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AS-SI'DĪ'S EXPOSITION ON *AL-ADILLAH*: ANCHORING ISLAMIC JURISPRUDENCE IN *QUR'ĀNIC* AND PROPHETIC FOUNDATIONS

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ABSTRACT

This paper delves into the profound contributions of *'Abdur Raḥmān Nāṣir As-Si'dī* in elucidating the concept of *Al-Adillah* within the realm of Islamic jurisprudence. By exploring *As-Si'dī*'s systematic approach to the evidentiary sources of *Fiqh*, the study underscores the centrality of the *Qur'ān* and the *Sunnah*, alongside the complementary roles of *Ijmā'* (consensus) and *Al-Qiyās Aṣ-Ṣaḥīḥ* (sound analogy), as foundational pillars for deriving legal rulings. *As-Si'dī*'s work reaffirms the integration and coherence of these sources within the Islamic legal framework, countering claims that *Fiqh* is devoid of scriptural basis. This investigation highlights *As-Si'dī*'s insistence on the rootedness of Islamic *Aḥkām* in these evidences, whether through direct textual references, scholarly consensus, or rational deduction. The paper emphasizes that true jurisprudential understanding and application hinge on tracing legal reasoning back to these established sources, a principle deeply embedded in traditional Islamic scholarship. Through *As-Si'dī*'s lens, the paper reveals the depth of Islamic legal theory's fidelity to its foundational texts, offering insights into the enduring relevance and unity of Islamic jurisprudence.

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1. 1. Introduction

1.1 Background and significance of study

'Abdur Raḥmān Nāṣir As-Si'dī, a distinguished *Ḥanbalī* jurist from *Al-Qasīm*, Arabian Peninsula, is celebrated for his profound expertise in *Uṣūl Al-Fiqh* and his ability to integrate this with other Islamic sciences. Despite his humble origins and living through tumultuous times, *As-Si'dī's* exceptional intellectual prowess and dedication to Islamic scholarship propelled him to great acclaim (Aṭ-Ṭayyār '. M., 1992). His methodical approach to interpreting *Qur'ān* and *Ḥadīth* texts has significantly contributed to Islamic theology, making his teachings accessible to both students and educators alike. *As-Si'dī* was deeply influenced by *Ibn Taymīyah* and *Ibn Al-Qayyim*, and his scholarly work has left a lasting impact on modern Islamic thought, nurturing notable theologians and intellectuals within the Saudi scholarly tradition. (As-Si'dī '. N., 1444 AH)

1.2 Literature Review

Research on *'Abdur Raḥmān Nāṣir As-Si'dī*'s life and contributions to *Uṣūl Al-Fiqh* particularly in the field of *Al-Adillah* is scarce, with existing literature comprising mainly of brief essays and articles. Key works include "*Fiqh Ash-Shaykh Ibn As-Si'dī*" by *Aṭ-Ṭayyār* and *Abā Khayl*, highlighting *As-Si'dī*'s juridical edicts and his unique perspectives within the *Ḥanbalī* school; "*Qa'idah 'I'tibār Al-M'al*" by *Al-Qaḥtānī*, emphasizing his application of jurisprudential principles to modern issues; and various studies underscoring his methodology in *Qur'ān*ic exegesis and his distinctive approach to contemporary *Fiqh* issues. These works, though limited, underscore *As-Si'dī*'s deep engagement with the foundational texts of Islam and his innovative approach to jurisprudence, aligning closely with the thesis focus on anchoring Islamic jurisprudence in *Qur'ān*ic and prophetic foundations.

1.3 Thesis Statement

This thesis examines the scholarly contributions of *'Abdur Raḥmān Nāṣir As-Si'dī*, focusing on his exposition on *Al-Adillah* and its pivotal role in anchoring Islamic jurisprudence firmly in the foundations provided by the *Qur'ān* and *Sunnah*. We explore how *As-Si'dī*'s interpretations and methodologies contribute to a nuanced understanding of Islamic law and its application.

1.4 Research Objectives or Questions

The study aims to:

- Unpack the methodologies *As-Si'dī* employed in interpreting *Qur'ān*ic and *Ḥadīth* texts.

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- Investigate how *As-Si'dī* integrates *Al-Adillah* into Islamic jurisprudence.
- Analyse the impact of *As-Si'dī*'s work on contemporary Islamic thought and legal practice.
- Explore the implications of *As-Si'dī*'s scholarship for the modern understanding of *Uṣūl Al-Fiqh*.

1.5 Significance of the Study

This research is significant as it illuminates the profound ways in which *As-Si'dī*'s scholarship bridges traditional Islamic jurisprudence with contemporary issues, through the lens of *Qur'ān*ic and prophetic teachings. By delving into his exposition on *Al-Adillah*, the study enriches our understanding of the dynamic interplay between textual sources and jurisprudential methodologies, contributing to the ongoing discourse on Islamic legal theory and practice.

1.6 Methodology Overview

The study employs a qualitative research methodology, engaging in detailed textual analysis of *As-Si'dī*'s works, complemented by historical contextualization. Comparative analysis with other juristic works is utilized to highlight *As-Si'dī*'s unique contributions. This approach allows for an in-depth examination of his methodologies and interpretations within the broader framework of Islamic jurisprudence.

1.7 Rationale for the Research

This research addresses a significant gap in the scholarly understanding of how Islamic jurisprudence can be anchored in its foundational texts through the lens of a prominent jurist. *As-Si'dī*'s unique approach to *Al-Adillah* offers valuable insights into the interpretive processes that underpin Islamic law, making his work crucial for both scholars and practitioners seeking to navigate the complexities of applying *Sharī'ah* in contemporary contexts.

2. Theoretical framework

In this section, we establish the theoretical foundations guiding our exploration of *'Abdur Raḥmān Nāṣir As-Si'dī*'s scholarly contributions, particularly within the domain of Uṣūl Al-Fiqh, while anchoring our study in the Qur'ānic and Prophetic sources.

