

The Methodology of Usuli Reasoning according to Qadi 'Abd al-Wahhab al-Maliki in his book "Al-Ma'unah": An Analytical Presentation.

Prof. Mohammed Mehdi Lakhdar Bennaceur¹, PhD. Hadjer Moulay Elboudkhili²

¹Faculty of Humanities and Social Sciences, University of Tlemcen,

Philosophical References for Rhetorical and Artistic Thinking in Algeria, Algeria,

Email: mohammedmehdi.lakhdarbennaceur@univ-tlemcen.dz

²Higher Institute of Theology at Ez-Zitouna University, Laboratory of Sharia Studies, Algeria,

Email: hadjermoulayelboudkhili@gmail.com

Submission Date: 16.07.2025 | Acceptance Date: 26.02.2026 | Publication Date: 20.04.2026

Abstract:

This research aims to elucidate the features of the jurisprudential methodology adopted by Qadi 'Abd al-Wahhab al-Baghdadi al-Maliki in reasoning and deriving practical rulings within his book "Al-Ma'unah". The study traces the judge's methods of reasoning, illustrating his application of agreed-upon evidence such as the Qur'an, Sunnah, Consensus, and Analogy, as well as secondary and disputed evidence that characterizes the Maliki school. The latter includes the Practice of the People of Medina, Unrestricted Public Interest, Blocking the Means, Presumption of Continuity, and Custom. The significance of this study lies in highlighting the applied, practical aspect of the Iraqi Maliki school by bridging universal principles with specific branches. The study concludes that Qadi 'Abd al-Wahhab successfully achieved a precise integration between Usuli theory and Fiqhi application. He demonstrated flexibility in specifying and restricting general texts through derived meanings, while maintaining strict adherence to Ijma', consistent reliance on Qiyas, and careful consideration of outcomes and public interests in directing legal rulings.

Keywords: Usuli Reasoning, Qadi 'Abd al-Wahhab, Al-Ma'unah, Islamic Jurisprudence, Maliki School.

Introduction:

Praise be to Allah, who established the foundations of the Sharia and perfected its structure, setting up its evidences and clarifying its proofs. Peace and blessings be upon our Master Muhammad, who was sent with the most comprehensive of speech, and upon his family, his companions, and those who follow them in righteousness until the Day of Judgment.

To proceed: Among the most sublime sciences in status and the most significant in their impact on the derivation of legal rulings is the science of the Principles of Jurisprudence. Through this science, the legal perceptions are clarified, and the objectives of Islam are realized. This paper aims to elucidate the methodology of a prominent figure of the Maliki school, Qadi 'Abd al-Wahhab al-Baghdadi, regarding his jurisprudential reasoning within his precious work titled Al-Ma'unah. This is achieved through an inductive study of his scholarly practice and an analysis of his methodology, bridging the gap between theory and application.

Significance of the Study: The importance of this approach lies in uncovering the intricate links between universal principles and specific legal branches. Furthermore, it highlights the illustrious face of the Iraqi Maliki school, of which the Qadi was the central figure. It also seeks to examine the consistency of his reasonings and legal derivations based on both agreed-upon and disputed principles. Consequently, this study enriches the library of Usul al-Fiqh with applied research that aligns with established theoretical frameworks.

Reasons for Selection: I have been motivated to pursue this path by the following considerations:

1. **Subjective Reasons:** These stem from a personal inclination to trace the methodologies of leading Imams in deriving legal branches, and a profound passion for examining the insights of Qadi ‘Abd al-Wahhab, owing to his esteemed status, eloquent synthesis, and meticulous derivation.
2. **Academic Reasons:** These lie in the urgent need to clarify the methodology of reasoning within the Baghdadi school and its connection to the mother school. Furthermore, this study aims to fill a gap in Usuli literature by highlighting the practical, applied aspect—an element often missing in purely theoretical studies.

