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Verbal Semantics in Islamic Jurisprudence: ʿAbd Al-Raḥmān Nāṣir Al-Siʿdī's Contributions to The Study of Dalālāt Al-Alfāẓ

دلالات الألفاظ في الفقه الإسلامي: مساهمات عبد الرحمن ناصر السعدي في دراسة دلالات الألفاظ

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Abstract

This paper explores the contributions of ʿAbd al-Raḥmān Nāṣir al-Siʿdī to the understanding of Dalālāt al-Alfāẓ (Verbal Semantics) within the framework of the principles of Islamic jurisprudence. As a distinguished scholar in Uṣūl al-Fiqh, al-Siʿdī's work sheds light on the nuanced relationship between linguistic expressions and their implications in deriving legal rulings. By analysing al-Siʿdī's scholarly output, the paper highlights how his insights into the semantics of Arabic lexicon contribute to a deeper comprehension of Islamic law and its application. Al-Siʿdī's meticulous attention to the context, grammatical structure, and etymology of words demonstrates his profound commitment to uncovering the intended meanings of the Sharīʿah. This research not only underscores al-Siʿdī's legacy in Islamic legal theory but also illustrates the pivotal role of language in the epistemology of Islamic jurisprudence. This paper employs a qualitative research approach, focusing on a thorough textual analysis of al-Siʿdī's scholarly works, specifically his contributions to the study of Dalālāt Al-Alfāẓ (the implications of words) within Islamic jurisprudence. This paper concludes by stating that al-Siʿdī's contributions to Uṣūl al-Fiqh not only enrich the Islamic scholarly tradition but also serves as a guide for addressing modern legal and ethical dilemmas through the prism of Islamic law. His legacy offers a foundation for future scholarly exploration, promising to extend the understanding and application of Islamic jurisprudence in diverse contemporary contexts.

Keywords: *ʿAbd al-Raḥmān Nāṣir al-Siʿdī, Dalālāt al-Alfāẓ, Uṣūl al-Fiqh, Islamic Jurisprudence, semantic precision.*

ملخص البحث

يستكشف هذا البحث مساهمات عبد الرحمن ناصر السعدي في فهم دلالات الألفاظ في إطار أصول الفقه الإسلامي. وباعتباره عالما متميزًا في أصول الفقه، يسلط عمل السعدي الضوء على العلاقة الدقيقة بين التعبيرات اللغوية وآثارها في استنباط الأحكام الشرعية. ومن خلال تحليل الإنتاج العلمي للسعدي، تسلط هذه الورقة الضوء على كيف تساهم رؤاه في دلالات الألفاظ العربية في فهم أعمق للشريعة الإسلامية وتطبيقها. إن اهتمام السعدي الدقيق بالسياق والبنية النحوية وأصل الكلمات يدل على التزامه العميق بالكشف عن المعاني المقصودة في الشريعة. لا يؤكد هذا البحث على أهمية تراث السعيدي في النظرية القانونية الإسلامية فحسب، بل يوضح أيضًا الدور المحوري للغة في نظرية المعرفة في الفقه الإسلامي. تستخدم هذه الورقة منهج البحث النوعي، مع التركيز على التحليل النصي الشامل لأعمال السعدي العلمية، وتحديدًا مساهماته في دراسة دلالات الألفاظ في الفقه الإسلامي. ويختتم هذا البحث بالقول إن مساهمات السعدي في أصول الفقه لا تثري التراث العلمي الإسلامي فحسب، بل تعمل أيضًا كدليل لمعالجة المعضلات القانونية والأخلاقية الحديثة من خلال منظور الشريعة الإسلامية. يوفر تراثه العلمي أساسًا للاستكشاف العلمي المستقبلي، ويَعِدُ بتوسيع فهم وتطبيق الفقه الإسلامي في سياقات معاصرة متنوعة.

الكلمات المفتاحية: عبد الرحمن ناصر السعدي، دلالات الألفاظ، أصول الفقه، الفقه الإسلامي، الدقة الدلالية.

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1. Introduction

1.1. Background of study

'Abd al-Raḥmān Nāṣir al-Si'dī (with a *Kasrah* under the letter *Sīn*) was a well-known scholar of high repute from the central region of Arabian Peninsula (Al-Qasīm). His humble background and the turbulent times he lived in didn't hamper him to rise to prominence. His diligence, matchless intellectual acumen and precision which he applied exhibited through his works proved to be major catalysts for his illustrious scholarly fame and prestige.

Al-Si'dī's expertise in the science of *Uṣūl al-Fiqh* was phenomenal, and he would frequently visualize other sciences through its prism, thereby having an independent methodology and opinions in various jurisprudential issues. As the science of *Uṣūl al-Fiqh* is related to the very interpretation of the texts of the Qur'ān and *Ḥadīth*, al-Si'dī made it sure to fully deliberate upon it and make it easy to understand for the students and teachers of Islamic theology. As a Ḥanbalī jurist, he absorbed the books of great scholars of his school particularly those authored by Ibn Taymīyyah and his student Ibn Al-Qayyim. As such, he became a source of great influence on the modern thought and intellectual discourse of Saudi scholarship.

Al-Si'dī is credited for being a driving force for producing some of the greatest intellectuals and theologians of this century like Sulaymān bin Ibrahīm Al-Bassām (d. 1377 AH), Sulaymān bin Muḥammad Al-Shibl (d. 1386 AH), Muḥammad bin Ṣāliḥ Al-'Uthaymīn (d. 1421 AH), 'Abd al-`Azīz bin Muḥammad Al-Salmān (d. 1422 AH), 'Abd Allah bin 'Abd al-`Azīz bin 'Aqīl (d. 1432 AH) and many others. (Al-Ṣuqayr, 1432H)

1.2. Literature Review

The literature review outlines the sparse and fragmented nature of scholarship on 'Abd al-Raḥmān Nāṣir al-Si'dī's life, methodology, and contributions to *Uṣūl al-Fiqh*. Despite the existence of a few key works, there remains a significant gap in comprehensive research on al-Si'dī, particularly in relation to his contributions to verbal semantics in Islamic jurisprudence.

