu Bakr ibn al-Arabi al-Maliki, who was known for his profound knowledge of the text and his objective mindset, combining in his knowledge the sciences of reasoning and tradition. He is an imam in Hadith, jurisprudence, legal theory, exegesis, and other fields. His works are rich with various principles, including foundational, jurisprudential, and legal maxims, as well as principles of objectives, among others. These principles reflect the profound intellectual strength and foundational approach of this eminent scholar. The importance of rules and maxims in establishing, preserving, and developing knowledge, and the resulting training and application of these principles, is undeniable to any student. In this article, I will address an important principle of objectives mentioned by Imam Ibn al-Arabi in his work, "Al-Masalik," which states: "If a ruling is found in Islamic law, and its rationale is clear and its benefit is known, then it is obligatory to act upon it and implement it."

### **Research Problem**

This article begins with a problem that addresses the core issue: What is meant by the rule, "If a ruling is found in Islamic law, and its rationale is clear and its benefit is known, then it is obligatory to act upon it and implement it"? What is its relationship to the objectives of Islamic law? Does this rule apply to purely

devotional acts? And what are its proofs? How did Imam Ibn al-Arabi elaborate upon and apply this principle?

These are the questions that constitute the core problem this research attempts to answer. The research also includes an introduction to the principles of Maqasid (objectives of Islamic law) and to Ibn al-Arabi himself.

#### **Importance of the Research:**

- Introduction to the principles.
- Introduction to Maqasid and the principles of Maqasid.
- A brief introduction to Imam Ibn al-Arabi.
- Explanation of the principle: "If a ruling is mentioned in Islamic law and its rationale is clear and its benefit is known, then it is obligatory to act upon it and implement it."
- A brief introduction to rationale and its methods in the Qur'an and Sunnah.
- A statement of Ibn al-Arabi's view on rationale in acts of worship.
- An examination of various proofs for the principle.
- An explanation of the relationship between the principle and Maqasid.
- An examination of practical examples of this principle in the work of Imam Ibn al-Arabi.

#### **Research Methodology:**

In this research, I followed a descriptive approach, gathering information from its original sources. I also employed an analytical approach, dissecting and categorizing the information according to relevant considerations. Furthermore, I used a comparative approach, comparing different opinions when presenting arguments and citing various viewpoints on the issue. The research followed a thematic structure, building upon one another until its conclusion. To ensure academic integrity, all information was linked to its sources. The research was further supported by relevant texts from the Quran and Sunnah, explicitly citing them and attributing Prophetic hadiths to their sources, with an assessment of their authenticity, except in the two Sahih collections (Sahih al-Bukhari and Sahih Muslim).

#### **The first requirement: Introducing the rules of Maqasid and Ibn al-Arabi**

In this requirement, I will study the definition of the rules of Maqasid and introduce Ibn al-Arabi.

The first branch: Defining the rule

A- Linguistically: The rule has many meanings in the language, including: It comes to mean origin and foundation; as in the revelation: "And when Abraham and Ishmael were raising the foundations of the House, [they prayed], 'Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing.'" [Al-Baqarah: 127]. And His saying, may He be exalted: "Those before them plotted, but God came upon their building from its foundations, so the roof fell upon them from above, and the punishment came upon them from where they did not perceive." [An-Nahl: 26]; and the foundations of a house are its single base. And the heavy supports of a litter; they are four pieces of wood, placed across its bottom, into which the litter's poles are attached. They function similarly to the foundations of a building. The month of Dhu al-Qa'dah was named so because the Arabs used to settle down during it, refraining from travel. The "bases" of the clouds, their transverse origins in the horizons of the sky, were likened to the foundations of a building.

In short, a "base" is the foundation or origin of something, whether physical, like the foundations of a house or a litter, or abstract, like the pillars of religion or the foundations of jurisprudence upon which its branches are built. The closest of these meanings to the intended meaning of the word "base" is "foundation," given that rulings are built upon it, just as walls are built upon a foundation. B- Technically:

The rule has been defined technically in several similar ways, including:

- Al-Tufi (d. 716 AH) defined it as: "The universal propositions that, by examining them, reveal particular propositions."
- Sadr al-Shari'ah (d. 747 AH) defined it in his book "Al-Qawa'id" as: "The universal propositions."
- Al-Fayumi (d. 770 AH) defined it as: "The universal matter that applies to all its particulars."

- Al-Sharif al-Jurjani (d. 816 AH) defined it as: "A universal proposition that applies to all its particulars." Ibn al-Najjar (d. 972 AH) defined legal maxims as: "A set of universal principles, each of which applies to its specific instances."

Al-Hamawi (d. 1098 AH) defined them as: "A general rule that applies to all its particular instances, so that its rulings may be known from it." Sadr al-Shari'ah preferred this definition, stating that it is a "universal proposition," since a proposition naturally applies to all its particular instances.