Problem Statement: The core inquiry of this research revolves around a central question: What are the primary features of the Usuli methodology adopted by Qadi ‘Abd al-Wahhab in reasoning for legal branches in his book *Al-Ma‘unah*? From this primary question, several sub-questions emerge:

- How did he employ the agreed-upon evidences, namely the Qur’an, Sunnah, Consensus, and Analogy?
- What is the extent of the presence of disputed evidences—such as the Practice of the People of Medina, Public Interest, Blocking the Means, Presumption of Continuity, and Custom - in his reasonings?

Objectives: This research seeks to achieve the following goals:

1. **First:** To clarify the Usuli principle through the jurisprudential text.
2. **Second:** To monitor the consistency of the Baghdadi principles in practical jurisprudential application.
3. **Third:** To provide integrated applied models that assist students and enlighten the path for researchers.

Research Plan: I have structured this article into an introduction, two main sections, and a conclusion. The introduction covers what has been previously mentioned. Section One is dedicated to examining the author's reasoning based on agreed-upon principles. Section Two addresses his reasoning using disputed principles. Finally, the Conclusion encapsulates the essence of the study and the collective findings reached through the research.

Key References: Following the grace of Allah, my primary source is *Al-Ma‘unah ‘ala Madhhab ‘Alim al-Madinah* by Qadi ‘Abd al-Wahhab; it is the central axis around which the scholarly material of this research paper revolves. I have also consulted several Maliki Usuli compendiums, such as *Nafa’is al-Usul* by al-Qarafi and *Al-Muwafaqat* by al-Shatibi, along with works on legal derivation, legal distinctions, and other relevant sources necessitated by the context of the study.

Challenges: This scholarly endeavor was not without obstacles. Perhaps the most significant challenge was the scattered nature of Usuli indications within the various branches of jurisprudence, which required profound immersion and meticulous effort to identify the specific methodologies. Additionally, the overlapping and interplay of certain secondary principles within a single legal issue, along with the varying terminologies used by jurists in refining certain legal premises, presented further complexity.

I ask Allah for success and guidance, and to make this work sincerely for His Noble Countenance. To Him, Glorified be He, I always supplicate, and in His guidance, I seek aid and refuge. There is no might nor power except with Allah, the Most High, the Almighty.

Section One: Reasoning Based on Agreed-Upon Evidences

Requirement One: The Principle of the Book and the Prophetic Sunnah

Subsection One: Reasoning through General Texts and Absolute Expressions from the Qur'an and Sunnah

The primary sources of evidence are the Book and the Sunnah, as they are the ultimate reference and the fountainhead of legal authority. The Qur'an refers to everything revealed to the Prophet ﷺ, recorded in the Masahif, and transmitted through mass-concurrence. It is the foundational source from which rulings are derived through its literal meanings and general implications. The Malikis have reached a consensus on the validity of protesting by its general address and absolute texts, as well as the general and absolute addresses found in the Prophetic Sunnah¹.

The following are models of Qadi 'Abd al-Wahhab's reasoning using these two principles:

First: Reasoning through Generality in the Chapters of Purification: Qadi 'Abd al-Wahhab invoked the presumption of the generality of Allah's words: "And We send down pure water from the sky" to establish that the original state of water is purity and the ability to purify, whether it originates from the sky or the earth, and whether it is fresh or salty-adhering to the generality of the wording and its absolute applicability².

Second: Reasoning through the Absolute in the Sunnah: The Sunnah is the second primary source, and it is like the Qur'an in permitting the lawful and prohibiting the forbidden. The Qadi reasoned through the absolute nature of the Prophet's ﷺ statement: "Pray as you have seen me praying" to establish the condition of covering one's private parts during prayer. Thus, he treated the absolute Prophetic action as a clarification for the general Sharia command³.

Third: The Application of Custo upon Absolute Expressions: The Qadi determined that absolute expressions in contracts are interpreted according to prevailing custom. For instance, if someone rents a house for a month without specifying which month, the contract is valid, and the absolute expression is interpreted according to custom, such that the period begins from the time the contract is concluded⁴.