2.1 Substance of the Research

The research endeavors to illuminate *'Abdur Raḥmān Nāṣir As-Si'dī*'s profound insights into Islamic jurisprudence, focusing on his exposition of *Al-Adillah* (evidences) sourced from the Qur'an and the Prophetic traditions. This exploration is structured to achieve several objectives:

- **Revisiting *As-Si'dī*'s Legacy:** Delving into *As-Si'dī*'s life journey, from his formative years as a dedicated learner to his esteemed position as a scholarly luminary, thereby shedding light on the formative influences that shaped his jurisprudential thought.
- **Exposition of *As-Si'dī*'s Methodology:** Providing a comprehensive elucidation of *As-Si'dī*'s approach *to Uṣūl Al-Fiqh*, emphasizing his meticulous examination of *Qur'ān*ic and Prophetic foundations to derive legal rulings.
- **Exploring Unpublished Works:** Investigating *As-Si'dī*'s extensive oeuvre, including unpublished manuscripts, to unveil his scholarly breadth and depth, thereby offering fresh insights into his contributions.
- **Analyzing Methodological Innovations:** Scrutinizing *As-Si'dī*'s innovative methodologies in *Uṣūl Al-Fiqh*, elucidating his unique perspectives and contributions to the field.
- **Interdisciplinary Examination:** Exploring the interconnectedness of *As-Si'dī*'s works across various Islamic sciences, particularly highlighting their alignment with *Uṣūl Al-Fiqh*, to underscore his holistic approach to jurisprudence.
- **Legacy of Reform and Vision:** Assessing *As-Si'dī*'s legacy as a reformer within the Islamic legal tradition, delineating his visionary contributions that transcend conventional interpretations.
- **Derivation of Legal Rulings:** Analyzing *As-Si'dī*'s adeptness in *Ijtihād*, examining his methodologies in deriving legal rulings from *Sharī'ah* texts, thereby showcasing his scholarly prowess.
- **Divergence from Tradition:** Critically evaluating *As-Si'dī*'s departures from traditional jurisprudential views, particularly within his *Madhhab*, to discern the nuances of his legal reasoning.

2.2 Mechanism of Study and Conceptual Framework

This research adopts a qualitative approach to examine *'Abdur Raḥmān Nāṣir As-Si'dī*'s contributions, focusing on his methodology and scholarly outputs within *Uṣūl Al-Fiqh*. The conceptual framework is structured as follows:

- **Data Collection Methods:** Utilizing qualitative techniques to gather data from primary sources such as *As-Si'dī*'s writings, notes, and dictations, supplemented by secondary sources comprising analyses from scholars adhering to *Ahlus Sunnah Wa Al-Jamā'ah*.
- **Methodological Approach:** Employing content analysis to categorize and interpret textual materials, thematic analysis to discern underlying patterns in *As-Si'dī*'s thought, and discourse analysis to contextualize his contributions within social and intellectual frameworks.
- **Ethical Considerations:** Ensuring anonymity of researchers and scholars to maintain focus on their contributions rather than personal titles or affiliations, thereby upholding scholarly integrity.
- **Linguistic Considerations:** Employing standardized translations for Qur'anic verses and Hadiths to maintain consistency and accuracy throughout the research process.

By adhering to these methodological principles, this research aims to provide a comprehensive and nuanced understanding of *'Abdur Raḥmān Nāṣir As-Si'dī*'s jurisprudential framework, firmly anchored in *Qur'ān*ic and Prophetic principles.

3. Methodology

This study embarks on an in-depth analysis of *'Abdur Raḥmān Nāṣir As-Si'dī*'s contributions to *Uṣūl Al-Fiqh*, employing a qualitative research methodology to scrutinize his extensive works, methodologies, and impacts within the field. Primary sources for data collection encompass *As-Si'dī*'s published works, manuscripts, essays, and lectures, alongside analyses conducted by previous scholars in related areas of study. This research will incorporate descriptive qualitative data from these varied sources, rigorously examining them against the research's objectives.

Data Collection Methods: The research will adopt qualitative methodologies for data collection, focusing exclusively on contributions from scholars within the *Ahlus Sunnah* Wa Al-Jamā'ah tradition. This criterion ensures the alignment of analyzed viewpoints with orthodox Islamic jurisprudence. The evaluation of *Aḥādīth* will be grounded in

the methodologies of early *Ḥādīth* scholars, and *Qur'ān*ic verses will be translated according to the Sahih International version. Translations of *Aḥādīth* will be sourced from Darussalam publications.

Methods of Analysis: The research will utilize comprehensive qualitative analysis techniques, including content analysis to interpret the nuances of language within the texts, thematic analysis to identify and explore patterns, and discourse analysis to consider the implications of *As-Si'dī*'s teachings within their broader social and historical contexts. No distinction will be made between *As-Si'dī*'s self-authored works and those compiled posthumously from his lectures, treating all materials as direct insights into his jurisprudential thought.

Ethical Considerations: In maintaining academic integrity and neutrality, the study will cite scholars and academics without honorifics, focusing on their intellectual contributions rather than their titles. The terms "*Uṣūl Al-Fiqh*" and "*Uṣūl*" will be used interchangeably to denote the foundational principles of Islamic jurisprudence, and *'Abdur Raḥmān Nāṣir As-Si'dī* will be consistently referred to by his full name, except where contextually appropriate to do otherwise, to honor his scholarly legacy and contributions to Islamic jurisprudence.

4. Results and Discussion

In his comprehensive study on Islamic jurisprudence, *'Abdur Raḥmān Nāṣir As-Si'dī* emphasizes the paramount importance of the *Qur'ān* and *Sunnah*, alongside *Ijmā'* (consensus) and *Al-Qiyās Aṣ-Ṣaḥīḥ* (sound analogy), as foundational evidences (*Adillah*) for *Fiqh*. He underscores their crucial roles in guiding Muslims' conduct, firmly rooting Islamic rulings in these sources to ensure the coherence of legal theory. *As-Si'dī* critiques positions that undermine *Fiqh*'s foundation in divine evidences, asserting that true adherence to Islamic law involves tracing legal reasoning back to these core sources. His analysis highlights the comprehensive coverage of significant Islamic rulings by these evidences, advocating for their role in maintaining jurisprudence's integrity (Al-'Uwayyid '. M., 1438 AH). *As-Si'dī* addresses the diversity within Islamic jurisprudence, noting the universal acceptance of the *Qur'ān*, *Sunnah*, and *Ijmā'* while recognizing the dynamic nature of *Fiqh* through *Ijtihād*. His work reflects a deep commitment to aligning with primary sources, presenting a balanced view that navigates modern challenges while remaining deeply rooted in tradition. He portrays Islamic law as a living tradition, capable of guiding the faithful through its foundational principles of justice, mercy, and ethical conduct as derived from the primary sources. Highlighting the importance of evidence-based reasoning and the objectives of Sharī'ah, *As-Si'dī*'s framework encourages a dynamic, principled approach to Islamic scholarship. He stresses the importance of engaging with Islamic texts and traditions meticulously to ensure rulings remain faithful to the divine commandments. *As-Si'dī*'s insights into jurisprudential disputes advocate for a scholarship that values fidelity to the *Qur'ān* and *Sunnah*, promoting reasoned debate and pragmatic application of Islamic law, always seeking divine guidance for the truth. This comprehensive engagement with *Adillah* offers a robust framework for understanding and applying Islamic legal and moral guidance, demonstrating the enduring relevance of foundational sources in addressing the complexities of modern life while adhering to the core values of Islam. (Al-'Uwayyid '. M., 1425 AH)