The second branch: Defining the objectives (maqasid)

A- Linguistically: To understand the intended meaning of objectives, we will present the meanings of the word "qasd" and its uses among the Arabs, including:

**First:** Qasd: Straightness of the path. God Almighty said: {And upon God rests the guidance of the path} [An-Nahl: 9]. Second: Reliance, purpose, and approaching something. I intended his intention: I headed towards it. It is resolve and direction. In the hadith: "So I went to Uthman until he came out to prayer." Meaning, I sought him out and came to him. Third: Ease and proximity. A journey that is qasid is easy and near. And in the revelation: "If it had been an easy gain and a short journey, they would have followed you" [At-Tawbah: 42]. "And a short journey" means: a short and easy journey. The fourth meaning: moderation: between extravagance and stinginess. Moderation in living means neither being extravagant nor stingy. Moderation means balance and avoiding excess, and it means justice. And in the Quran: "And be moderate in your pace" [Luqman: 19], meaning: let your pace be moderate, neither swaggering nor rushing. Similarly, the Prophet (peace and blessings be upon him) said, "Be moderate and strive for perfection, go out in the morning and return in the evening, and do some of the night prayer, and be moderate, be moderate, and you will reach your goal." Moderation means adhering to the middle path in all matters.

B- Technically: Some contemporary scholars have defined the objectives (maqasid). Examples include:

- Muhammad al-Tahir ibn Ashur defined them as: "The meanings and wisdom considered by the Lawgiver in all or most aspects of legislation, such that their consideration is not limited to a specific type of Sharia ruling. This includes the characteristics of Sharia."

- Allal al-Fasi defined them as: "The objectives of Islamic Sharia refer to its ultimate purpose and the underlying wisdom that the Lawgiver placed in each of its rulings." - Nur al-Din al-Khadimi defined it as: "The meanings observed in and resulting from Islamic legal rulings, whether these meanings are specific rulings, general interests, or overall characteristics. They all converge on a single objective: establishing servitude to God and the well-being of humankind in this life and the hereafter."

- Ibrahim al-Kilani defined it as: "The ultimate meanings that the will of the Lawgiver aimed to achieve through His rulings."

- Al-Raysuni defined it as: "The objectives for which Islamic law was established, for the benefit of humankind."

I propose as a definition that the objectives are: "The goals considered in legislating rulings." By objectives, I mean the meanings, rulings, underlying reasons, and overall goals, without negating the existence of specific or particular objectives. Thus, the definition of the principles of objectives is: "A general principle by which the goals considered in legislating rulings are achieved."

### **Third Section: Introducing Imam Ibn al-Arabi**

He is Muhammad ibn Abdullah ibn Muhammad ibn Abdullah ibn Ahmad ibn al-Arabi al-Ma'afiri al-Ishbili al-Maliki, known as Ibn al-Arabi. He was nicknamed al-Qadi (the Judge) and his kunya was Abu Bak. He was born on Thursday, the 22nd of Sha'ban, 468 AH, into one of the most prominent families in Seville. His father, Abdullah ibn Muhammad ibn al-Arabi, was one of the leading scholars of the state, one of the jurists and leaders of Seville, and one of its most distinguished figures, renowned for his literary talent, skill, and writing. He was also a close companion of Ibn Hazm, accompanying him for seven years. Among those who praised him was:

- His teacher, al-Ghazali (d. 505 AH): "The Sheikh, the Imam Abu Bakr ibn al-Arabi, acquired a level of knowledge during his visits to me that no one else had attained, even over a long period. This was due to

his exceptional clarity of mind, keen perception, and sharp intellect. He left Iraq already independent and ahead of his peers."

- His teacher, Imam Abu Bakr al-Tartushi (d. 520 AH), said about him: "The jurist Abu Bakr Muhammad ibn Abdullah ibn al-Arabi was one of those who accompanied us for years studying and practicing knowledge. We tested him and knew him. He was one of those who collected and understood knowledge, then mastered it and protected it, debated it and strove until he surpassed his peers and equals. Then he traveled to Iraq and debated with scholars, accompanied jurists, and collected the best of the schools of knowledge. He wrote down hadiths of the Messenger of God - may God bless him and grant him peace - and narrated its authentic and established hadiths. God Almighty grants wisdom to whomever He wills..."

- Al-Fath ibn Khaqan, Abu Nasr (d. 528 AH), who was his contemporary and one of his students, as I mentioned previously; He said of him: "The most learned of scholars, pure of heart, brilliant of mind, whose intelligence surpassed even that of Iyas, who abandoned imitation for mere analogy, and who derived knowledge from its source, becoming sharper than a blade in the hands of Islam. Through him, God revived Andalusia after it had become barren of knowledge, and bestowed upon it his abundant shade, and clothed it in the splendor of his nobility, and quenched its thirst with his wisdom..."

- Imam al-Suyuti (d. 911 AH) said of him: "He was the leading scholar of his time, and the preserver of knowledge of his era." He also said of him: "He compiled and classified works, excelled in literature and rhetoric, and his reputation spread far and wide. He was deeply learned, sharp-witted, approachable, and of noble character... He was also firm in upholding the truth, championing the oppressed, and he reached the rank of *ijtihad* (independent legal reasoning)."