¹ Al-Mahsul fi Usul al-Fiqh: Ibn al-Arabi, 88.

² Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/300.

³ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/329.

⁴ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/541.

Subsection Two: The Methodology of Specifying the General and Restricting the Absolute according to Qadi ‘Abd al-Wahhab

Specification and restriction are conducted by the Qadi through recognized Usuli pathways, whether by explicit texts or through derived meanings such as Custom, blocking the means, and Public Interest.

First: Specification by Custom: The Malikis hold the view that custom specifies the general and restricts the absolute¹. An example mentioned by the Qadi is the issue of discharges from the two paths, where he restricted the obligation of ablution to the habitual discharge. He specified the generality of Allah’s words: "Or one of you comes from the place of relieving oneself" according to what the name applies to customarily. Thus, he excluded the discharge of stones, blood, or worms from the necessity of ablution due to their non-habitual nature².

Second: Restriction by Sharia Qualification: In the chapter on sacrificial animals, the Qadi cited the Prophet’s ﷺ hadith: "Do not slaughter except a mature animal, unless it is difficult for you, in which case slaughter a young sheep from the flock." He restricted the permissibility of the Jadhah specifically to the genus of sheep, excluding others. Thus, everything else remains under the original prohibition, by restricting the absolute to the qualification mentioned in the text³.

Third: Means and Interest as Restrictions on Generality: A permissible act that falls under the generality of permissibility is prohibited if there is a strong suspicion and it serves as a means to a forbidden end⁴. An example is the prohibition of a marriage contract where there is an agreement to keep it secret. Despite the general validity of marriage contracts, it is restricted by invalidity to block the means leading to the loss of lineage and resemblance to adultery⁵.

Fourth: Public Interest in Determining Durations: Regarding the custody of a young girl, the duration is restricted until she reaches puberty and consummates marriage, departing from the general requirement of reaching the age of discernment. This is done in observance of the public interest of her protection and preservation⁶.

Requirement Two: Consensus and its Status in Reasoning

Subsection One: Protest by Consensus in Al-Ma‘unah In his book Al-Ma‘unah, Qadi ‘Abd al-Wahhab employed various methods in citing and reasoning with consensus. At times, he attributes it to the Ummah, and at others, to the Companions. Among his approaches-which align with protesting by "that which no known opposition exists against"-is his statement regarding the permissibility of dry ablution during travel: "Dry ablution is permissible in the absence of water... and there is no disagreement regarding that during travel"⁷. Sometimes, he explicitly uses the term "definitive consensus," such as his statement on the permissibility of

¹ Al-Tahqiq wa al-Bayan: Al-Abyari, 3/249.

² Al-Ma‘unah: Qadi ‘Abd al-Wahhab, 1/301.

³ Al-Ma‘unah: Qadi ‘Abd al-Wahhab, 1/514.

⁴ Al-Ma‘unah: Qadi ‘Abd al-Wahhab, 1/443.

⁵ Al-Ma‘unah: Qadi ‘Abd al-Wahhab, 1/460.

⁶ Al-Ma‘unah: Qadi ‘Abd al-Wahhab, 1/485.

⁷ Al-Ma‘unah: Qadi ‘Abd al-Wahhab, 1/143.

spiritual retreat: "There is consensus on that"¹, and his remark concerning the sequence in ablution: "Because the Ummah is in consensus that it is required in ablution, and that performing it is better and more appropriate than omitting it"².

Subsection Two: The Effect of Breaching Consensus on the Nullification of Rulings according to the Qadi Since it is established that Consensus is the third source of legislation, and that opposing it constitutes "contention with the Messenger and following a path other than that of the believers" by the text of Revelation, it is known that what is agreed upon is truth beyond the reach of error, due to the Ummah's immunity from error. The Ummah does not concur upon a falsehood, and division by opposing consensus is prohibited. He who departs from the community even by a hand span has cast off the tie of Islam from his neck. Jurisprudentially, this necessitates the invalidity, corruption, and nullification of every statement or ruling that breaches an established consensus, as it clashes with definitive evidence³.