1. ***Athar 'Allāmah al-Qaṣīm al-Shaykh 'Abd al-Raḥmān bin Nāṣir al-Si'dī 'Alā al-Ḥarakah al-'Ilmīyah al-Mu'āsirah*** (1992 CE) by Al-Ṭayyār, documents al-Si'dī's impact on contemporary Islamic knowledge but is more biographical than analytical in nature regarding *Uṣūl al-Fiqh*.
2. ***Fiqh al-Shaykh Ibn al-Si'dī*** (1995 CE) by Al-Ṭayyār and Abā Khayl, offers an extensive collection of al-Si'dī's *fatāwā* and unique jurisprudential positions, but focuses more on *Fiqh* than *Uṣūl al-Fiqh*.
3. ***Al-Qawā'id al-Uṣūlīyyah wa Taṭbīqātuhā fī Kitāb Taysīr al-Karīm al-Raḥmān*** (2009 CE) by al-Shamānī, explores the application of *Uṣūlī* principles in al-Si'dī's *Qur'ān*ic exegesis, offering insights into his interpretive methodology.
4. ***Istinbāṭat al-Shaykh 'Abd al-Raḥmān al-Si'dī min al-Qur'ān al-Karīm*** (2009 CE) by al-Ḥārithī, focuses on al-Si'dī's methodological, linguistic, and jurisprudential derivations from the Qur'ān, highlighting the depth of his exegesis.
5. ***Qā'idat "T'tibār al-M'al" fī Manhaj al-Ijtihād*** (2020 CE) by al-Qaḥtānī, emphasizes al-Si'dī's application of *Uṣūlī* and *Maqāṣidī* principles to modern jurisprudential issues, showcasing his deep

understanding and innovative application of jurisprudence.

1.3. Methodology

This paper employs a qualitative research approach, focusing on a thorough textual analysis of ʻAbd al-Raḥmān Nāṣir al-Siʻdī's scholarly works, specifically his contributions to the study of *Dalālāt al-Alfāẓ* (the implications of words) within Islamic jurisprudence. It involves examining al-Siʻdī's writings, speeches, and interpretations related to verbal semantics, alongside a review of secondary literature that discusses or critiques his methodologies and conclusions.

The research will also utilize comparative analysis to contextualize al-Siʻdī's contributions within the broader scope of Islamic legal theory and linguistic study, highlighting how his insights interact with and advance traditional and contemporary understandings of verbal semantics in Islamic jurisprudence.

1.4. Significance

The significance of this paper stems from its exploration of the intricate relationship between language and law in Islamic jurisprudence through the lens of ʻAbd al-Raḥmān Nāṣir al-Siʻdī's scholarly contributions. By delving into al-Siʻdī's approach to *Dalālāt al-Alfāẓ*, the study highlights the critical role of verbal semantics in interpreting and applying Islamic law.

This research not only contributes to a deeper understanding of linguistic principles in *Shari`ah* but also addresses the broader implications of verbal semantics for legal interpretation, jurisprudential reasoning, and the adaptability of Islamic rulings in diverse linguistic and cultural contexts.

The paper thus offers valuable insights into the dynamic interplay between language, culture, and Islamic law, reinforcing the relevance of semantic studies in contemporary Islamic scholarship.

1.5. Research Questions

a) **Methodological Innovations and Their Impact**:

What methodological innovations did ʻAbd al-Raḥmān Nāṣir al-Siʻdī introduce in his approach to interpreting the Qur'ān and *Ḥadīth*, specifically concerning *Dalālāt al-Alfāẓ*, and how did these innovations influence subsequent scholarship in *Uṣūl al-Fiqh*?

b) **Analysis of Verbal Semantics**:

How does al-Siʻdī's meticulous analysis of the context, grammatical structure, and etymology of words contribute to a deeper understanding of the implications (*Dalālāt*) of Arabic lexicon in Islamic jurisprudence?

c) **Comparative Study of al-Siʻdī's Methodologies**:

In what ways does al-Siʻdī's approach to *Dalālāt al-Alfāẓ* compare and contrast with methodologies employed by other prominent scholars of Islamic jurisprudence?

d) **Contemporary Relevance and Applications**:

How can al-Siʻdī's insights into verbal semantics be applied to contemporary legal and ethical challenges within the framework of Islamic law?

1.6. Objectives

1. To analyse ʻAbd al-Raḥmān Nāṣir al-Siʻdī's approach to *Dalālāt al-Alfāẓ* and his contributions to the understanding of verbal semantics in Islamic jurisprudence.
2. To explore the implications of verbal semantics for the interpretation and application of Islamic law, as exemplified in al-Siʻdī's work.
3. To contextualize al-Siʻdī's contributions within the broader discourse on language and law in Islamic scholarship, highlighting their significance for contemporary jurisprudential challenges.
4. To assess the impact of linguistic nuances and cultural variations on the interpretation of Islamic texts, drawing on al-Siʻdī's methodologies for navigating such complexities.
5. To demonstrate the relevance of al-Siʻdī's semantic insights for enhancing the adaptability and

applicability of *Shariʿah* across different linguistic and cultural contexts, thereby contributing to the ongoing evolution of Islamic legal theory.

2. Al-Siʻdī on *Dalālāt al-Alfāẓ*

In exploring the nuanced perspectives of ʻAbd al-Raḥmān Nāṣir al-Siʻdī on the implications of linguistic indications within Islamic jurisprudence, particularly in the realm of *Dalālāt al-Alfāẓ*, we delve into a sophisticated analysis of the mechanisms through which *Sharīʿah* rulings are derived.

Al-Siʻdī elucidates two primary sources of legal rulings: the unequivocal text (*al-Naṣṣ*) and the apparent (*Ẓāhir*) meaning, each with its distinct methodological significance and application within *Uṣūl al-Fiqh*. The concept of *al-Naṣṣ*, as defined by al-Siʻdī, represents the epitome of textual clarity within the Islamic legal tradition. This category is characterized by its singular interpretation, where the textual evidence admits no ambiguity, thereby commanding an immediate and unalterable compliance. The strength of *al-Naṣṣ* lies in its unambiguous nature, offering a direct pathway to understanding divine intent without the necessity for further elucidation. This is exemplified through verses such as "*Allāh* -there is no deity except Him, the Ever-Living, the Self-Sustaining" (Qur'ān 2:255), and other cited verses, which stand as paragons of clarity, precluding the possibility of alternate interpretations.

Conversely, al-Siʻdī's interpretation of the *Ẓāhir* sheds light on texts that, while primarily pointing towards a certain meaning, simultaneously entertain the possibility of alternative interpretations. This dual interpretative potential underscores the inherent flexibility within Islamic jurisprudence to accommodate varying contexts and understandings. However, the preference for one interpretation over another does not negate the necessity of adherence to the more apparent meaning until compelling evidence necessitates a re-evaluation towards the secondary interpretation. This is articulated through the analysis of verses like "And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified..." (Qur'ān 2:237), where the apparent meaning is initially prioritized unless further evidence suggests an alternate interpretation.

Al-Siʻdī's discourse on *al-Naṣṣ* and *Ẓāhir* is not merely an academic exercise but a profound reflection on the dynamic interplay between text and meaning within Islamic legal theory. It underscores the meticulous care with which jurists approach the Qur'ān and *Sunnah*, balancing between the unequivocal commands and the nuanced understandings that accommodate the diverse circumstances of Muslim lives.