The scholar Ahmad ibn Muhammad, known as al-Maqqari (d. 1041 AH), said of him: "A scholar of eminence, pure of heart, brilliant in his knowledge, whose brilliance surpassed even that of Iyas, who abandoned imitation in favor of analogy, and derived new knowledge from the original, becoming sharper than a blade in Islam..."

May God have mercy on him, he died in the month of Rabi' al-Awwal in the year 543 AH, after returning from Marrakesh following his pledge of allegiance to the Almohad Caliph. He was part of a delegation from Seville, which he led, and was carried on shoulders to the city of Fez, where he was buried the following day. His grave is well-known in Fez.

### **The second requirement: Clarifying the source of the rule and explaining it**

In this section, I will examine the source of the rule, its explanation, its connection to the objectives of Islamic law, and Ibn al-Arabi's view on the rationale behind acts of worship.

The first subsection: The source of the rule according to Ibn al-Arabi

Ibn al-Arabi presented this rule: "If a ruling is mentioned in Islamic law and its rationale is clear and its benefit is known, then it is obligatory to act upon it and it is imperative to implement it." This was within the context of his refutation of Abu al-Ma'ali al-Juwayni's (d. 438 AH) statement in his book "Al-Masalik fi Sharh Muwatta' al-Imam Malik" that: "The right of preemption is not based on rationale." Because it is a forced dissolution resulting from a voluntary contract permitted by Islamic law, and this has no parallel in Islamic law. Rather, God Almighty legislated it based on the wisdom He knew, not on a specific reason He established as a standard. He said that what he referred to is not valid according to most scholars, because "if a ruling is mentioned in Islamic law and its rationale is clear and its benefit is known, then it is obligatory to build upon it and to act upon it." The rationale of harm in preemption has become clearly evident, and we agree on deriving rulings from it. If exercising preemption were merely an act of worship, then rulings would not have been derived from it or based upon it. He also stated that the rationale for preemption in the books of the Shafi'i school is greater than in our books, and we have Usurious funds were more deserving of explanation than other matters. Ibn al-Arabi also cited the fundamental principle: "If a ruling is established for a reason, it exists when that reason exists and ceases when that reason ceases." This principle conveys a similar meaning to the first one, as both refer to the underlying reason. Similar principles exist among scholars, such as that of Ibn Qayyim al-Jawziyya: "A ruling revolves around

its underlying reason and cause, existing and ceasing." Other scholars have also expressed similar principles.

**The second section: A general explanation of the rule and its connection to the objectives.**

To explain this rule, we will begin by defining the key term: cause and reasoning. I will briefly present the definition of cause:

A- The linguistic meaning of cause:

Cause can mean illness. To be ill is expressed as "he became ill," and to cling to an argument is expressed as "he clung to an argument." The second drink is called "al-`all" or "al-`alal." The cause of something is its reason. This is the cause of this, meaning its reason.

- The term "cause" in legal terminology:

The expressions of legal scholars differ in conveying the meaning of "cause," including the following:

1- The cause: It is the meaning that, upon its occurrence, causes the ruling to occur, so the existence of the ruling is contingent upon its existence.

2- The cause: The attribute that influences the ruling.

3- The cause: A clear, consistent, and defining attribute of the ruling, such that the ruling revolves around it. 4- The underlying reason: The characteristic that embodies wisdom.

5- The underlying reason: The motive, that is, one that embodies a sound wisdom intended by the Lawgiver in establishing the ruling.

6- The underlying reason: The wisdom and benefits to which commands or permissions are connected, and the harms to which prohibitions are connected. Or: The underlying cause is the benefit itself or the harm, not its potential, whether apparent or hidden, consistent or unconstrained.

As for Sheikh Muhammad Mustafa Shalabi, he observed that the uses of the term "cause" by legal theorists can be summarized in three:

- First: The benefit or harm resulting from the action.

- Second: The benefit or harm resulting from the legislation of the ruling.

- Third: The apparent and consistent characteristic that results in the legislation of the ruling benefiting the people.

Thus, the general meaning of the rule is that whenever the underlying cause of a ruling in Islamic law becomes apparent—that is, when it is that apparent and consistent characteristic that results in the legislation of the ruling benefiting the people—then the ruling is necessitated by it. This is similar to saying that a ruling, if established for a specific reason, comes into existence with the existence of that reason.

B- The Connection Between Objectives and Reasons

The matter is clear in the relationship between reason and objectives. Some definitions give reason the meaning of wisdom, while others precisely state: that it is a sound wisdom intended by the Lawgiver in legislating the ruling. Indeed, Al-Shatibi sees the reason as the benefit itself or the harm, not merely its potential occurrence, as mentioned previously. He directly connects it to benefits and harms. This interpretation by al-Shatibi of the underlying cause—in his view—as the intended benefit and harm of the ruling is appropriate in the field of objectives (maqasid), because the study of objectives is a study of the true causes, which are the objectives of the rulings, regardless of whether they are apparent or hidden, controlled or not. Based on this original meaning of the term "cause," the term "reasoning" (ta'lil) branched out in its general sense, which is the reasoning behind the rulings of Islamic law by bringing about... Benefits and the Averting of Harms.