Among the models of denouncing statements that breach consensus is Qadi 'Abd al-Wahhab's statement: "Based on the Prophet's ﷺ saying: 'Whatever exceeds [that amount], then for every forty, a Bint Labun, and for every fifty, a Hiqqah. This must mean for every forty and fifty in excess of one hundred and twenty, and not within the one hundred and twenty itself. This would imply that for one hundred and sixty, there are two Hiqqahs and one Bint Labun, and for one hundred and seventy, there are three Hiqqahs; and this is a breach of consensus"⁴.

Requirement Three: Analogy and its Types

Subsection One: Analogy of Cause according to Qadi 'Abd al-Wahhab Analogy is defined as: "Applying a ruling of a known original case to an unknown branch case, due to an effective cause that connects them and necessitates the application"⁵. It is a legally valid proof and a consistent method for legal derivation. Qadi 'Abd al-Wahhab employed it extensively in the legal branches of Al-Ma'unah based on unifying causes. For instance, he assimilated the "Fear Prayer" to other prescribed prayers regarding the legality of the call to prayer and the second call, based on the unifying cause of "performing it in congregation"⁶. He also negated the communal obligation of the Eid prayer, determining it to be a Sunnah by analogy to supererogatory prayers (Nawafil), based on the unifying cause that it consists of bowing and prostrating but is not individually mandated⁷. Furthermore, he compared the dead to the living regarding the obligation of covering the private parts during washing, based on the unifying cause: "the presumption of the continuity of his sanctity"⁸.

¹ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/489.

² Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/127.

³ Nashr al-Bunud: Al-Shanqiti, 2/92.

⁴ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/389.

⁵ Taqrib al-Wusul: Ibn Juzayy, 185.

⁶ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/314.

⁷ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/320.

⁸ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/228.

Subsection Two: Analogy of Resemblance and its Impact on Qadi ‘Abd al-Wahhab’s Juridical Preferences Resemblance is legally recognized. Qadi ‘Abd al-Wahhab relied on it as a basis for legal preference and assimilation. An example is the consideration of resemblance in establishing or negating lineage. He utilized this to strengthen and validate resemblance by drawing on the reported judgments of ‘Umar and Anas (may Allah be pleased with them), and by seeking support in the widespread practice of the people of Medina. Thus, resemblance was, for him, a valid locus for legal assimilation whenever it was connected to practice and surrounded by circumstantial evidence¹.

Section Two: Reasoning Based on Secondary Evidences

Requirement One: The Practice of the People of Medina and Unrestricted Public Interest

Subsection One: Prioritizing the Practice of the People of Medina over Solitary Hadiths

The Practice is a valid proof. According to Imam Malik, it is of two types: Transmitted and Inferential. The Transmitted type refers to what has been passed down by the masses from the masses since the time of the Prophet ﷺ, such as the Adhan and the Sa‘. This type is a binding proof that must be followed even if it contradicts solitary hadiths or rational analogies, a point on which there is no dispute among the Malikis. As for the Inferential type, it is based on legal reasoning; and the majority of the Iraqi Malikis—unlike others—hold that it is not a binding proof upon which rulings are constructed².

Among the branches where Practice is prioritized: estimating the Sa‘ as four Amdud, prioritizing the transmission of the people of Medina from generation to generation over conflicting reports, due to the impossibility of a mass-concurrence on a falsehood regarding their common measures³. Another example is the preference for thirty-six Rak‘ahs in the Ramadan night prayer, as it is the continuous practice of the people of Medina, and because people have consistently observed it since the early era⁴.