Through the lens of al-Siʻdī's methodology, we appreciate the depth of analytical rigor and the commitment to preserving the integrity of *Sharīʿah*, while also recognizing the adaptability and humaneness inherent in Islamic law. This meticulous analysis not only reaffirms al-Siʻdī's profound contributions towards explaining the science of *Uṣūl al-Fiqh* but also highlights the enduring relevance of his methodologies in navigating the complexities of modern jurisprudential challenges. His emphasis on both the clarity and the subtleties of Islamic texts enriches our understanding of the *Sharīʿah*, demonstrating a harmonious blend of unwavering faithfulness to divine commandments and responsive adaptability to human contexts. (Al-Siʻdī, 1444H)

2.1. Al-Siʻdī's Insights into the Process of *al-Ta'wīl*

ʻAbd al-Raḥmān Nāṣir al-Siʻdī's insights into the process of *al-Ta'wīl*, or interpretation, further enrich our understanding of Islamic jurisprudential methodology, highlighting the delicate balance between textual fidelity and interpretative nuance.

Al-Ta'wīl represents a shift from a text's apparent meaning to a more contextually nuanced or preferred interpretation, a move that necessitates stringent criteria to ensure adherence to the principles of *Sharīʿah*. This interpretative shift is predicated on the presence of compelling evidentiary support that validates the departure from the text's apparent meaning to a deeper, perhaps less obvious, understanding.

Al-Siʿdī articulates this process through the example of seeking refuge before reciting the Qur'ān, "So when you recite the Qur'ān, [first] seek refuge in Allah from Satan, the expelled [from His mercy]" (16:98). The verse's apparent command suggests the act of seeking refuge occurs post-recitation, yet the prophetic practice and the understanding of the Companions, as elucidated by scholars like Ibn Rajab and al-Qurtubī (Ibn Rajab) (Al-Qurtubi), reveal that this refuge is sought before the recitation begins. This divergence from the apparent to the preferred meaning underscores the importance of prophetic traditions and scholarly consensus in guiding interpretative practices.

The criteria set forth by *Uṣūlī* scholars for valid interpretation underscore the rigor and discipline inherent in Islamic scholarship.

First, the interpretation must be supported by clear, unambiguous evidence pointing towards the intended meaning. This ensures that interpretations are grounded in textual and contextual fidelity rather than conjecture.

Second, the language used must inherently support the interpreted meaning, adhering to the linguistic capacities and conventions of Arabic. This criterion safeguards against interpretations that strain linguistic norms or impose meanings that the language cannot bear.

Third, the interpreted meaning must not conflict with established principles or understandings in a way that would render its application problematic. This ensures coherence and consistency within the legal and theological framework.

Lastly, the interpretation must be undertaken by a *mujtahid*, a scholar deeply versed in both the evidentiary foundations and linguistic intricacies of Islamic law, ensuring that the interpretation aligns with the overarching objectives of *Sharīʿah*. (Al-ʿUwayyid, 1438H).

Through the lens of *al-Ta'wīl*, al-Siʿdī invites us into a nuanced discourse on the dynamic interplay between text, tradition, and interpretation in Islamic jurisprudence. His methodology not only highlights the depth of intellectual rigor in *Uṣūl al-Fiqh* but also emphasizes the importance of scholarly authority and evidentiary support in navigating the complexities of legal and theological interpretation. This approach reflects a profound commitment to preserving the integrity of *Sharīʿah*, while also acknowledging the necessity for interpretative flexibility to address the evolving circumstances and challenges faced by the Muslim community. (Al-Siʿdī, 1444H)

2.2. Al-Siʿdī on *Mantūq* and *Mafhūm*

ʿAbd al-Raḥmān Nāṣir al-Siʿdī's discourse on *Mantūq* (explicit meaning) and *Mafhūm* (implied meaning) offers a rich exploration of the interpretative frameworks within Islamic jurisprudence, highlighting how rulings are discerned both from the direct expressions of the text and the underlying implications aligned with the textual spirit. His analysis reveals the intricate balance between textual fidelity and the nuanced extraction of meanings that extend beyond the text's immediate presentation. *Mantūq*, as al-Siʿdī articulates, is the direct, explicit meaning derived from the text's wording.

This form of interpretation is straightforward, leaving little room for dispute due to its clarity and directness. An exemplar of *Mantūq* is found in the Qu'ānic injunction against uttering disrespect towards one's parents, "And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "*uff*," and do not repel them but speak to them a noble word." (17:23). A ruling that emerges clearly from the text without necessitating inference or extrapolation. This explicit command underscores the unequivocal nature of certain scriptural directives, which are to be adhered to by virtue of their clear articulation.

Conversely, *Mafhūm* represents a deeper, sometimes more nuanced layer of understanding, emerging not directly from the text's words but from its broader context or from logical extension. Al-Siʿdī's discussion highlights the dual aspects of *Mafhūm*: *Mafhūm Muwafaqah* (harmonious meaning) and *Mafhūm*

Mukhālafah (divergent meaning), each offering a unique lens through which the text can inform rulings beyond its explicit statements. *Mafhūm Muwafaqah*, for instance, includes the extrapolation that not only is disrespect like saying "*uff*" to one's parents prohibited, but more grievous acts of disrespect, such as physical harm, are even more stringently forbidden. This form of interpretation relies on the principle of a fortiori, where if a lesser thing is prohibited, a greater thing is certainly prohibited. Al-Siʻdī's meticulous approach to *Mantūq* and *Mafhūm* not only enriches the legal and theological discourse but also illustrates the depth of engagement with the text required in *Uṣūl al-Fiqh*.

Through his analysis, al-Siʻdī demonstrates the importance of both the explicit and the implicit in deriving legal rulings, emphasizing the need for a comprehensive understanding of the text that encompasses both its direct commands and its broader implications. This nuanced engagement ensures that Islamic jurisprudence remains both faithful to the divine text and responsive to the complex realities of human life, reflecting a deep commitment to the principles of justice, compassion, and wisdom that underpin the *Sharīʻah*.

In the realm of Islamic jurisprudence, ʻAbd al-Raḥmān Nāṣir al-Siʻdī's exploration of the nuanced concepts of *Mafhūm Muwafaqah* (harmonious meaning) and *Mafhūm Mukhālafah* (divergent meaning) offers a profound insight into the interpretive dynamics that govern the derivation of legal rulings from sacred texts. These concepts play a pivotal role in understanding how Islamic law, through its scholars, navigates the intricate balance between the explicit commands of the Qur'ān and the *Sunnah* and the implications these commands have for a vast array of circumstances not directly addressed in the texts. (Al-Siʻdī, 1444H)

2.2.1. Mafhūm Muwafaqah

Al-Siʻdī delineates two subtypes within *Mafhūm Muwafaqah*, illustrating the flexible and comprehensive nature of Islamic legal thought.