4.1 *As-Si'dī* on the commands in the Book and the *Sunnah*

According to *'Abdur Raḥmān Nāṣir As-Si'dī* the *Aṣl* (fundamental principle) concerning commands in the Book (*Qur'ān*) and the *Sunnah* is that they are indicative of a *Wujūb* (obligation), except if there is evidence to indicate to it being *Mustaḥab* (recommended) of *Mubaḥ* (permissible) The *Aṣl* concerning prohibitions is that they are indicative of *Taḥrīm* (forbiddance), except if there is an evidence indicating it being *Makrūh* (hated). *As-Si'dī*'s elucidation on the interpretive stance towards commands and prohibitions in the *Qur'ān* and *Sunnah* is anchored on a foundational principle of Islamic jurisprudence: the default assumption that commands (*Amr*) suggest obligation (*Wujūb*), and prohibitions (*Nahī*) imply forbiddance (*Taḥrīm*), unless there is substantial evidence indicating otherwise. This principle underlines the seriousness with which divine and prophetic directives are to be received and acted upon by the faithful, emphasizing a baseline of strict compliance in the absence of specific evidence to the contrary. (As-Si'dī '. N., 1444 AH)

Principle of Commands

As-Si'dī articulates that the essential nature of commands in Islamic law is their obligatory force. This is derived from the manner in which commands are expressed—through imperative forms, present tense verbs that carry an admonitory tone, infinitives that imply a command, and nominal sentences that convey an obligatory action. For instance, the *Qu'ān*ic command to establish prayer from *Surah Al-Isra'* "Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the *Qur'ān* [i.e., recitation] of dawn. Indeed, the recitation of dawn is ever witnessed." (17:78) and to spend from one's wealth in *Surah Aṭ-Ṭalāq* "Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allāh has given him. Allāh does not charge a soul except [according to] what He has given it. Allāh will bring about, after hardship, ease [i.e., relief]." (65:7) exemplify this principle. These commands are not mere suggestions but are to be understood as divine mandates that require adherence. (AS-Saidi)

Principle of Prohibitions

Similarly, prohibitions in Islamic law are primarily interpreted as denoting forbiddance, marking the actions they refer to as inherently sinful and harmful. This interpretation is crucial for maintaining the moral and ethical boundaries established by Islamic teachings, guiding believers away from conduct that is detrimental to individual and communal well-being. (Al-Badrān '. A., 1415 AH)

Evidential Basis for Interpretation

As-Si'dī emphasizes the importance of evidence in determining the exact nature of a command or prohibition. While the default assumption is obligation or forbiddance, evidence from the *Qur'ān*, *Sunnah*, or consensus of scholars (*Ijmā'*) can modify this understanding to categorize certain actions as recommended (*Mustaḥab*), permissible (*Mubāḥ*), or disliked (*Makrūh*). This evidential approach showcases the dynamic nature of Islamic jurisprudence, capable of adapting to varied contexts while remaining anchored in its foundational texts. The principles outlined by *As-Si'dī* highlight the sophisticated balance Islamic jurisprudence strikes between adhering to divine directives and accommodating the complexities of human life. By insisting on evidence-based exceptions to the default rulings, *As-Si'dī*'s work reinforces the notion that Islamic law is both divinely guided and pragmatically flexible (As-Sai'di, 2023 CE). This approach ensures that the application of Islamic teachings remains both true to the spirit of the *Qur'ān* and *Sunnah* and relevant to the lived realities of the Muslim community. Through this nuanced

perspective, *As-Si'dī* contributes to the ongoing discourse on how to interpret and apply Islamic law in a manner that is both principled and practical. *'Abdur Raḥmān Nāṣir As-Si'dī*'s insights into the nature of commands and prohibitions within Islamic jurisprudence illuminate the foundational principles that guide the interpretation and application of religious texts. His analysis, grounded in the *Qur'ān* and *Sunnah*, provides a nuanced understanding of how legal and ethical directives should be approached by scholars and the faithful alike. (As-Saidi, 2023 CE)

Commands and Their Nature

As-Si'dī articulates that the default assumption regarding commands in Islamic law is their obligatory nature, indicating a duty for the faithful to comply. This principle is exemplified in the *Qur'ān*ic verse about taking witnesses for contracts (*Qur'ān* 2:282) , which on its face suggests an obligation (As-Si'di, 2023). However, *As-Si'dī* points to the practice of the Prophet Muhammad (SAW) as a critical interpretive lens through which the nature of such commands can be understood. The *Ḥadīth* involving the Prophet's purchase of a horse without taking a witness illustrates that, despite the apparent command, the Prophet's actions provide evidence that such commands can be interpreted as recommended rather than strictly obligatory (Aṭ-Ṭuīī, 1435 AH). This incident, where the Prophet SAW's transaction went unwitnessed until challenged, and subsequently, *Khuzaymah Ibn Thabit*'s testimony was accepted as equivalent to two people's testimony, underscores the principle that evidence from the Prophet's (SAW) practice can shift the interpretation of *Qu'ān*ic commands from obligatory to recommended. (As-Si'dī '. N., 1431 AH)

Prohibitions and Their Implications

Conversely, *As-Si'dī* posits that prohibitions are inherently indicative of forbiddance, with the linguistic and juristic framing of prohibitions in Arabic underscoring a request to abstain from certain actions. This understanding is supported by various *Qu'ān*ic verses, such as the prohibition against associating others with *Allāh,* "Do not make [as equal] with Allāh another deity and [thereby] become censured and forsaken." (*Qur'ān* 17:22) (Sahih International, 1997) and the comprehensive list of prohibitions in *Qur'ān* 6:151 , which emphasize the gravity of abstaining from the proscribed acts. The *Ḥadīth* prohibiting the consumption of donkey meat further illustrates the principle that prohibitions signify forbiddance unless compelling evidence suggests an alternative interpretation, such as the act being disliked (*Makruh*) or permissible under certain conditions. (Ibn Qudāmah, 1439 AH)