Subsection Two: Constructing Rulings on Suitability and Istislah Unrestricted Public Interest - also termed Istislah and the "Unrestricted Suitable Attribute" -refers to interests for which the Lawgiver has provided no specific evidence of invalidation or consideration. It is a principle uniquely emphasized and strengthened by Malik, based on the preservation of Sharia objectives through the acquisition of benefits and the prevention of harms⁵.

Models of Qadi ‘Abd al-Wahhab’s reasoning using suitable and Istislahi attributes:

First: Suitability in Financial Guardianship: A father is permitted to conclude a Khul‘ (divorce by compensation) for his young child, whether male or female, because the father is a guardian and a trustee over interests. If the interest necessitates a divorce in exchange for money received for the son, it is permissible in observance of the interest-based suitability⁶.

¹ Al-Ma‘unah: Qadi ‘Abd al-Wahhab, 1/1084.

² Al-Furuq: Al-Qarafi, 3/461.

³ Al-Ma‘unah: Qadi ‘Abd al-Wahhab, 1/415.

⁴ Al-Ma‘unah: Qadi ‘Abd al-Wahhab, 1/288.

⁵ Mudhakkirah fi Usul al-Fiqh: Al-Shanqiti, 1/201.

⁶ Al-Ma‘unah: Qadi ‘Abd al-Wahhab, 1/736.

Second: Istislah in the Duration of Custody: A young girl is kept in custody until she marries and the marriage is consummated—even if she reaches puberty—because her interest in protection and preservation remains, and reaching puberty does not remove her need for care. Thus, maintaining custody is more beneficial for her¹.

Third: Observing Interest in Liability: Craftsmen and artisans are held liable for the goods in their possession, contrary to the views of Abu Hanifa and al-Shafi'i. This is based on the statement of 'Ali (may Allah be pleased with him): "Nothing else would set the people's affairs right." Thus, liability involves a general public interest in protecting people's property from loss².

Requirement Two: Blocking the Means and Presumption of Continuity

Subsection One: Nullification of Contracts Based on Suspicion and Means A "Means" is a medium to something else; its reality lies in using what is ostensibly a benefit to reach a harm. The prohibited type refers to those acts that are outwardly permissible but lead to a forbidden end, or those involving a strong suspicion of being used as a pretext for a prohibited matter³. The principle of this chapter is that an act which is intrinsically free of harm, if it is most likely believed that its commission will lead to a harm, is prohibited in order to sever the roots of corruption and to preempt it⁴. Examples include the nullification of sales contracts used as a pretext for usury; such as selling one garment for two in an underlying transaction framed as a loan. Whenever such a transaction is permitted, it becomes a means to the forbidden due to the strength of suspicion involved. Similarly, whatever leads to a prohibited outcome is forbidden, even if the actor did not intend the prohibition⁵.

Subsection Two: Presumption of Original Non-Liability Istishab is the continuous affirmation of what was previously established or the negation of what was previously negated. It is the adherence to a rational or legal evidence while knowing—or assuming after exerting effort in searching—the absence of any changing factor⁶. This includes the presumption of original absence when a transferring evidence is missing; this is termed "Original Non-Liability" or "Rational Permissibility". A Mujtahid resorts to this when no specific evidence is found for an incident, thus maintaining the previous ruling of negation or affirmation⁷. Its jurisprudential branches include: keeping silent-upon foods under the original ruling of permissibility until evidence of prohibition arises; the continuation of the month of Sha'ban until the entry of Ramadan is proven with certainty⁸; and the principle that the original state

¹ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/941.

² Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/1110.

³ Sharh Tanqih al-Fusul: Al-Qarafi, 449.

⁴ Al-Muwafaqat: Al-Shatibi, 5/183.

⁵ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/1022.

⁶ Al-Daruri: Ibn Rushd, 96-97.

⁷ Nafa'is al-Usul: Al-Qarafi, 5/2148.

⁸ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/443.

regarding a woman's private parts is prohibition, such that her intimacy is not permitted except by what she acknowledges or what is established by evidence¹.