Mafhūm al-Muwāfaqah al-Awlá, or the concept of fortiori agreement, extends the application of a ruling to cases that, while not explicitly mentioned, are logically inferred to fall under the same ruling due to their being more deserving of it. Al-Siʻdī's use of the prohibition against saying "*uff*" to one's parents as a base to argue the greater prohibition against physical harm exemplifies how jurists extrapolate broader principles from specific injunctions to cover related actions that share a moral or ethical rationale.

Mafhūm al-Muwāfaqah al-Musāwī, the concept of equal agreement, posits that actions not specifically mentioned in the text are equally subject to the same rulings as those that are, provided they are of similar nature or effect. This interpretation allows for the encompassing of a wider range of actions under the umbrella of a given ruling, facilitating the application of Islamic law to diverse and evolving societal contexts. (Al-Siʻdī, 1444H)

2.2.2. Mafhūm Mukhālafah

Mafhūm Mukhālafah addresses the implications derived from conditions or descriptions that, when not met, lead to a different ruling. This concept underscores the importance of context and conditionality in Islamic jurisprudence, allowing for a nuanced application of legal principles that consider the specificities of each case.

Al-Siʻdī's examination of *Zakāh* on grazing sheep and the conditions for providing alimony to divorced women illustrates the critical role of conditions and descriptions in determining the applicability of legal rulings. The distinction made between situations based on the presence or absence of specific conditions reveals the depth of analysis required to accurately apply Islamic law.

The discourse among the major Islamic legal schools (Mālikī, Shāfiʻī, Ḥanbalī, and Ḥanafī) over the invocation of *Mafhūm Mukhālafah* not only illuminates the vibrancy of Islamic legal discourse but also underscores the nuanced methodologies employed in interpreting divine texts.

This debate is a reflection of broader conversations within *Uṣūl al-Fiqh* concerning the principles of jurisprudence that guide the interpretation and application of sacred texts to the complexities of human life. The concept of *Mafhūm Mukhālafah* represents a sophisticated method of deriving legal rulings from the texts by understanding the implications of their opposites. It is based on the premise that a legal text does not imply its opposite meaning, and divergent interpretations aiming to ascribe such meanings are generally considered unwarranted (Kamali, n.d.).

The Hanafis, emphasizing the integrity of the text, argue more forcefully against *Mafhūm Mukhālafah*, maintaining that it is not a valid method of interpretation unless supported by a separate text validating the divergent meaning. Conversely, the Shāfi'ī school, while also recognizing the potential risks of divergent interpretations, allows for *Mafhūm Mukhālafah* under more restrictive conditions, indicating a nuanced approach to jurisprudential interpretation (Kamali, n.d.). An illustrative example of *Mafhūm Mukhālafah* can be drawn from the Qur'anic text regarding the permissibility of foodstuffs. The Qur'an specifies certain prohibitions, leading to questions about the status of items not explicitly mentioned. The nuanced discussion around these verses demonstrates the method's application, as well as the careful considerations jurists must make to avoid interpretations that contradict the text's apparent meanings (Kamali, n.d.).

Further elaborating on the methodologies of interpretation, the Shāfi'ī school distinguishes between the pronounced meaning (*Dalālat al-Mantūq*) and the implied meaning (*Dalālat al-Mafhūm*), the latter of which is subdivided into harmonious (*Mafhūm Al-Muwāfaqah*) and divergent (*Mafhūm al-Mukhālafah*) implications. This division reflects a deep engagement with the text, where both the explicit and the logical, inferred meanings play critical roles in legal deduction.

Moreover, the conditions outlined for the application of *Mafhūm Mukhālafah*—such as the necessity for the divergent meaning to not exceed the text's scope or contradict established norms—underscore the careful balance jurists strive to maintain between textual fidelity and interpretative flexibility (Kamali, n.d.).

Al-Si'dī's work, in elucidating these concepts, not only enriches the intellectual heritage of Islamic jurisprudence but also highlights the dynamic interplay between text, interpretation, and application. Through his analysis, the adaptability and depth of Islamic law are showcased, affirming its capacity to address both contemporary and timeless ethical and legal challenges.

The discussion on *Mafhūm Mukhālafah* thus exemplifies the richness of Islamic jurisprudential traditions, demonstrating a commitment to the integrity of sacred texts alongside a responsiveness to the community's evolving needs. (Al-Si'dī, 1444H)

2.3. Al-Si'dī on *Ḥaqīqah* and *Majāz*

'Abd al-Raḥmān Nāṣir al-Si'dī's perspective on the interpretation of speech (*Kalām*) within Islamic jurisprudence and linguistic analysis emphasizes a foundational principle: the preference for the literal (*Ḥaqīqah*) over the figurative (*Majāz*) meaning in the absence of compelling evidence to the contrary. This stance reflects a broader methodological approach in Islamic scholarship that prioritizes direct, clear meanings derived from texts unless contextual or evidential factors necessitate a figurative interpretation.

2.3.1. The Primacy of Literal Interpretation

Al-Si'dī underscores that the default interpretation of words and phrases in Islamic texts is their literal sense. This approach is grounded in the belief that language is primarily a tool for clear, direct communication. The literal meaning of a term is considered its primary usage, reflecting the word's original purpose and the first meaning that comes to mind upon its utterance. This principle is crucial for maintaining clarity and reducing ambiguity in legal and theological texts, ensuring that interpretations remain closely aligned with the intended message. (Al-Si'dī, 1444H)

2.3.2. The Role of Figurative Language

While al-Siʻdī acknowledges the existence of figurative language within Arabic, he posits that such usage requires clear, contextual evidence indicating that the literal interpretation is not intended. The example provided, comparing a brave person to a lion, illustrates how metaphorical language can convey complex ideas through familiar terms. However, the transition from literal to figurative meaning is not arbitrary but is grounded in identifiable relationships and contexts that justify such an interpretive shift. (Al-Siʻdī, 1444H)

2.4. A-Siʻdī on the types of *Ḥaqīqah*

ʻAbd al-Raḥmān Nāṣir al-Siʻdī's classification of *Ḥaqīqah* (literal meanings) into three distinct categories—*Sharʻīyyah* (legal), *Lughawīyah* (linguistic), and *ʻUrfīyyah* (customary)—provides a comprehensive framework for understanding how various types of literal meanings are prioritized and applied within Islamic jurisprudence. This framework not only reflects the depth and complexity of Islamic legal theory but also underscores the dynamic interplay between divine law, language, and human society in the formulation and application of Islamic rulings.