As for the first meaning, that is, "being a clear, consistent, and defining characteristic of the ruling," then intoxication, for example, leads to prohibition for the benefit of preserving the mind and property. Travel leads to shortening prayers, breaking the fast, and wiping over the socks for the benefit of alleviating hardship and difficulty. Theft leads to the amputation of the hand for the benefit of preserving property. Adultery leads to flogging or stoning for the benefit of preserving lineage and honor. Intentional killing leads to retaliation for the benefit of preserving life. If the effective cause is the reason for the ruling and the means by which it is reached, then the objectives are the benefits resulting from the ruling based on

the effective cause. Thus, the legal effective causes are either the aspect of benefit itself, or they are an indication accompanied by an aspect of benefit.

The rationale is a means to an end, not the end itself. However, its relationship to the ends is close, since the ends revolve around wisdom and objectives, and since the rationale is linked to clarifying the purpose of legislation, there is no basis for separating or distinguishing between them. The issue of rationale is of paramount importance and forms the foundation of the general theory of objectives.

### **Third Branch: Ibn al-Arabi and the Rationale in Acts of Worship**

Imam Ibn al-Arabi stated the principle: "Acts of worship are not subject to rationale." Or the principle: "Acts of worship are performed according to the prescribed form without regard to any of the meaning."

I mention these principles because they are related to the topic of rationale. They are considered exceptions to the general principle of rationale. These principles clarify the limits of the obligated person, indicating that he is not required to investigate the specific wisdom behind each individual act of worship. They also clarify that this field pertains to acts of worship, such as purification, prayer, fasting, zakat, Hajj, and similar matters whose specific meanings are generally understood, even if the overarching wisdom governing them all is grasped, as they were prescribed in obedience to God's command and to single Him out for submission and glorification alone. This is the rule that Al-Shatibi later expressed by saying: "The basic principle in acts of worship, with respect to the person obligated, is to worship without paying attention to the meanings." It is also expressed as: "The underlying meanings relate to the nature of the benefits or harms involved, and these are evident in ordinary matters but not in acts of worship." They cite several pieces of evidence for this principle, including:

a- Inductive reasoning: For example, you find that prayers are characterized by specific actions performed in specific ways; if they deviate from these, they are not considered acts of worship. And that remembrance... What is required in one posture is not required in another. For example, the remembrance required in bowing is not the same as the remembrance required in the Tashahhud. This applies to all acts of worship, such as fasting, Hajj, and others. Rather, the general wisdom behind worship is understood, which is submission to God's commands, dedicating one's humility and reverence to Him alone, and turning to Him in worship. This specific detail does not provide a particular reason for understanding the specific act. Some of them have a specific ruling.

B- As Al-Shatibi also cited as evidence for this principle, if the intention were to broaden the scope of worship, both in what is defined and what is not, the Lawgiver would have provided clear evidence for it, just as He provided evidence for broadening the scope of customs, evidence that would not limit one to what is explicitly stated, excluding what is similar, close, or related to it in meaning understood from the original text. Therefore, this would have been more applicable to all forms of worship. Since we do not find it to be so, but rather the opposite, this indicates that the intention is to adhere to that limited scope, unless a specific text or consensus clarifies a particular meaning in certain instances.

Furthermore, Al-Shatibi cited as evidence for this principle that the forms of worship during periods of religious decline were not as readily understood by the wise as the meanings of religious texts. Customs; thus, most people were misguided in them and strayed from the right path. Consequently, changes occurred in what remained of the earlier laws. This clearly demonstrates that reason alone cannot grasp their meanings or establish them, hence the need for divine law. These are the proofs Al-Shatibi presented to establish this principle.

This principle is widely used by jurists and legal theorists. Al-Juwayni, when discussing acts of worship, stated: "The fifth category: those acts of worship in which no specific meaning is apparent." In this sense: "As for what is established by the drawing of the street and its meaning is not reasonable, then analogy is not permissible in it, and this is like the coming of the Sharia with the Takbir when it is forbidden and the Taslim when it is permissible." Similarly, the unity of bowing and the multiplicity of prostration are examples of this. Whoever considers the takbir (saying "Allahu Akbar") as a form of glorification and magnification has strayed far from the general principle, for the obligation of remembrance during the completion of prayer is not rationally sound. Al-Ghazali said: "As for acts of worship and prescribed duties, arbitrary interpretations are prevalent, and adherence to the underlying meaning is rare."