The Interplay of Evidence and Interpretation

The crux of *As-Si'dī*'s argument lies in the critical role of evidence from the *Qur'ān* and *Sunnah* in determining the precise nature of commands and prohibitions. The actions and teachings of the Prophet Muhammad (SAW), as well as the context and nuances of *Qu'ān*ic verses, are essential for understanding whether a particular directive is meant to be taken as obligatory, recommended, or merely permissible. This evidentiary basis ensures that the application of Islamic law remains faithful to its sources while allowing for flexibility and adaptability in its interpretation. *As-Si'dī*'s analysis highlights the dynamic and nuanced nature of Islamic jurisprudence, where the default interpretations of commands and prohibitions serve as a starting point for deeper exploration and understanding. Through the examination of *Qu'ān*ic texts and prophetic traditions, *As-Si'dī* reinforces the importance of evidence in shaping legal and ethical norms within Islam, emphasizing a balanced approach that honors the sacred texts while recognizing the complexities of practical application. This methodology not only reflects the depth of Islamic legal thought but also ensures that the divine guidance remains relevant and accessible to the Muslim community across different contexts and times. (Ibn-Qudāmah, 2018)

4.2 *As-Si'dī* and the Prophet's (SAW) tactical acknowledgement of statements and actions

In the intricate tapestry of Islamic jurisprudence, the reactions and acknowledgments of the Prophet Muhammad (SAW) to various statements and actions during his lifetime serve as a significant source of legal and ethical guidance. *'Abdur Raḥmān Nāṣir As-Si'dī* delves into this aspect, elucidating how the Prophet's (SAW) responses—be it through affirmation or silence—impart rulings of *Ibāḥah* (Permissibility) or dictate other juridical statuses, grounded in the context of these acknowledgments. (Al-Mushayqiḥ, 1438 AH)

4.2.1 The Prophet's (SAW) Acknowledgment as Juridical Evidence

As-Si'dī posits that the Prophet's (SAW) acknowledgment, whether of speech or action, generally signifies permissibility unless indicated otherwise. This stance is rooted in the Prophet's (SAW) infallibility, obliging him not to remain silent over falsehood or incorrect practices within his awareness or presence. This principle underscores the essential Islamic duty of enjoining good and forbidding evil, with the Prophet (SAW) exemplifying this duty par excellence. (As-Si'dī '. N., 1444 AH)

4.2.2. Forms of the Prophet's Approval

As-Si'dī identifies four principal forms through which the Prophet's (SAW) approval is manifested:

Approval of Statements in His Presence: Instances where the Prophet (SAW) hears statements and does not object, thus indicating their permissibility. Examples of this case are many, for example, Abu Bakr's statements, acknowledged by the Prophet (SAW), suggesting its acceptability. That is why *Ibn Hajar* said "As for the saying of *Abu Bakr*, its permissibility is evidenced by the approval of Prophet SAW and not from the words of *Abū Bakr*". (Ibn Hajar)

Approval of Actions in His Presence: Actions performed in front of the Prophet (SAW) that he does not denounce, signifying approval. A notable instance is the Prophet (SAW) allowing the Abyssinians to play in the mosque, demonstrating permissibility. Narrated `Aisha: Once I saw Allah's Messenger (SAW) at the door of my house while some Ethiopians were playing in the mosque (displaying their skill with spears). Allah's Messenger (SAW) was screening me with his Rida' so as to enable me to see their display. (`Urwa said that `Aisha said, "I saw the Prophet (SAW) and the Ethiopians were playing with their spears.") (Bukhari 454).

Approval of Actions in His Absence, Later Acknowledged: Actions unknown to the Prophet (SAW) at the time of occurrence but not condemned upon later learning, indicating approval. The incident of using *Surah Al-Fatihah* as a means of healing, and the Prophet (SAW) subsequently endorsing it, serves as an example. Narrated Abu Sa`id Al-Khudri: Some of the companions of the Prophet (SAW) came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the companions of the Prophet (SAW)), "Have you got any medicine with you or anybody who can treat with Ruqya?" The Prophet's companions said, "You refuse to entertain us, so we will not treat (your chief) unless you pay us for it." So they

agreed to pay them a flock of sheep. One of them (the Prophet's companions) started reciting Surat-al-Fatiha and gathering his saliva and spitting it (at the snake-bite). The patient got cured and his people presented the sheep to them, but they said, "We will not take it unless we ask the Prophet (whether it is lawful)." When they asked him, he smiled and said, "How do you know that Surat-al-Fatiha is a Ruqya? Take it (flock of sheep) and assign a share for me." (Bukhari 5736)

Approval of Statements in His Absence, Later Acknowledged: Statements made in the Prophet's (SAW) absence that he learns about and does not refute, also indicating approval. The example of *Amr Ibn* al-Ās leading prayers after performing tayammum, and the Prophet's (SAW) amused reaction without objection, illustrates this form of approval. In the *Ḥadīth* of *Amr Ibn al-Āas*, he said "I had a sexual dream on a cold night in the battle of Dhat as-Salasil. I was afraid, if I washed I would die. I, therefore, performed tayammum and led my companions in the dawn prayer. They mentioned that to the Messenger of *Allāh SAW*. He said: *'Amr*, you led your companions is prayer while you were sexually defiled? I informed him of the cause which impeded me from washing. And I said: I heard *Allāh* say: "Do not kill yourself, verily *Allāh* is merciful to you." The Messenger of *Allāh SAW* laughed and did not say anything." (Musnad Ahmad 17812). (Ibn Hanbal)

4.2.3. The Juridical Implications of Approval

The Prophet's (SAW) approval, through his actions or silence, predominantly suggests permissibility but can also extend to indicate obligation, recommendation, or prohibition based on the context. *As-Si'dī* emphasizes that the Prophet's (SAW) endorsement encompasses a broad spectrum of juridical implications, from permitting certain actions to potentially mandating or forbidding others, contingent upon the manner of his acknowledgment. (Ibn Taymiyah)

4.2.4. Conditions for the Authenticity of Approval

As-Si'dī, along with other *Uṣūlī* scholars, outlines conditions under which the Prophet's (SAW) approval is considered authentic and legally binding:

Awareness of the Action or Statement: The Prophet (SAW) must be aware of what is being said or done.

No Previous Denial: If the Prophet (SAW) had previously denied the action or statement, his subsequent silence does not constitute approval.

Muslim Origin: The action or statement must originate from a Muslim, as non-Muslim actions might not be denounced for reasons unrelated to legal permissibility.