2.4.1. Sharʻīyyah (*Legal Literal Meanings*)

The *Sharʻīyyah* or legal literal meaning is defined by the *Sharīʻah* itself, signifying that certain terms have been given specific definitions or applications within the framework of Islamic law that may diverge from or specify beyond their linguistic or customary meanings.

Al-Siʻdī emphasizes that when the Lawgiver (Allah or His Messenger, through the Qur'ān and *Sunnah*) has explicitly defined a term, this *Sharʻī* definition takes precedence in understanding and applying the term within the context of Islamic rulings. This prioritization of legal meanings underscores the primary role of divine guidance in shaping the moral and legal landscape of a Muslim's life. The legal truth, according to al-Siʻdī, holds primacy in the interpretation of terms within the Islamic legal framework.

This category encompasses words and concepts that have been explicitly defined or redefined by the *Sharīʻah*, diverging from or specifying beyond their pre-Islamic or general Arabic meanings. Terms such as prayer, fasting, *Zakāh*, and pilgrimage are quintessential examples where their *Sharʻī* definitions have supplanted their original linguistic meanings, reflecting the comprehensive influence of revelation on language.

Al-Siʻdī underscores the universal acceptance of this categorization among scholars, with the notable exception of some Ash'aris who viewed legal truths as metaphors rather than literal truths. However, al-Siʻdī suggests that this divergence holds minimal practical consequence, emphasizing the broader consensus on the precedence of *Sharʻīyyah* meanings in Islamic jurisprudence. (Al-Siʻdī, 1444H)

2.4.2. Lughawīyah (*Linguistic Literal Meanings*)

Lughawīyah refers to the meanings of words as defined by the Arabic language. When the *Sharīʻah* has utilized a term without providing a specific legal definition, its understanding is to be sought in its linguistic meaning. This highlights the importance of the Arabic language as the medium of revelation and its central role in interpreting and understanding the divine will as expressed in the Qur'ān and *Sunnah*.

The linguistic meaning serves as the default understanding of terms within Islamic jurisprudence, unless a specific *Sharʻī* definition is provided. Linguistic truth pertains to the original meanings of words as established in the Arabic language, serving as the foundational layer of interpretation. In instances where the *Sharīʻah* or customary practices do not provide explicit meanings, the original linguistic definitions of terms are employed.

Al-Siʻdī emphasizes the critical role of the Arabic language as both the medium of revelation and a living, breathing aspect of Islamic scholarship, ensuring that interpretations of divine and prophetic texts remain anchored in their historical and linguistic context. (Al-Siʻdī, 1444H)

***2.4.3. ʻUrfiyyah* (*Customary Literal Meanings*)**

ʻUrfiyyah encompasses the meanings of words as understood by customary usage among people. This category recognizes the evolving nature of human societies and the ways in which language and practice can shift over time.

Al-Siʿdī points out that in the absence of specific *Sharʿī* or linguistic definitions, the customary usage of a term among people is to be considered. This allows Islamic law to remain relevant and applicable across different cultures and eras, accommodating the diverse contexts in which Muslims live.

However, al-Siʿdī also clarifies that customary meanings do not override legal definitions, illustrating the primacy of divine law over societal norms. The customary truth speaks to the meanings that words acquire through societal usage and norms over time, allowing language to evolve and adapt to changing human contexts. This adaptability ensures that Islamic law remains applicable across different cultures and eras, acknowledging the fluidity of human social practices.

Al-Siʿdī highlights the dynamic interaction between language and culture, where terms can acquire new meanings based on collective human experience, yet he firmly posits that such customary truths do not supersede legal truths defined by the *Sharīʿah*.

Al-Siʿdī's delineation of the types of *Ḥaqīqah* demonstrates a sophisticated approach to legal and linguistic analysis within Islamic jurisprudence. By distinguishing between legal, linguistic, and customary meanings, al-Siʿdī provides a methodological tool for jurists and scholars to navigate the complex interrelations between divine law, the Arabic language, and human societal practices. This framework ensures that Islamic rulings are both rooted in the foundational texts of Islam and adaptable to the changing circumstances of Muslim communities, affirming the timeless relevance and applicability of Islamic law.

Al-Siʿdī's framework for understanding *Ḥaqīqah* within Islamic jurisprudence—ranging from the definitive authority of legal truths to the contextual relevance of customary truths, and the foundational importance of linguistic truths—illustrates a sophisticated approach to textual interpretation. This model not only affirms the primacy of divine law but also accommodates the evolving nature of human societies and the rich heritage of the Arabic language. The noted exception among some *Ash'aris*, who contest the literalness of legal truths, introduces a nuanced debate within Islamic scholarship.

However, al-Siʿdī suggests that such theoretical divergences do not detract from the overarching agreement on the interpretive hierarchy of truths, underscoring the coherence and adaptability of Islamic jurisprudence in addressing the multifaceted realities of the Muslim *Ummah*.

In discussing the principles of jurisprudential interpretation and the role of customs in Islamic law, al-Siʿdī underscores the importance of aligning legal interpretations with the customary practices and societal norms prevalent at the time of the Prophet Muhammad (SAW). This approach is vital for ensuring that Islamic jurisprudence remains practical and relevant to the daily lives of Muslims.

Al-Siʿdī's methodology echoes the broader Islamic legal tradition's flexibility and adaptability, acknowledging that the *Sharīʿah*, while divine and immutable in its principles, engages dynamically with the changing circumstances of human societies. (Al-Siʿdī, 1444H)

2.4.4. Customary Practices in Islamic Jurisprudence

Al-Siʿdī highlights that when the *Sharīʿah* or the Arabic language does not provide explicit guidance on a particular matter, jurists are directed to consider the customs (*ʻurf*) of the people during the time of revelation.

This principle allows for the application of Islamic rulings in a manner that is contextually grounded and sensitive to the lived realities of the Muslim community. An illustrative example is the interpretation of terms related to purification, where the customary understanding of impurity is favored over archaic

linguistic meanings, demonstrating the jurisprudential shift towards practical applicability. (Al-Siʻdī, 1444H)

2.4.5. The Sharīʿah's Reference to Custom

The *Sharīʿah*'s incorporation of customary practices in certain rulings, especially regarding social conduct and interpersonal relations, showcases its inherent capacity to adapt to human diversity.