Requirement Three: Custom and Prevailing Habits

Subsection One: The Authoritative Application of Custom Custom is the vessel of public interests and the criterion for transactions. It refers to what has become established in the minds through reason and received by sound natures with acceptance. It is divided into general and specific, and into verbal and practical. The most correct view is that it is a followed legal proof. The Malikis have unanimously agreed on its consideration, as it is a form of public interest, which is a pillar of the school².

Among the principles of reasoning using custom are:

1. **Preference in Disputes:** Whenever one of the litigants claims what custom confirms, the oath is assigned to the party whom the custom supports³.
2. **Interpretation of Absolute Expressions in Contracts:** Absolute terms in leasing and sales are interpreted according to what is customary among people, such as directing the absolute specification of a deadline to the time the contract was concluded⁴.

Subsection Two: The Impact of Custom on the Change of Rulings A ruling revolves with its effective cause, and custom is the cause in many discretionary and interpretive rulings. Therefore, whenever habits change, the ruling based on them must change; for remaining rigid upon what is transmitted in books despite the change in customs is a misguidance in religion⁵. The impact of custom and its variation is evident in Maliki jurisprudence through the following:

1. **Financial Estimations:** Such as the obligation of maintaining and clothing wives according to "the recognized kindness", which refers to the customary standard of their peers in their locality, based on the husband's financial ease or hardship⁶.
2. **Transactions:** The Malikis departed from analogy in favor of custom in several instances of juristic preference⁷.
3. **Testimonies and Evidence:** They utilized custom as a judge in distinguishing the truthful from the liar in litigation, such as the husband's case regarding a claim of intercourse in a place other than his home, because custom dictates a man's reticence in a property not his own⁸.

¹ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/815.

² Sharh Tanqih al-Fusul: Al-Qarafi, 448.

³ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/1551.

⁴ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/981.

⁵ Miftah al-Wusul: Abu 'Abd Allah al-Tilimsani, 504-505.

⁶ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/935.

⁷ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/990.

⁸ Al-Ma'unah: Qadi 'Abd al-Wahhab, 1/1583.

Conclusion:

Praise be to Allah, by whose grace good deeds are completed. After this scholarly journey into the book *Al-Ma'unah* by Qadi 'Abd al-Wahhab al-Maliki, and the induction of his methodology in Usuli reasoning, the research has reached a set of significant results, summarized as follows:

1. **Integration between Theory and Application:** The research demonstrated Qadi 'Abd al-Wahhab's ability to create a precise link between universal Usuli principles and specific jurisprudential branches, highlighting the illustrious side of the Iraqi Maliki school in its practical-applied aspect.
2. **Flexibility in Textual Reasoning:** The study showed the Qadi's reliance on the general and absolute implications of the Qur'an and Sunnah as a primary basis for reasoning. He distinguished himself by employing recognized methods for specifying the general and restricting the absolute, based on transmitted evidence or derived meanings such as Custom, Public Interest, and Blocking the Means.
3. **Strictness in Handling Consensus:** It became evident that the Qadi accords Consensus a definitive status in legislation. He clearly determined that breaching an established consensus necessitates the invalidity, corruption, and nullification of the opposing rulings and statements, given the Ummah's immunity from concurring upon falsehood or error.
4. **Consistent Reliance on Analogies:** The Qadi utilized various types of Analogy, particularly those of Cause and Resemblance. He used the analogy of cause as a consistent method for derivation and for assimilating branches into principles, while strongly relying on the analogy of resemblance to weight rulings and establish them whenever they were connected to practice and surrounded by circumstantial evidence.
5. **Emphasis on Maliki Secondary Principles:** Through the jurisprudential branches, a strong presence of disputed evidences was manifested. The Qadi committed to prioritizing the Practice of the People of Medina over solitary hadiths and based many rulings on Unrestricted Public Interest to secure benefits and prevent harms.
6. **Consideration of Outcomes and the Change of Fatwa:** The Qadi effectively employed the principle of Blocking the Means to nullify contracts that are ostensibly permissible but lead to forbidden outcomes, in order to sever the roots of corruption. He also considered Custom as a legal proof upon which rulings are built, emphasizing the principle that Fatwas change with the change of customs to achieve interest and ward off hardship.