Al-Maqqari stated in his principles: "The fundamental principle regarding acts of worship is adherence to their specific forms and the absence of rational explanation." This has become almost an established principle that the fundamental principle in rulings concerning acts of worship is the absence of rational explanation, because they are based on a general wisdom, which is worship without comprehending a specific meaning upon which to base the ruling. Examples of this, according to Ibn Arabi, include: - Ibn Arabi discussed the statements Scholars have discussed the specific wording of the takbir (saying "Allahu Akbar") for prayer. They stated that the takbir necessitates that the opening takbir of the prayer is unique to the prayer itself, excluding other expressions of glorification and majesty of God. This is a specification of the general statement in the verse: "And he remembered the name of his Lord and prayed" [Al-A'la: 15]. Thus, the takbir is distinguished by its Sunnah (Prophetic tradition) from the general remembrance mentioned in the Quran, especially since the Prophet's actions directly connected to his words. He would say "Allahu Akbar" (God is Greatest). Ibn al-Arabi refuted Abu Hanifa's view that any expression of glorification of God is permissible, based on the generality of the Quran. He also refuted al-Shafi'i's view that saying "Allahu Akbar" is permissible.

Ibn al-Arabi explained that al-Shafi'i indicated that the definite article "al-" is an addition that does not alter the wording or meaning. The Arab scholar Ibn al-Arabi stated that this is not permissible in acts of worship that are not subject to rationalization. Acts of worship are performed according to the prescribed form without regard to any of the underlying meaning. He then cited the hadith: "One of you prays in the mosque, which is twenty-five times more meritorious than praying in the marketplace or at home, because every step he takes is recorded by God as a good deed." He then commented on the hadith, saying: "These meanings cannot be grasped through analogy; therefore, employing reasoning in this matter is ignorance and hardship." He gave other similar examples.

Third requirement: Evidence for the rule and its practical examples

Mention the evidence for the reasoning from the Qur'an, Sunnah, and other sources.

#### **First section: Evidence for the reasoning from the Holy Qur'an**

The Holy Qur'an employs diverse methods in presenting the reasoning. Sometimes it mentions a description upon which a ruling is based, and this description is relevant wherever it is found; Examples of this include:

- God Almighty says: "The woman and the man guilty of adultery - flog each of them with a hundred lashes. Do not let pity for them prevent you from carrying out the punishment prescribed by God, if you should believe in God and the Last Day. And let a group of believers witness their punishment." [An-Nur: 2]. The argument is that the words "adulteress" and "adulteress" are in the form of an active participle, and here they are used in their original meaning, which is the attribution of the quality of its substance to its possessor. Therefore, they are considered equivalent to the present tense verb in indicating the attribution of the act at the present time, as if it were said: "The one who commits adultery and the one who commits adultery, flog each of them." This is supported by the command. The flogging of each of them is a consequence of their involvement in the act. That is, the act of adultery is the reason for the punishment of flogging.

Sometimes the Quran uses causation by mentioning the ruling along with its cause, accompanied by the preposition of causation.

- As Allah Almighty says: "Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory." [Al-Hajj: 39] The argument is that God permitted those who fought to fight if they were fit for battle or if the polytheists attacked them. The preposition "bi" in "bi-annahum zulimū" (because they were wronged) indicates causality, meaning because of the abuse, beatings, and expulsion they suffered at the hands of the polytheists. Then God, the Exalted, promised them victory over the polytheists through symbolism and allegory, just as He promised to repel the harm of the disbelievers from them, saying, "And indeed, God is fully capable of granting them victory." Thus, the justification for fighting is the injustice they suffered, and the preposition "bi" is the particle used to indicate this. Sometimes, in the Quran, the justification is given by commanding something and then following it with a description of something purer or more virtuous, for example.

As Allah Almighty says: "And when you ask them for something, ask them from behind a screen. That is purer for your hearts and their hearts." [Al-Ahzab: 53] The argument is that this verse provides evidence that God Almighty has permitted women to be questioned from behind a screen regarding a need that arises, or a matter about which they are consulted. And His Almighty statement: "That is purer for your hearts and their hearts" refers to the thoughts that occur to men concerning women, and to women concerning men; that is, that is more effective in eliminating suspicion. And it is further removed from accusation and stronger in protection.

Among the methods of the Holy Quran in providing explanation is presenting the ruling with a reason using one of the particles of explanation. Ibn al-Qayyim mentioned that the explanation in the Holy Book sometimes comes with the letter "ba," sometimes with the letter "lam," sometimes with "an," sometimes with both together, sometimes with "kay," sometimes with "min ajl," sometimes with the consequence following the condition, sometimes with the letter "fa" indicating causality, sometimes with the ruling following the description that necessitates it, sometimes with "lamma," sometimes with the emphatic "anna," sometimes with "la'alla," and sometimes with the object of purpose. Examples of this include: - God Almighty says: "Whatever God has bestowed upon His Messenger from the people of the towns - it is for God and for the Messenger and for the near relatives and orphans and the needy and the wayfarer, so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take it; and what he has forbidden you - refrain from it. And fear God; indeed, God is severe in punishment." [Al-Hashr: 7] The argument is that the verse mentions categories that take from the spoils of war, and it uses the causal "so that," and the pronoun "it will be" refers back to what God has bestowed, considering it as money, i.e., so that the money does not become a state. The state is what people circulate of money, meaning we have prescribed spending it on those we have named, without the army having a right to it, so that the poor may obtain their share of it and become rich, and it will not be divided among the rich as it was in the pre-Islamic era, where their leaders would take a quarter and the raiders would take three-quarters. Thus, all the wealth remains with a select group.