'Abdur Raḥmān Nāṣir As-Si'dī's analysis of the Prophet Muhammad's (SAW) acknowledgment of statements and actions enriches the understanding of Islamic law, highlighting the nuanced ways in which the *Sunnah* informs legal rulings. By meticulously examining the conditions and contexts of the Prophet's (SAW) approvals, *As-Si'dī* contributes to a deeper grasp of the principles underpinning Islamic jurisprudence, underscoring the significance of the Prophet's (SAW) example in guiding legal and ethical conduct in Islam. (As-Si'dī '. N., 1444 AH)

4.3 *As-Si'dī* on *Ijmā'*

'Abdur Raḥmān Nāṣir As-Si'dī elucidates the concept of *Ijmā'* within Islamic jurisprudence as a fundamental mechanism through which the mujtahid scholars, those endowed with the capacity for independent legal reasoning, achieve unanimous agreement on new judgments. This consensus, deeply rooted in the evidences of the *Qur'ān* and the *Sunnah*, represents a critical juncture of Islamic law, mandating unwavering adherence and prohibiting dissent. *As-Si'dī* navigates the linguistic foundations and the juridical implications of *Ijmā'*, emphasizing its role as a binding force among the scholars and, by extension, the wider Muslim community. *Ijmā'* is taken in the language from its linguistic meaning, which is agreement, and its opposite to separation and disagreement. It is also taken from determination to do something, as in the Almighty's saying: "So resolve upon your plan and [call upon] your associates. (*Fa Ajmi'u Amrakum Wa Shuraka'kum*)" (10:71). (As-Sulamī, 1436 AH)

4.3.1. Linguistic Roots and Conceptualization of Ijmā'

Ijmā', linguistically derived from notions of agreement and determination, transcends its semantic origins to embody a pivotal legal doctrine within Islamic jurisprudence. *As-Si'dī*'s meticulous definition underscores the exclusivity of mujtahid scholars in forming *Ijmā'*, highlighting the necessity of their consensus in legal deliberations. This delineation not only affirms the scholarly prerogative in legal interpretations but also clarifies the scope of consensus as strictly within the ambit of *Sharī'ah* rulings. (As-Si'dī '. N., 1444 AH)

4.3.2. Parameters and Prerequisites of Ijmā'

In asserting the criteria for a valid *Ijmā'*, *As-Si'dī* accentuates the unanimity among *Mujtahid* scholars, explicitly excluding non-mujtahid opinions from affecting the consensus. This approach, supported by the views of esteemed scholars like *Ibn Jarīr aṭ-Ṭabarī* and *Al-Amidi*, reinforces the sanctity of scholarly unanimity in shaping Islamic legal thought. By restricting *Ijmā'* to *Sharī'ah* rulings, *As-Si'dī* not only delineates its domain but also underscores the reliance on divine and prophetic sources for its establishment. (As-Si'dī '. R., 1424 AH)

4.3.3. The Imperative of Adhering to Ijmā'

As-Si'dī elevates *Ijmā'* (consensus) as a critical source of Islamic law, emphasizing its necessity based on the collective wisdom and agreement of mujtahid scholars. This consensus reflects a deep understanding of Islamic teachings, ensuring coherence in jurisprudence. *As-Si'dī* underscores the requirement for consensus to be rooted in the *Qur'ān* and *Sunnah*, thereby affirming its authority and role in maintaining the continuity of Islamic legal theory. He highlights the rigorous criteria for establishing *Ijmā'*, including the imperative of unanimity among qualified jurists and the obligation to adhere to this collective judgement, which upholds the integrity of the legal tradition. *As-Si'dī*'s discourse underscores the critical nature of proven consensus and the prohibition against contravening it, insisting on verification to prevent presumptive claims of unanimity. He stresses the theological and moral dimensions of *Ijmā'*, viewing it as an extension of divine guidance grounded in the primary texts of Islam. This approach ensures that consensus reflects genuine agreement and serves as a methodological principle for legal determinations, emphasizing the balance between tradition and scholarly diligence. By articulating the importance of adherence to verified consensus, *As-Si'dī* highlights *Ijmā'*s foundational role in Islamic jurisprudence. He argues that consensus not only aligns with but also extends the principles of the *Qur'ān* and *Sunnah*, ensuring that Islamic law remains dynamic, yet firmly rooted in its primary sources. *As-Si'dī*'s insights illustrate the sophisticated interplay between tradition and the evolving interpretations of Islamic law, advocating for a jurisprudence that upholds justice, unity, and fidelity to divine command. (Al-Qāḍī, 2020)

4.3.4. Distinguishing Between Presumptive and Definitive Consensus

As-Si'dī elevates the concept of *Ijmā'* (consensus) in Islamic jurisprudence, illustrating its significance as a fundamental source of Islamic law that reflects the collective wisdom and unity of mujtahid scholars. *As-Si'dī* highlights the critical distinction between definitive consensus (Al-*Ijmā"* Al-Qaṭ'ī), which holds absolute authority and demands adherence, and presumptive consensus (Al-*Ijmā"* Adh-Dhannī), characterized by its derivation through implicit agreement or absence of disagreement among scholars of a given era. This nuanced approach acknowledges the complexity and varying levels of certainty within consensus types, emphasizing that while presumptive consensus may not carry the same epistemic weight as definitive consensus, it nonetheless commands respect and adherence within the framework of Islamic legal theory. *As-Si'dī*'s discourse on the necessity of distinguishing between these types of consensus underscores the importance of grounding all forms of *Ijmā'* in the *Qur'ān* and *Sunnah*, ensuring that consensus remains aligned with Islam's foundational texts. This adherence safeguards the integrity of consensus as a jurisprudential source, preventing arbitrary or unfounded agreements from gaining legitimacy. *As-Si'dī* also touches on the implications of denying presumptive consensus, noting that such denial might not constitute disbelief but could be considered immorality, depending on the context and specifics of the denial. This stance illustrates the room for scholarly debate and interpretation within Islamic jurisprudence, highlighting the balance between consensus and individual *Ijtihād* (independent reasoning) in navigating Islamic law and ethics. *As-Si'dī*'s analysis enriches the understanding of *Ijmā'* within Islamic legal theory, emphasizing its role in maintaining jurisprudential unity while allowing for diversity of thought. By clarifying the nuances of presumptive and definitive consensus, *As-Si'dī* contributes to the sophisticated legal discourse within Islam, underscoring the commitment to principles and sources of Islamic law even as it accommodates varying interpretations and scholarly debate. (Al-Marnakh, 1423 AH)