May the peace, blessings, and grace of Allah be upon our Master and Prophet Muhammad,
and upon his family and all his companions.

Bibliography (List of References):

- **Al-Mahsul fi Usul al-Fiqh:** Qadi Muhammad ibn 'Abd Allah Abu Bakr ibn al-'Arabi al-Ma'afiri al-Ishbili al-Maliki. Edited by Hussein 'Ali al-Yadri and Sa'id Foudah. Amman: Dar al-Bayariq, 1st ed., 1420 AH - 1999 AD.

- **Al-Tahqiq wa al-Bayan fi Sharh al-Burhan fi Usul al-Fiqh:** 'Ali ibn Isma'il al-Abyari. Edited by 'Ali ibn 'Abd al-Rahman Bassam al-Jaza'iri. Kuwait: Dar al-Diya', 1st ed., 1434 AH - 2013 AD.
- **Al-Ma'unah 'ala Madhhab 'Alim al-Madinah:** Abu Muhammad 'Abd al-Wahhab ibn 'Ali ibn Nasr al-Tha'labi al-Baghdadi al-Maliki. Edited by Hamish 'Abd al-Haqq. Mecca: Al-Maktabah al-Tijariyyah, n.d.
- **Nashr al-Bunud 'ala Maraqqi al-Su'ud:** 'Abd Allah ibn Ibrahim al-'Alawi al-Shanqiti. Edited by al-Day walad Sidi Baba and Ahmad Ramzi. Morocco: Matba'at Fadala, n.d.
- **Al-Furuq (Anwar al-Buruq fi Anwa' al-Furuq):** Abu al-'Abbas Ahmad ibn Idris al-Sanhaji al-Qarafi. Edited by Khalil al-Mansur. Beirut: Dar al-Kutub al-'Ilmiyyah, 1418 AH - 1998 AD.
- **Mudhakkirah fi Usul al-Fiqh:** Muhammad al-Amin ibn Muhammad al-Mukhtar al-Jakani al-Shanqiti. Medina: Maktabat al-'Ulum wa al-Hikam, 5th ed., 2001 AD.
- **Sharh Tanqih al-Fusul:** Abu al-'Abbas Shihab al-Din Ahmad ibn Idris al-Qarafi. Edited by Taha 'Abd al-Ra'uf Sa'd. United Printing Company, 1st ed., 1393 AH - 1973 AD.
- **Al-Muwafaqat:** Ibrahim ibn Musa al-Shatibi. Edited by Abu 'Ubaydah Mashhur ibn Hassan Al Salman. Dar Ibn 'Affan, 1st ed., 1417 AH - 1997 AD.
- **Al-Daruri fi Usul al-Fiqh (Mukhtasar al-Mustasfa):** Abu al-Walid Muhammad ibn Ahmad ibn Rushd (Ibn Rushd al-Hafid). Edited by Jamal al-Din al-'Alawi. Beirut: Dar al-Gharb al-Islami, 1st ed., 1994 AD.
- **Nafa'is al-Usul fi Sharh al-Mahsul:** Shihab al-Din Ahmad ibn Idris al-Qarafi. Edited by 'Adel Ahmad 'Abd al-Mawjud and 'Ali Muhammad Mu'awwad. Maktabat Nizar Mustafa al-Baz, 1st ed., 1416 AH - 1995 AD.
- **Miftah al-Wusul ila Bina' al-Furu' 'ala al-Usul:** Abu 'Abd Allah Muhammad ibn Ahmad al-Hasani al-Tilimsani. Edited by Muhammad 'Ali Ferkous. Mecca: Al-Maktabah al-Makkiyyah / Beirut: Mu'assasat al-Rayyan, 1st ed., 1419 AH - 1998 AD.