Al-Siʻdī points out that the Qur'ān and *Sunnah* often defer to *'urf* in matters like marital cohabitation and the support of family members, thereby ensuring that Islamic law remains aligned with the equitable and just treatment of individuals within their specific cultural and social contexts. (Al-Siʻdī, 1444H)

2.4.6. The Significance of Understanding Custom for Jurists

Drawing on the insights of Ibn al-Qayyim, al-Siʻdī emphasizes the necessity for jurists to be well-versed in the customs and societal norms of the communities they serve (Ibn Al-Qayyim, n.d.).

This deep understanding is crucial for issuing *fatawa* that are not only legally sound but also practically relevant and culturally sensitive. The jurist's familiarity with the people's *'urf* ensures that the application of Islamic law resonates with the community's values and practices, thus fostering a harmonious relationship between divine commandments and human social life.

A proof of this understanding is Almighty's saying: "And due to them [i.e., the wives] is similar to what is expected of them, according to what is reasonable." (2:228) and the Almighty's saying: "Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is their [i.e., the mothers'] provision and their clothing according to what is acceptable." (2:233) Among them is the *Ḥadīth* of Aishah: Hind, the mother of Mu'awiya said to Allah's Messenger SAW, "*Abū Sufyān* (her husband) is a miser. Am I allowed to take from his money secretly?" The Prophet SAW said to her, "You and your sons may take what is s*uff*icient reasonably and fairly." (Bukhari, 2211) (Al-Siʻdī, 1444H)

2.5. *Al-Siʻdī* on *ʻĀ*m and *Khāṣ*

In elucidating the distinctions between *'Ām* (General) and *Khāṣ* (Specific) within Islamic jurisprudence, al-Siʻdī provides a nuanced framework for interpreting the texts of the Qur'ān and *Sunnah*. This differentiation is pivotal for deriving accurate legal and ethical rulings, highlighting the breadth and specificity with which Islamic law addresses various aspects of life.

2.5.1. The Concepts of 'Ām and Khāṣ

The *'Āam* texts encompass broad categories, types, and individuals, making them applicable across a wide spectrum of situations. For instance, the Qur'ānic invocation "Praise be to Allah, Lord of the worlds" (Qur'ān 1:2) exemplifies *'Āam* by encompassing all conceivable realms of existence under "worlds." Conversely, *Khāṣ* texts zero in on specific categories, types, or individuals, thus narrowing the scope of application. This distinction allows for the detailed guidance of the faithful in particular contexts. (Al-Siʻdī, 1444H)

2.5.2. Reconciling 'Āam and Khāṣ Texts

When *'Āam* and *Khāṣ* texts appear to conflict, Islamic jurisprudence employs a methodological approach where *'Āam* is specified or delineated by *Khāṣ*. This ensures a harmonized interpretation that respects the depth of the divine message. For instance, the specification within "For the male, like the portion of two females" (the Qur'ān, 4:11) demonstrates how *Khāṣ* can refine the understanding of inheritance laws, distinguishing specific shares for males and females.

2.5.3. The Semantics of 'Āam and Khāṣ

Understanding the semantic range of *'Āam* and *Khāṣ* is crucial for extracting rulings from the sacred texts. Al-Siʻdī emphasizes this as a foundational aspect of *Uṣūl al-Fiqh*, reflecting on the entirety of the Qur'ān and *Sunnah* as

encompassing these categories to various extents. For example, the *Ḥādīth* reported by Abū Sa'īd Al-Khudrī, where the Prophet Muhammad (SAW) inquires, "Which Zainab?" upon hearing Zainab's name mentioned (Bukhari 1462), illustrates the specificity within the general usage of names, providing insight into the meticulous care required in interpreting texts. (Al-Siʿdī, 1444H)

2.5.4. The Relativity of Generality and Specificity

The relativity inherent in *ʿĀam* and *Khāṣ* underscores the layered complexity of language and its implications for legal and ethical rulings. This relativity is evident in the designation of believers in "The believers have succeeded" (the Qur'ān, 23:1), where "believers" are defined specifically within the broader context of all accountable beings, showcasing the nuanced application of general terms to convey specific legal and spiritual outcomes.

2.5.5. Acting Upon General and Specific Commands

The basis of Islamic legal practice is the implementation of Allah's commands as delineated in the sacred texts. This entails an obligation on Muslims to adhere to general commands until specific evidence delineates or restricts their application. Ibn Taymīyah's statement, mentioned in his work "*Raf' al-Malam 'an A'immah al-A'lam*", elucidates that specificity within general commands requires clear evidence to justify any deviation from the general rule. This evidence must be contextually linked to the discourse or may be introduced subsequently as per the majority of scholars' views, reflecting the nuanced approach to textual interpretation in Islamic jurisprudence. (Ibn Taymiyah, n.d.).

2.5.6. Reconciling General and Specific Texts

When apparent contradictions arise between general and specific texts, the principle of prioritizing the specific over the general is applied. This methodological approach, as explained by al-Siʿdī, involves singling out the general command for specific instances identified through additional evidence, thereby maintaining the coherence and applicability of divine law across varied circumstances. The example provided, concerning the permissibility of praying on any land juxtaposed with the prohibition of praying in graveyards, illustrates how specific Prophetic guidance refines the understanding of general permissions, ensuring that the practice of faith aligns with the overarching ethical and spiritual objectives of Islam. (Al-Siʿdī, 1444H)

2.6. Al-Siʿdī on *Muṭlaq* and *Muqayyad*

ʿAbd al-Raḥmān Nāṣir al-Siʿdī's examination of *Muṭlaq* (Absolute) and *Muqayyad* (Restricted) within the texts of the Qur'ān and *Sunnah* introduces another critical aspect of Islamic jurisprudential interpretation. This distinction is vital for understanding the scope and application of Islamic law, highlighting how legal and ethical directives are framed within the sacred texts to either encompass a broad range of applications (*Muṭlaq*) or to be applied within specific contexts (*Muqayyad*).

2.6.1. Understanding Muṭlaq and Muqayyad

The concept of *Muṭlaq* refers to statements or commands in Islamic texts that are presented without any explicit restrictions or qualifications, thereby applying universally across all relevant situations.

Al-Siʿdī describes *Muṭlaq* as encompassing descriptions broadly, making it applicable in a wide array of contexts without limitation to specific conditions or qualifiers. The linguistic root of *Muṭlaq*, which connotes the idea of releasing or disengaging from restrictions, mirrors its application in jurisprudence as statements that carry a general applicability unless specified otherwise.

Conversely, *Muqayyad* pertains to texts that are explicitly limited or qualified by certain conditions, descriptions, or contexts, thereby narrowing their scope of application. These restrictions serve to specify the circumstances under which a particular ruling applies, distinguishing them from the broader implications of *Muṭlaq* statements.