4.4 *As-Si'dī* and Al- Qiyās Aṣ-Ṣaḥīḥ

'Abdur Raḥmān Nāṣir As-Si'dī delineates the framework for *Al-Qiyās Aṣ-Ṣaḥīḥ*, the proper application of legal analogy in Islamic jurisprudence. This methodology involves correlating a secondary matter (*Far'*) with its foundational principle (*Aṣl*) based on a shared effective cause (*'Illah*). He emphasizes that for a ruling to be extended from an original case to a new one, it must share the same effective cause identified either by the Lawgiver or inferred by jurists, provided there's no specified ruling for the new case and no textural discrepancy. *As-Si'dī* advocates that legal analogy, which he terms as *Al-Mīzān* (the Balance), embodies justice and aligns with divine wisdom, asserting its use only in the absence of direct textual guidance. This approach underscores that legal reasoning through analogy upholds rather than contradicts sacred texts, ensuring consistency across Islamic law. He elaborates on *Qiyās* as a tripartite concept—encompassing estimation, equality, and analogy in linguistic terms, while in jurisprudential context, it signifies the linkage of a new scenario with an established rule due to a common effective cause. This process necessitates identifying the issue at hand (Al-*Far'*), lacking a direct ruling, and associating it with a known rule (Al-*Aṣl*), justified by a common rationale or an effective cause (*'Illah*). *As-Si'dī* is cautious to distinguish *Al-Qiyās Aṣ-Ṣaḥīḥ* from flawed analogies by setting strict criteria for its pillars, ensuring the analogy's integrity and preventing misuse. This careful delineation, he argues, is essential for preserving the accuracy and sanctity of jurisprudential deductions. His discussion on sound legal analogy reflects a meticulous balance between adherence to divine commands and the dynamic application of Islamic law to contemporary issues, thereby facilitating justice and equity in accordance with Islamic principles. (Al-'Uwayyid '. M., 1438 AH)

4.4.1. As-Si'dī on the Distinction between Valid and Invalid Analogies

'Abdur Raḥmān Nāṣir As-Si'dī delves into the nuanced understanding of *Qiyās* (legal analogy) within Islamic jurisprudence, distinguishing between its valid (*Ṣaḥīḥ*) and invalid forms. Echoing his teacher's *Ash-Shinqītī*'s insight, *As-Si'dī* acknowledges the critiques historically levelled against analogy by the *Ẓāhirī*yah , clarifying that such criticisms target invalid analogical reasoning rather than the concept itself. This distinction underscores the legitimacy of analogical deduction when correctly applied, aligning with Islamic legal principles. (Ash-Shinqiti, Al-Muzakkirah Fi Usul Al-Fiqh, 1426 AH). *As-Si'dī* emphasizes that valid analogy is grounded in the identification of a shared 'Illah (effective cause) between the root (*Aṣl*) and the branch (*Far'*), warranting the extension of a ruling from the former to the latter. This process relies on the wisdom of the Lawgiver, who legislates based on discernible characteristics, ensuring that the rulings for analogous situations are consistent and reflective of divine justice. He argues that the essence of sound analogy lies in its capacity to equate similar cases in their rulings, as well as to differentiate between dissimilar ones, thereby upholding the integrity and coherence of Islamic law. Highlighting the importance of basing analogical deductions on solid evidence from the *Qur'ān* or the *Sunnah*, *As-Si'dī* illustrates this through the Prophetic *Ḥadīth* regarding the exchange of wet for dry dates, demonstrating how explicit identification of an *'Illah* (effective cause) by the Prophet (SAW) legitimizes the prohibition of such transactions. This example serves as a clear demonstration of how analogy operates within the confines of textual evidence and rational deduction, ensuring that legal judgments are both logically sound and firmly anchored in Islamic tradition. *As-Si'dī*'s discourse on *Qiyās* affirms its role as a crucial tool for deriving rulings in cases where direct textual guidance is absent, emphasizing that correct analogy functions as a vehicle for justice, as envisaged by the divine Lawgiver. By invoking *Ibn Taymīyah*'s interpretation of the *Qur'ān*ic verse on the Book and the balance as symbols of textual guidance and justice respectively, *As-Si'dī* reinforces the argument that sound analogy, when properly executed, does not contravene the text but rather complements it, embodying the principles of equity and fairness that are central to Islamic jurisprudence. (Ibn Taymiyah, 1408 AH)

4.4.2. As-Si'dī on the Role and Authority of Analogy in Islamic Jurisprudence

'Abdur Raḥmān Nāṣir As-Si'dī elucidates the significant role and authority of analogy (*Al-Qiyās*) within Islamic jurisprudence, underlining its foundation upon the diligent application of reasoning when direct evidence from the *Qur'ān* and *Sunnah* is absent. Through a comprehensive analysis, *As-Si'dī* asserts that analogy is a manifestation of juristic diligence, validated by numerous evidences from the *Qur'ān*, *Sunnah*, and the consensus of the Companions. Central to *As-Si'dī*'s argument is the concept that analogy extends the divine law to new situations by identifying a common *'Illah* (effective cause) between the original case addressed by the text and the new case without explicit scriptural ruling. This process underscores the justice and wisdom of the Islamic legal system, ensuring consistency in the application of laws across varying contexts.

As-Si'dī reinforces the legitimacy of analogy with examples from the *Qur'ān* that encourage reflection and juristic reasoning, such as the verses encouraging referral to authoritative figures in matters of ambiguity, and the *Ḥadīth* of *Mu'ādh Ibn Jabal*, which exemplifies the Prophet Muhammad's (SAW) approval of using personal judgment in the absence of textual guidance. Some companions of *Mu'adh ibn Jabal* said: When the Messenger of Allah (SAW) intended to send *Mu'adh ibn Jabal* to the Yemen, he asked: How will you judge when the occasion of deciding a case arises? He replied: I shall judge in accordance with Allah's Book. He asked: (What will you do) if you do not find any guidance in Allah's Book? He replied: (I shall act) in accordance with the *Sunnah* of the Messenger of Allah (SAW). He asked: (What will you do) if you do not find any guidance in the *Sunnah* of the Messenger of Allah (SAW) and in Allah's Book? He replied: I shall do my best to form an opinion and I shall spare no effort. The Messenger of Allah (SAW) then patted him on the breast and said: Praise be to Allah Who has helped the messenger of the Messenger of Allah to find something which pleases the Messenger of Allah (Abu Dawud 3592). Furthermore, *As-Si'dī* highlights instances from the Prophet's life where analogy was employed to elucidate legal rulings, illustrating the method's intrinsic value in the interpretative tradition of Islam. The consensus among the Prophet's Companions on various matters, including the caliphate of *Abū Bakr*, further evidences the acceptance and application of analogy in early Islamic governance and law. *As-Si'dī* references historical texts to show how analogy was advised as a method to deduce rulings for unprecedented issues, thereby affirming its critical role in the evolution of Islamic legal thought. In asserting the conditional use of analogy, *As-Si'dī* clarifies that it serves as a supplementary source of law, invoked only when explicit guidance from the *Qur'ān* or *Sunnah* is not available. This principle ensures that analogy does not supplant the primary sources of Islamic law but rather supports and extends their application. The criticism of analogy by early scholars, as *As-Si'dī* notes, often targets its misuse or application in the presence of textual evidence, highlighting the necessity of strict adherence to the conditions and principles that govern its valid use. *As-Si'dī* concludes that a properly conducted analogy aligns with the objectives of *Sharī'ah*, embodying justice and equity by extending the application of its principles to new situations in a manner consistent with divine intent. This perspective not only validates the use of analogy as a tool for legal deduction but also emphasizes its role in maintaining the coherence, relevance, and dynamism of Islamic law across time and circumstances. (As-Si'dī '. N., 1444 AH)