One of the methods of reasoning in the Quran is to mention something while explaining its benefit, or to prohibit something while explaining the harm that results from it.

As Allah Almighty says: "Satan only wants to cause enmity and hatred among you through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?" [Al-Ma'idah: 91] The argument is that God Almighty informed His servants that Satan only wants to sow enmity and hatred among us because of alcohol and other things, so He warned us against them and forbade us from them. There are many other examples and pieces of evidence that clearly express the reasoning in the Holy Quran.

**The second branch:** Evidence of reasoning from the Prophetic Sunnah

There is much evidence from the Prophetic Sunnah that indicates reasoning. I will mention only some examples of it:

- On the authority of Abu Al-Abbas, who said: I heard Abdullah bin Amr, may God be pleased with them both, say that the Prophet, peace and blessings of God be upon him, said to me: "Have I not been informed that you pray at night and fast during the day?" I said: I do that. He said: "If you do that, your eye will become weak, and your soul will become weak. Indeed, your soul has a right, and your family has a right, so fast and break your fast, and stand and sleep." The argument in the hadith is that the Prophet, may God bless him and grant him peace, explained to him the harm to the self that results from that intense worship, and the loss of the rights of family and children from worldly interests. So his saying: "And indeed, your soul has a right" means: what is needed of human necessities from what God has permitted to man of eating, drinking and rest by which his body performs in order to be more helpful in worshipping his Lord. His saying: "And your family has a right" means looking after them in matters that are essential for them in this world and the Hereafter. The intended meaning of "family" is the wife, or more generally, anyone whose maintenance is obligatory upon him.

And on the authority of Abu Mas'ud al-Ansari, he said: A man said, "O Messenger of Allah, I can hardly catch the prayer because so-and-so makes it so long for us." I never saw the Prophet, peace and blessings

of Allah be upon him, more angry in a sermon than on that day. He said, "O people, you are causing people to turn away. Whoever leads the people in prayer should shorten it, for among them are the sick, the weak, and those with needs." The point of this hadith is that the Prophet (peace and blessings be upon him) was angry with those who lengthened the prayer while leading the people and described them as causing people to turn away, meaning they are driving people away from congregational prayers. In some narrations, it says, "Among you are those who cause people to turn away." Then he commanded that the prayer be shortened. His statement, "for among them," uses the conjunction "fa" (then) to indicate the reason. Then the Prophet listed categories, such as the sick, the weak, and those with needs. He mentioned these three categories because it encompasses all types of situations requiring leniency. The reason for leniency is either inherent or not. The former is either due to the person's own nature, which is weakness, or due to an external factor, which is illness.

On the authority of Sa'd ibn Abi Waqqas, may God be pleased with him, he said: The Prophet, peace and blessings of God be upon him, came to visit me while I was in Mecca, and he disliked that I should die in the land from which he had emigrated. He said: "May God have mercy on Ibn Afra'." I said: O Messenger of God, should I bequeath all my wealth? He said, "No." I said, "Then half?" He said, "No." I said, "Then a third?" He said, "Then a third, and a third is a lot. It is better for you to leave your heirs wealthy than to leave them poor, begging from people. And whatever you spend is charity, even the morsel you put in your wife's mouth. And perhaps God will elevate you, and you will benefit others." Some people will be harmed by you, and others will be harmed by you," and at that time he had only a daughter. The point of the argument is that the Prophet (peace and blessings be upon him) approved only Sa'd ibn Abi Waqqas's bequest of one-third, and he explained the reason—because "an" with a fatha (short "a" sound) indicates explanation—by saying, "that you leave." This is as if it were the reason for the prohibition against bequeathing more than one-third. Thus, the phrase can be broken down into: Do not do that, because if you die, you will leave your heirs wealthy, and if you live, you will give charity and spend, so the reward is obtained. For you, alive and dead. And his saying: "For it is charity" means: For spending is charity.

**Third Branch:** Evidence of Reasoning from Consensus, Induction, and Reason

A- Evidence of Consensus on Reasoning

Imam al-Amidi transmitted the consensus on this, saying: "As for the consensus, it is that the imams of jurisprudence are unanimous that the rulings of God Almighty are never devoid of wisdom and purpose."