Al-Siʿdī and al-Amidi's elucidation on *Muqayyad* highlights how specific expressions or additional

descriptions serve to delimit the scope of a command or ruling, making it applicable in particular scenarios as opposed to a universal application. (Al-Āmidi, n.d.).

2.6.2. The Concept of al-Taqyīd (*Restriction*)

Al-Taqyīd, or restriction, is identified as a relative concept by al-Si'dī, indicating that a text can be considered *Muṭlaq* in one aspect while being *Muqayyad* in another. An exemplary verse cited is "Then freeing a believing slave" (the Qur'ān, 4:92), where the requirement for the slave to be a believer constitutes a restriction, making the directive *Muqayyad* in terms of the slave's faith, though not in other aspects like health or color. This illustrates the principle that the scope of Islamic rulings can be both broad and specific, based on the presence or absence of qualifying restrictions.

2.6.3. Four Forms of Interpreting Absolute and Restricted Texts

Al-Si'dī, referencing the methodology of *Uṣūlī* scholars, outlines four forms in which *Muṭlaq* and *Muqayyad* texts interact, each with distinct implications for legal reasoning and application:

1. Unified Reason and Ruling: Where the reason for the ruling (*Al-Sabab*) and the ruling itself (*Al-Ḥukm*) are the same across absolute and restricted texts. An example involves the *Aḥādīth* regarding the earth serving as a place for prayer and purification (Bukhari 335 and Muslim 521), illustrating how specific conditions refine the general principle without negating its broader applicability.
2. Unified Reason, Divergent Ruling: Instances where the underlying reason is the same, but the rulings differ. The expiation for *Ẓihār* (the Qur'ān, 58:3-4) exemplifies this, showing how different forms of expiation apply based on the specific circumstances, despite the unified reason for the expiation.
3. Unified Ruling, Divergent Reason: Here, the ruling across texts remains consistent, while the reasons for the ruling vary. The requirement to free a slave as atonement, both for unintentional murder (the Qur'ān, 4:92) and for *Ẓihār* (the Qur'ān, 58:3), underscores this form, highlighting the adaptability of specific rulings to different causes.
4. Divergent Reason and Ruling: In this form, both the reason and the ruling differ between the absolute and restricted texts, indicating that no generalization or restriction is applied from one context to the other. This form upholds the distinctiveness of each ruling, underscoring the specificity of Islamic law in addressing varied legal and ethical matters. (Al-Si'dī, 1444H)

2.6.4. The Interplay Between Muṭlaq and Muqayyad

The dynamic between *Muṭlaq* and *Muqayyad* texts underscores a fundamental principle in Islamic jurisprudence: the need to discern the intended scope of legal and ethical directives within the Qur'ān and *Sunnah*. When interpreting Islamic law, scholars examine the presence of any qualifying restrictions that may transform a *Muṭlaq* statement into a *Muqayyad* one, thereby adjusting the application of the ruling in light of these specifications. This process ensures that the divine guidance provided through Islamic texts is applied accurately and appropriately to the diverse situations encountered by Muslims.

2.7. Al-Si'dī on *Mujmal*, *Mubayyan*, *Muḥkam* and *Mutashābih*

'Abd al-Raḥmān Nāṣir al-Si'dī's analysis of the Qur'ān and *Sunnah* through the lens of semantic clarity and obscurity further elucidates the sophisticated structure of Islamic texts. He delineates between the concepts of *Mujmal* (ambivalent), *Mubayyan* (explicit), *Muḥkam* (perspicuous), and *Mutashābih* (intricate), providing a framework for understanding and interpreting the divine message.

2.7.1. Mujmal and Mubayyan: Ambivalent and Explicit Texts

The distinction between *Mujmal* and *Mubayyan* reflects the depth of the Islamic legal and theological narrative, where certain rulings or statements are presented in a comprehensive and sometimes in an ambivalent manner (*Mujmal*) within the Qur'ān but are elaborated upon or specified (*Mubayyan*) within the *Sunnah*. This relationship underscores the *Sunnah*'s critical role in explicating and clarifying the Qur'ān's teachings.

Al-Si'dī emphasizes the obligation to refer to the explicit clarifications provided by the Prophet Muhammad (SAW) when encountering comprehensive texts, ensuring a holistic and accurate understanding of Islamic law and guidance. The concept of *Mujmal* refers to texts that are initially presented in a broad or generalized manner, requiring further elucidation to fully grasp their intended meanings and applications.

Al-Si'dī underscores the divine wisdom in this approach, as exemplified in verses such as *Sūrat* Hud "*Alif, Lām, Rā*. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Aware." (11:1) and *Sūrat* al-Qiyamah "Move not your tongue with it, [O Muḥammad], to hasten with it [i.e., recitation of the Qur'ān]. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. So when We have recited it [through Gabriel], then follow its recitation. Then upon Us is its clarification [to you]." (75:16-19), where Allah SWT emphasizes the process of revelation—first presenting verses in a summarized form and then providing their detailed explanations. This methodology signifies a gradual unveiling of divine knowledge, allowing for a deeper understanding and reflection on the part of the believers.

Al-Si'dī asserts the importance of seeking out the *Mubayyan* (explicit clarifications) for *Mujmal* texts, adhering to the principle that one must refrain from assigning specific interpretations to comprehensive texts until such clarifications are provided by the Lawgiver. This stance is rooted in the respect for the precision and depth of divine revelation, ensuring that interpretations remain faithful to the intended meanings and do not diverge into speculation or error. (Al-Si'dī, 1444H)

2.7.2. Muḥkam and Mutashābih: Perspicuous and Intricate Texts

In addressing the concepts of *Muḥkam* and *Mutashābih*, al-Si'dī highlights the existence of texts with clear and perspicuous meanings (*Muḥkam*) alongside those that may bear multiple intricate interpretations (*Mutashābih*). The interpretive strategy mandated by al-Si'dī involves understanding the ambiguous in light of the clear, drawing from unequivocal texts to illuminate those that are subject to varied interpretations. This approach safeguards against misinterpretation and ensures that the application of Islamic teachings remains consistent with the core principles and values of the faith.

The concepts of *Muḥkam* (perspicuous) and *Mutashābih* (intricate) within the Qur'ān represent another layer of textual interpretation. Al-Si'dī articulates the necessity of referring ambiguous texts back to those that are clear, ensuring that interpretations remain grounded in unequivocal guidance. This principle ensures that the faith remains protected from misinterpretation and that the *Ummah* is unified in its understanding of Islamic principles. (Al-Si'dī, 1444H).