4.5 *Qawluṣ Ṣaḥābī* (The authority of a Companion's Statement in Islamic Jurisprudence)

'Abdur Raḥmān Nāṣir As-Si'dī delves into the nuanced understanding of the authority held by the statements of the *Ṣaḥābah*, or Companions of the Prophet Muhammad (SAW), within Islamic jurisprudence. He outlines the conditions under which the sayings of a single Companion can be considered as proof (*Ḥujjah*) or even form the basis of consensus (*Ijmā'*). *As-Si'dī*'s exploration into this subject shed light on the varying degrees of authority attributed to the Companions' statements, revealing the depth of consideration given to their contributions in the development of Islamic legal thought. Central to *As-Si'dī*'s discussion is the definition of a *Ṣaḥābī*: an individual who met the Prophet (SAW), believed in him during his lifetime, and remained steadfast in this belief until death. This broad definition encompasses a wide array of individuals who had direct access to the Prophet's teachings, thereby positioning their statements as potentially significant sources of legal and theological insight. *As-Si'dī* posits that when a statement by a single *Ṣaḥābī* gains widespread acceptance among the Companions without objection, it rises to the level of *Ijmā'*, reflecting a consensus that imbues the statement with a heightened level of authority. This scenario underscores the collective reverence and respect for the Prophet's Companions as custodians of his *Sunnah*. However, *As-Si'dī* introduces a layer of complexity by acknowledging scenarios where a Companion's statement does not achieve widespread acknowledgment or faces contradiction from other Companions. In such cases, the statement's authority as a standalone proof becomes contingent upon the absence of known objections or contradictions within the Companion community. The presence of disagreement among the Companions over a statement demarcates its limitations as a source of proof, highlighting the intricate balance maintained in assessing the evidentiary value of the *Ṣaḥābah*'s contributions. The classification of a Companion's statement, according to *As-Si'dī*, reveals the dynamic interplay between individual testimony and collective affirmation within early Islamic scholarship. The criteria for evaluating the authority of a Companion's statement demonstrate the careful consideration given to ensuring that legal and theological assertions are grounded in the authentic teachings and practices of Islam. *Al-Bukharī*'s contribution to this discourse is significant. His definition of a *Ṣaḥābī* as "whoever accompanied the Prophet, SAW, or saw him among the Muslims, then he is one of his companions" further enriches the discussion by providing a foundational perspective on who qualifies as a Companion. This inclusion by Al-Bukharī adds depth to the understanding of the Companion's role and their statements' authority within Islamic jurisprudence. (Sahih Al-Bukhari 2/5). By examining the conditions under which the sayings of the Companions are integrated into the corpus of Islamic jurisprudence, *As-Si'dī* not only honors the profound legacy of the Prophet's immediate followers but also illustrates the methodological rigor applied by Muslim jurists in preserving and interpreting the Islamic tradition. Through this analysis, *As-Si'dī* affirms the nuanced role of the *Ṣaḥābah*'s statements in the construction of Islamic legal and theological knowledge, anchored in a deep respect for their close proximity to the Prophet Muhammad (SAW) and their pivotal role in transmitting his teachings to subsequent generations. (Al-'Uwayyid '. M., 1438 AH)

4.5.1. As-Si'dī on the Varied Evidential Weight of a Companion's Statement

'Abdur Raḥmān Nāṣir As-Si'dī's examination of the evidential weight of a Companion's statement within Islamic jurisprudence delineates a nuanced approach, emphasizing conditions under which such statements garner binding authority or remain advisory. Through a detailed analysis, *As-Si'dī* identifies three scenarios that outline the complex interplay between individual contributions and collective consensus among the Companions, integrating references and perspectives from various scholars and schools of thought. In the first scenario, *As-Si'dī* highlights instances where a Companion's statement, widely acknowledged and unopposed, is further affirmed by other Companions. This collective endorsement elevates the statement to the status of consensus (*Ijmā'*), mandating adherence. This scenario emphasizes the importance of communal validation in enhancing the authority of an individual Companion's statement, invoking the principle of consensus among the Companions. In the second scenario, *As-Si'dī* addresses situations where a Companion's statement does not gain widespread recognition nor encounters explicit opposition. He posits that such statements assume the weight of

a silent consensus, provided there's no dissent, aligning with views from scholars like Ahmad and followers of Abū Hanīfa, who consider unopposed statements as indicative of tacit consensus during the era of the Companions. Conversely, scholars from the Shāfi'ī school, disputing the authority of silent consensus, challenge this perspective. The third form considers Companion statements that, despite lacking widespread acknowledgment or facing opposition, hold argumentative weight according to the most correct opinion. This view faces contention from some scholars who argue for exclusive reliance on the *Qur'ān* and *Sunnah*, citing verses such as "Obey *Allāh* and the Messenger. But if you turn away - then indeed, *Allāh* does not like the disbelievers" (*Qur'ān* 3:32) and "O you who have believed, obey *Allāh* and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to *Allāh* and the Messenger" (*Qur'ān* 4:59), emphasizing the primary sources for resolving disputes. Despite these varied viewpoints, the majority of *Ḥanafī*, *Mālikī*, and *Ḥanbalī* scholars recognize the authority of Companion statements, especially in the absence of direct *Qur'ān*ic or *Sunnah* evidence. They reference *Qur'ān*ic verses highlighting the virtues of the Companions, such as "And the first forerunners [in the faith] among the Muhājireen and the Anṣār and those who followed them with good conduct - *Allāh* is pleased with them and they are pleased with Him" (*Qur'ān* 9:100), and prophetic *Aḥādīth* like "The best among you is my generation, then those who follow them, then those who follow them" (Bukhari 2651) (Al-Bukhari), to justify the significant legal and theological weight of the Companions' statements. *As-Si'dī*'s discourse on the Companion's statement authority not only reaffirms the esteemed position of the Companions in the Islamic tradition but also showcases the methodological rigor and diversity of perspectives within Islamic jurisprudence. This analysis integrates scholarly references, ensuring a comprehensive understanding of the varying degrees of authority attributed to the Companions' statements within the broader framework of Islamic legal and ethical norms. (As-Si'dī '. N., 1444 AH)