B- The Inductive Argument

Ibn al-Arabi stated that the general rule in Islamic law is that its rulings are consistent in their system of reasoning. Al-Izz ibn Abd al-Salam quoted him as saying: "If we were to examine the objectives of what is in the Quran and Sunnah, we would know that God has commanded every good, both small and large, and prohibited every evil, both small and large. For good is expressed as bringing about benefits and averting harms, and evil is expressed as bringing about harms and averting them." Interests. Ibn al-Qayyim affirmed the same when he said: "The Qur'an and the Sunnah of the Messenger of God are replete with explanations of rulings based on wisdom and benefits, and explanations of creation based on them, and with indications of the aspects of wisdom for which those rulings were legislated, and for which those things were created. If this were found in the Qur'an and Sunnah in about one or two hundred places, we would have cited them, but it exceeds a thousand places through various methods." The rational proof:

God Almighty is wise in His creation, so His action towards the intended purpose is closer to... The agreement of reason with His action without intention, so the intention was necessarily a necessary consequence of His action, presumably. And if the intention was necessary in His creation, then the rulings were from His creation, so they were for a purpose and an intention. And the saying of Ibn al-Qayyim, may God have mercy on him, became famous in this sense, which links the Sharia to justice, wisdom, and benefit, and negates their opposites from it, when he said: "The Sharia is built and its foundation is on wisdom and the interests of people in this life and the hereafter. It is entirely justice, entirely mercy, entirely benefit, and entirely wisdom. So every issue that deviates from justice to Injustice, and turning mercy into its opposite, benefit into harm, and wisdom into absurdity; these are not part of Islamic law, even if they are included through interpretation.

If the obligation to follow rulings were not for a wisdom benefiting people, then its legislation would be purely harmful, and this would be due to Islam, which contradicts the text. For the Prophet (peace and blessings be upon him) said: "There should be neither harm nor reciprocating harm." And there are other similar texts. These and other pieces of evidence definitively confirm the presence of reasoning in Islamic legal rulings. The opinion of Ibn Hazm (may God have mercy on him), who objected to reasoning and even analogy, does not affect this matter. Therefore, his opinion was met with considerable criticism in several works, so there is no point in revisiting the refutations of his view.

Fourth Branch: Examples of the Branches of the Rule According to Ibn al-Arabi

These practical examples of the rule are taken from Ibn al-Arabi's book, *\*Al-Masalik fi Sharh Muwatta Malik\**.

- Imam Ibn al-Arabi, in his discussion of those whose hearts are to be reconciled (al-mu'allafah qulubuhum), cites the scholars' statement that there are none of them on earth today. This was stated by a group of scholars, and Malik adopted it. He also mentions a second opinion: that they remain because the Imam may need those whose hearts are to be reconciled to Islam. Ibn al-Arabi says: Umar dismissed them when he saw the importance of strengthening the religion. Ibn al-Arabi determined that if Islam became strong, they would be removed from the fold, but if they were needed, they would be given their share as the Messenger of God (peace and blessings be upon him) had done, because it is narrated in the authentic hadith that he said: "Islam began as something strange and will return to being strange as it began."

Ibn al-Arabi agrees with Umar's actions regarding those whose hearts were to be won over, and he sees their share as justified by Islam's need for people like them. Thus, the ruling revolves around its underlying reason in this matter. Ibn al-Arabi anticipates the return of their share, based on the aforementioned hadith. - Ibn al-Arabi included in the chapter on storing sacrificial meat: The hadith on the authority of Abdullah bin Waqid, who said: "The Messenger of God, may God bless him and grant him peace, forbade eating the meat of the sacrificial animals after three days." Abdullah bin Abi Bakr said: I mentioned that to Amrah, and she said: He spoke the truth. I heard Aisha say: The people of some households from the Bedouin came to the place of the sacrifice during the time of the Messenger of God, may God bless him and grant him peace. The Messenger of Allah (peace and blessings be upon him) said: "Keep three, then give away what remains in charity." After that, they said: "O Messenger of Allah, people make water skins from their sacrificial animals and extract fat from them." The Messenger of Allah (peace and blessings be upon him) said: "What is that?" They said: You forbade eating the meat of sacrificial animals after three days. He replied: "I only forbade you because of the large number of people who came. So eat, store, and give in charity." Ibn al-Arabi explains the prohibition in the hadith by stating that it indicates the prohibition against storing meat after three days. He justifies the ruling by suggesting that the prohibition might have been due to the large number of people, and that the pressing need necessitated it. He further explains that if such a need were to befall a group of poor people, it would be incumbent upon people to help them. However, Ibn al-Arabi believes that it is more likely that this ruling was abrogated, and he agrees with Imam Muslim (d. 261 AH). Muslim titled the chapter on this hadith: "Chapter on the Explanation of the Prohibition Against Eating Sacrificial Meat After Three Days in Early Islam, and the Explanation of Its Abrogation and Permissibility for Eating It at Any Time." An-Nawawi (d. 676 AH) concurred in his commentary, stating that the hadith explicitly states the removal of the prohibition against storing it for more than three days, and it includes the command to give some of it in charity and the command to eat it. Ibn al-Arabi addressed the issue of zakat on jewelry, stating that Malik and the majority of his followers agreed that jewelry worn by women is not subject to zakat, and that this was the practice in Medina. He explained that this falls outside the scope of the Prophet's saying (peace and blessings be upon him): "There is no zakat due on less than five uqiyas of silver." He justified this by saying: It is as if he said: Zakat is obligatory on silver that reaches five uqiyas and is not jewelry worn for adornment.