Al-Si'dī's discussion on the obligation of clarification (*Bayān*) in the context of *Mujmal* texts reveals the dynamic nature of Islamic jurisprudence, where the elucidation of comprehensive statements through explicit clarifications serves as a foundational principle. This principle not only facilitates a deeper understanding of the divine will but also underscores the importance of the Prophetic tradition in interpreting and applying the Qur'ān's teachings. (Al-Si'dī, 1444H)

The example provided by al-Si'dī, regarding the term "*Al-Qur'*" in the context of divorce (the Qur'ān, 2:228), illustrates the practical implications of distinguishing between *Mujmal* and *Mubayyan* texts. The term, which can refer to both purity and menstruation, showcases the necessity of referring to additional sources of Islamic jurisprudence to ascertain the specific meaning intended

by the text, emphasizing the comprehensive and interconnected nature of the Qur'ān and *Sunnah*.

2.8. Al-Siʻdī on the Words Indicative of Generality

ʻAbd al-Raḥmān Nāṣir al-Siʻdī delves into the nuanced understanding of generality in Islamic jurisprudence through an examination of various linguistic forms that denote generality. His exploration encompasses a range of expressions that, within the context of Islamic legal theory, are instrumental in identifying and interpreting the scope of rulings, commands, and prohibitions as they are presented in the Qur'ān and *Sunnah*.

2.8.1. Expressions Indicating Generality

This section elucidates al-Siʻdī's examination of linguistic expressions indicating generality in Islamic legal texts, highlighting the significance of such expressions in understanding and applying Islamic law comprehensively.

1. *Kull* (All): Al-Siʻdī identifies "*Kull*" as a key term indicating broad generality, encapsulating all entities within a specified category. Instances in the Qur'ān where "*Kull*" underscores the all-encompassing power of Allah and the inevitable mortality of all creatures on earth serve as prime examples of this form of generality.
2. *Jamīʻ* (Everyone/Everything): Similar to "*Kull*", "*Jamīʻ*" is used to denote the totality of members within a group, exemplified in Qur'anic verses speaking to the universality of divine judgment and accountability.
3. *Al-Mufrad al-Muḍāf* (The Singular Genitive): This grammatical form, when employed in possessive constructions, suggests a generality that speaks to the immeasurable nature of Allah's blessings, as acknowledged by scholars like Ibn al-Lahhām al-Ḥanbalī, who align this interpretation with the views of early Islamic authorities.
4. The Indefinite in Specific Contexts: The use of indefinite terms in contexts of prohibition, negation, interrogation, and condition broadens the scope of these statements or commands, as indicated by al-Siʻdī. This generalization allows for a more inclusive interpretation of Islamic legal and ethical directives.

Al-Siʻdī stresses the importance of adhering to the generalities expressed in the Qur'ān and Sunnah, advocating for a clear, evidence-based approach to specifying or limiting these general expressions. This perspective counters later views that questioned the existence of linguistic generality or misapplied concepts such as abrogation to resolve ambiguities.

The discussion extends to how affirmations, through specific linguistic techniques or the inclusion of articles like "*Alif Lam*", convey a wide applicability, illustrating the depth and versatility of the Arabic language in expressing complex legal and theological principles.

Al-Siʻdī's analysis underlines the crucial role of linguistic indicators of generality in deriving and applying Islamic jurisprudence, offering insightful guidance on interpreting the broad implications of divine commands. His work contributes significantly to a deeper comprehension of Islamic legal theory, affirming the sophistication and precision inherent in the juristic interpretation and implementation of Islamic teachings. (Al-Siʻdī, 1444H)

2.8.2. Indications of Generality Beyond al-Siʻdī's Initial List

This section elaborates on the nuanced ways generality is indicated in Islamic texts, extending beyond the initial list identified by al-Siʻdī. It highlights additional linguistic indicators within *Uṣūl al-Fiqh* that signify generality, essential for interpreting the Qur'ān and *Hadīth* accurately.

1. **The Indefinite in the Context of Negation**: Such usage universally denies the existence or association of anything alongside Allah, emphasizing His uniqueness. Examples include declarations of Allah's oneness and denial of His having a son, illustrating a broad, general denial.
2. **The Indefinite in the Context of Prohibition**: Indefinite terms used in prohibitions apply the ban

universally to all instances under the described actions. This is seen in Qur'anic verses and *Hadith* that command against obeying sinners or ingratitude, underscoring the prohibition's extensive scope.

3. **The Indefinite in the Context of an Interrogative**: Indefinite questions emphasize the non-existence of comparable entities to Allah or highlight ignorance of certain realities, carrying a general implication regarding the uniqueness of Allah and human perception.
4. **The Indefinite in the Context of Condition**: Conditional statements with an indefinite form suggest that the condition applies universally. This can include directives granting protection to any seeking polytheist, highlighting the broad applicability of Islamic mercy and justice.
5. **The Generality Defined by "*Alif Lam*"**: The grammatical use of "*Alif Lam*" for generality points to how specific Arabic constructs contribute to understanding divine commands' comprehensive nature. This can relate to the application of laws to all of mankind or to certain behaviours irrespective of gender, emphasizing the inclusivity of divine laws.

These linguistic nuances underscore the complexity and depth of interpreting Islamic legal texts, ensuring a flexible and comprehensive application of Islamic principles. This exploration, building on al-Si'dī's foundational work, enriches the understanding and application of Islamic jurisprudence, bridging timeless wisdom with contemporary needs. (Al-Si'dī, 1444H)

5. Conclusion

This paper encapsulates the significant impact of 'Abd al-Raḥmān Nāṣir al-Si'dī on *Uṣūl al-Fiqh*, emphasizing his methodological innovations and scholarly contributions. His work bridges classical Islamic scholarship with contemporary issues, demonstrating the timeless relevance of *Uṣūl al-Fiqh* to modern challenges. Al-Si'dī's approach, marked by a rigorous analysis of texts and pragmatic application to current questions, showcases his dedication to making Islamic law accessible and applicable.

The paper not only affirms al-Si'dī's stature as a pivotal figure in Islamic jurisprudence but also proposes directions for future research. These include comparative studies of his methodologies with other scholars, applications of his principles to contemporary issues, investigations into his contributions to *Maqāṣid al-Sharī'ah*, digital archiving of his works, analyses of his educational strategies, impact assessments of his *fatāwā*, and interdisciplinary approaches to his scholarship. These recommendations aim to further illuminate al-Si'dī's legacy, exploring the breadth of his influence on Islamic legal thought and practice.

In summary, al-Si'dī's contributions to *Uṣūl* al-*Fiqh* not only enrich the Islamic scholarly tradition but also serve as a guide for addressing modern legal and ethical dilemmas through the prism of Islamic law. His legacy offers a foundation for future scholarly exploration, promising to extend the understanding and application of Islamic jurisprudence in diverse contemporary contexts.

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