4.5.2. The Delineation of a Companion's Statement: Tawqīf, Ijtihād, and Consensus Dynamics

Uṣulī scholars, including *As-Si'dī*, delve into the nuanced understanding of a Companion's statement, discerning between statements derived from divine instruction (*Tawqīf*) and those based on personal reasoning or *Ijtihād*. This distinction is pivotal, as Companions, having been in close proximity to the Prophet Muhammad (SAW), held a unique vantage point in comprehending and conveying the intricacies of Islamic teachings. Their statements, therefore, carry a profound significance, given their direct exposure to the Prophet's guidance and the early Islamic community's context. A Companion's statement, as argued by scholars, transcends mere personal opinion, embodying a deeper connection to the Prophetic tradition. This elevated status stems from their direct interaction with the Prophet (SAW), granting them insights into his intentions and the underlying wisdom of his pronouncements. Thus, the sayings of the Companions are deemed superior to subsequent interpretations or judgments formed without such direct lineage to the source of Islamic revelation. However, when a Companion's statement becomes a subject of disagreement among the Companions themselves, *Uṣulī* scholars interpret this divergence as negating the singular authoritative weight of any one Companion's view. In such scenarios, the emphasis shifts to understanding the collective evidence presented by each disputing Companion. This approach underscores the dynamic and multifaceted nature of deriving Islamic jurisprudence from the Companions' contributions. A specific consideration is given to the consensus among the Rightly Guided Caliphs (*Al-Khulafā' Ar-Rāshidūn*), whose agreements on matters of faith and governance are regarded with paramount importance. The unique position of these caliphs, as direct successors to the Prophet (SAW) and as exemplary leaders of the early Muslim community, imbues their collective judgments with a binding authority. Disagreements from other Companions are not deemed to dilute this authority, in light of the Prophet's admonition to adhere to both his *Sunnah* and the *Sunnah* of the Rightly Guided Caliphs, highlighting the integral role these figures play in the continuity and integrity of Islamic practice. The emphasis on adhering to both the *Sunnah* of the Prophet SAW and the *Sunnah* of the Rightly Guided Caliphs, as highlighted in the narrations by Ahmad (17144) and Abu Dawud (4607). Prophet SAW, said: "You must adhere to my *Sunnah* and the *Sunnah* of the Rightly Guided Caliphs.". This encapsulates the foundational role these figures play in the perpetuation and interpretation of Islamic law. This exploration into the evidential value of a Companion's statement—whether as a direct transmission of the Prophet's teachings (*Tawqīf*) or as an exercise of individual judgment (*Ijtihād*)—along with the dynamics of consensus and disagreement, illustrates the depth of scholarship and the meticulous methodologies employed by *Uṣulī* scholars in safeguarding and interpreting the rich tapestry of Islamic jurisprudence. The distinction between *Tawqīf* and *Ijtihād*, alongside the special status accorded to the consensus of the Rightly Guided Caliphs, underscores the layered complexity and reverence with which the early Islamic community's legacy is approached in the formulation of Islamic law and ethics. (At-Turki, 1441)

5. Conclusion

The conclusion of this thesis reflects on *'Abdur Raḥmān Nāṣir As-Si'dī*'s profound exposition on *Al-Adillah*, marking a significant contribution to anchoring Islamic jurisprudence in *Qur'ān*ic and Prophetic foundations. *As-Si'dī*'s intellectual rigor and methodological precision in Uṣūl al-*Fiqh* underscore his dedication to exploring the depths of Islamic texts, ensuring that the principles of *Fiqh* remain firmly rooted in divine guidance. His approach harmonizes the classical scholarship tradition with the nuances of modern challenges, illustrating the timeless relevance and adaptability of Islamic law. *As-Si'dī*'s exploration into the core evidences of Islamic jurisprudence— the *Qur'ān*, *Sunnah*, *Ijmā'* (consensus), and Qiyās (analogy)—reaffirms the foundation of Islamic legal and moral directives. His work elucidates the importance of these sources in guiding the Ummah, highlighting their critical role in the application and understanding of Islamic law across centuries. By meticulously analyzing and interpreting these foundational texts, *As-Si'dī* provides a roadmap for navigating contemporary issues within the framework of traditional jurisprudence, demonstrating the vibrancy and dynamism of Islamic legal thought. *As-Si'dī*'s legacy in Islamic jurisprudence serves as a bridge between classical scholarship and modern needs, offering invaluable insights for scholars, students, and practitioners. His work not only enriches the Islamic scholarly tradition but also provides a framework for navigating modern life's complexities through Islamic law, emphasizing the system's timeless wisdom and adaptability. Future research avenues suggested include comparative studies of *As-Si'dī*'s methodologies with other scholars, applications of his principles to contemporary issues, investigations into his contributions to Maqāṣid Ash-Sharī'ah, and digital archiving of his works. These recommendations aim to further explore *As-Si'dī*'s legacy and the application of Islamic jurisprudence in contemporary contexts, highlighting the

potential for ongoing scholarly engagement with his work. This continued research underscores the enduring relevance of *As-Si'dī*'s contributions to understanding and applying Islamic law in the modern world. The recommendations for future research underscore the richness of *As-Si'dī*'s scholarship and the vast potential for further exploration of his methodologies and insights. Comparative studies, the application of his principles to contemporary issues, and further investigation into his educational methodologies and fatwā impact promise to extend the understanding of his work and its relevance to current and future generations. In essence, *'Abdur Raḥmān Nāṣir As-Si'dī*'s exposition on *Al-Adillah* epitomizes the essence of Islamic jurisprudence's connection to its *Qur'ān*ic and Prophetic roots. His contributions serve not only as a testament to his erudition but also as a beacon for those seeking to navigate the complexities of life through the lens of Islamic law. *As-Si'dī*'s legacy, as detailed in this thesis, continues to inspire a balanced and comprehensive approach to understanding Islam, affirming the enduring wisdom and adaptability of its legal system in addressing the evolving needs of the Muslim Ummah.

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