Ibn al-Arabi stated that praying in Muslim cemeteries is not prohibited, explaining that this is based on the principle that a deceased believer does not become impure upon death.

Ibn al-Arabi mentioned the verse: God Almighty says: "Lodge them where you dwell, according to your means, and do not harm them in order to make life difficult for them. And if they are pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their due compensation. And consult among yourselves in a good manner. And if you disagree, then another woman may breastfeed for him." [At-Talaq: 6]. Then he said: He made the reason for spending the pregnancy, so the ruling was established by its establishment and ceased. By its disappearance.

Ibn al-Arabi mentioned the wisdom behind jihad and the reasons for fighting the enemies, saying: "Know that jihad is only intended to exalt the word of God, to earn lawful sustenance from God's bounty, and to fight God's enemies." He added: "Scholars differed regarding the reason for killing. Some said: Its reason is disbelief. God Almighty said: 'And fight them until there is no more persecution' [Al-Anfal: 39]. That is, disbelief. And He, the Exalted, said: 'Fight those who do not believe in God or in the Last Day and who do not consider unlawful what God and His Messenger have made unlawful and who do not follow the religion of God.'" The right belongs to those who were given the Scripture until they pay the jizya willingly while they are humbled. [At-Tawbah: 29] He mentioned the characteristic in the ruling, indicating the reason. The people of Kufa said: The reason for killing is fighting. God Almighty said: "And kill them wherever you find them and expel them from wherever they expelled you. And persecution is worse than killing. And do not fight them at the Sacred Mosque until they fight you there. But if they fight you..." "Kill them. Such is the recompense of the disbelievers." [Al-Baqarah: 191]. Then Ibn Al-Arabi said, favoring the reason for fighting: "We have made it clear and explained with clear proof that the reason is disbelief, not banditry."

### **Conclusion:**

Praise be to God who enabled me to reach the end and conclusion of this research. Peace and blessings be upon the Prophet Muhammad ibn Abdullah, his family, his companions, and all who follow and support him. To proceed: I have recorded a number of findings and recommendations. Among these findings are:

- Imam Ibn al-Arabi represents a polymath who combined the science of hadith with rational inquiry. He compiled and classified works, excelled in literature and rhetoric, and his fame spread far and wide. He was deeply learned and possessed a sharp intellect.

- Ibn al-Arabi is keen on including various principles in his writings. These are general principles applicable to most of their specific instances. One type of these is the principle of objectives (maqasid), which is "a general principle by which one arrives at the objectives considered in the legislation of rulings." - The principle, "If a ruling is mentioned in Islamic law and its rationale is clear and its benefit is known, then it is obligatory to act upon it and implement it," is a crucial principle of Islamic legal objectives (maqasid) that reflects Ibn Arabi's understanding of rationale and its role in formulating rulings.

- The rationale is a path and a means to the objective, not the objective itself. However, its relationship to the objectives is close, as the objectives revolve around wisdom and goals, and since rationale is linked to clarifying the purpose of legislation, there is no justification for separating or distinguishing between them. The issue of rationale is of paramount importance and forms the foundation of the general theory of Islamic legal objectives.

- Extensive evidence demonstrates the existence of rationale and its widespread presence in various texts. It is also supported by consensus, induction, and reason.

- The Holy Quran is replete with rationale employing various methods, which underscores the importance of this principle in interpreting texts and its strong presence in dealing with different rulings.

- Imam Ibn Arabi stated the principle: "Acts of worship are not subject to rationale." Or the rule: "Acts of worship are performed according to the prescribed form without regard to any of the meaning." These rules are related to the subject of reasoning, as they are considered exceptions to the general principle of reasoning. These rules clarify the limits of the obligated person, indicating that he is not required to investigate the wisdom behind each specific act of worship ruling individually. They also clarify that this field pertains to rulings on acts of worship, and he understands the limits of applying this rule.

- Ibn al-Arabi's works are replete with branches and applications of this rule in various topics and themes. His writings generally reflect the profound knowledge of a highly skilled scholar, which contributes to developing the jurisprudential and legal reasoning skills and their applications in every student eager to benefit.

- **Recommendations:** - The necessity of benefiting from the legacy, heritage, and scholarly works of Imam Ibn al-Arabi.

- Ibn al-Arabi's works combine the transmission of knowledge with its critique and refinement, and he applies the principles and rules in a remarkable way, with the insightful mind of a learned jurist. This underscores the necessity of studying it from several perspectives.

- Attention must be paid to the fundamentals and principles due to their importance in acquiring and mastering knowledge, and their role in developing legal expertise.

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