

The Significance of Indication and its Impact on Deduction among Usul al-Fiqh Scholars: A Study of Applied Examples from Al-Suyuti's *Al-Iklil fi Istinbat al-Tanzil*" (The Crown in Deriving the Revelation)

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Abstract. This article, titled "*The Significance of Indication and its Impact on Deduction among Usul al-Fiqh Scholars: A Study of Applied Examples from Al-Suyuti's Al-Iklil fi Istinbat al-Tanzil*" (The Crown in Deriving the Revelation), aims to shed light on an important type of linguistic indication and its impact on deriving and extracting rulings from Islamic texts. This is the significance of indication (*dalālat al-ishārah*), which is considered one of the most prominent implicative indications among Usul al-Fiqh (principles of Islamic jurisprudence) scholars. The article explains its role in enriching deduction and diversifying the methods of accessing the rulings of the Wise Lawgiver. It addresses the fundamental question: What is the true nature of the sign/indication? How authoritative is it in deriving rulings? Is it an indication independent of the explicit meaning (*al-manṭūq*), or is it one of its branches? The article's structure is as follows:

- Defining indication linguistically and technically, and its relationship to the categories of indications;
- Is indication considered an implicit statement (*al-manṭūq ghayr al-ṣarīḥ*) or an understood/implied meaning (*al-mafhūm*)?
- The impact and benefits of indication in deriving rulings from texts;
- Examples of indication from Al-Suyuti's *Al-Iklil*.

The results demonstrated the great benefit of the sign, its subtle application, and the abundance of its advantages, showing that celebrating it is the work of those with understanding and precision. Al-Suyuti displayed meticulous care for this indication in his book *Al-Iklil*.

Keywords: principles of Islamic jurisprudence, implications, implication of obligation, implication of allusion, implicit statement, al-suyuti, exegesis

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Received: 20 May 2025; Accepted: 11 March 2026; Published online: 28 July 2026

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Üsul əl-Fiqh alimləri arasında göstərişin əhəmiyyəti və onun deduksiyaya təsiri: Əs-Suyutinin “Əl-İklil fi İstinbat əl-Tənzil” (Vəhyi əldə etməkdə tac) əsərindən tətbiqi nümunələrin öyrənilməsi

Yəmən Xəlil 

Xülasə. "Üsul əl-Fiqh Alimləri Arasında Göstərişin Əhəmiyyəti və Onun Deduksiyaya Təsiri: Əs-Suyutinin Əl-İklil fi İstinbat əl-Tənzil (Vəhyi Çıxarmaqda Tac) əsərindən Tətbiqi Nümunələrin Tədqiqi" adlı bu məqalə, lingvistik göstərişin vacib bir növünə və onun İslam mətnlərindən hökmlərin çıxarılması və çıxarılmasındakı təsirinə işıq salmağı hədəfləyir. Üsul əl-Fiqh (İslam fiqhinin prinsipləri) alimləri arasında ən görkəmli implikativ göstərişlərdən biri hesab edilən göstərişin (dəlalət əl-işara) əhəmiyyəti budur. Məqalədə onun deduksiyanı zənginləşdirməkdə və Müdrik Qanunvericinin hökmlərinə çatmaq metodlarını şaxələndirməkdəki rolunu izah edir. Əsas suala cavab verir: İşarənin/göstərişin əsl mahiyyəti nədir? Hökmlərin çıxarılmasında nə dərəcədə nüfuzludur? Bu, açıq mənadan (əl-məntiq) asılı olmayan bir göstərişdir, yoxsa onun qollarından biridir? Məqalənin strukturu belədir:

- İşarənin lingvistik və texniki cəhətdən tərifı və onun işarə kateqoriyaları ilə əlaqəsi;
- İşarə gizli ifadə (əl-məntūq gəyr əs-sarīh), yoxsa başa düşülən/mənalı məna (əl-məfhūm) hesab olunur?
- Mətnlərdən hökm çıxarmaqda işarənin təsiri və faydaları;
- Əs-Suyutinin Əl-İklil əsərindən işarə nümunələri.

Nəticələr işarənin böyük faydasını, incə tətbiqini və üstünlüklərinin bolluğunu nümayiş etdirdi və onu qeyd etməyin anlayışlı və dəqiq olanların işi olduğunu göstərir. Əs-Suyuti "Əl-İklil" kitabında bu işarəyə diqqətlə yanaşmışdır.

Açar sözlər: İslam fiqhinin prinsipləri, təsirlər, öhdəliyin təsirləri, işarənin təsirləri, gizli ifadə, əl-suyuti, təfsir

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Daxil oldu: 20 May 2025; Qəbul edildi: 3 Mart 2026; Onlayn dərc edildi: 28 İyul 2026

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Introduction

Praise be to Allah, who ordained the Divine Laws and bestowed His blessings, who inspired and granted understanding to the people of intellect to extract benefits from text-based evidence, and who guided them to comprehend both their explicit statements (*manṭūq*) and implied meanings (*mafḥūm*). May peace and blessings be upon the most noble Prophet, who was granted the all-inclusive speech (*jawāmi‘ al-kalim*), and upon his family, his companions, and whoever follows his path.

Research Subject

Anyone examining the text of the Qur'an and the Sunnah will find that their indications regarding legal rulings are diverse and varying. Some are explicit and definitive (*qaṭ‘ī*), while others are subtle and presumptive (*ẓannī*). Despite these variations, mujtahids and scholars compete to capture the insights and rulings of these texts.

Among those subtle indications and clever deductions is *dalālat al-ishārah* (the sign/indication), which is considered a subtle and challenging implicative indication (*dalālat al-iltizām*). It is recognized only by someone whose tools of legal deduction (*istinbāt*) are fully mature, and it is a major factor causing people to vary in knowledge and understanding. As Ibn al-Qayyim (2003) stated: "The objective is to highlight the variation among people in their levels of understanding the texts. Some might understand one or two rulings from a verse, while others understand ten or more. Meanwhile, some limit their understanding to the literal text without its context, its allusions (*īmā'*), its indications (*ishārah*), its warnings (*tanbīh*), or its implications". The great scholar Jalal al-Din al-Suyuti (2002) authored a concise book on the deductions and rulings of the Qur'an titled *Al-Iklil fī Istinbat al-Tanzil*. In this book, he displayed exceptional care for subtle nuances and deductive indications, particularly the implicative indication of the sign.

Research Problem

We can formulate the primary problem and its secondary questions as follows:

- What is meant by *dalālat al-ishārah*?
- Where is it situated within the theoretical frameworks of *Usul al-Fiqh* scholars?
- Does this indication have an impact on expanding the methods of legal deduction?
- How did Imam al-Suyuti (2002) demonstrate care for this indication in his book *Al-Iklil*?
- Was it actively operationalized in his process of deducing and commenting on verses?

To answer these questions, this paper sheds light on this elegant indication according to this great authority.

Literature Review

This indication has received significant attention from classical *Usul* scholars in their works. No foundational work in *Usul al-Fiqh* is free from its discussion and praise. Among contemporary scholars, several academic and university studies have investigated it independently, including an article titled "*Dalālat al-Ishārah according to Usul Scholars and its Impact on Jurisprudential Branches*" by Muhammad (2016). Additionally, Abu Shu'lah (2005) addressed this concept in a Master's thesis titled "*Dalālat al-Ishārah and its Applications according to Usul Scholars*", and Al-Urayni (2009) investigated its framework in a doctoral dissertation titled "*Dalālat al-Ishārah in Usul and Jurisprudential Framing: A Theoretical and Applied Study*".

This study aligns with most of the theoretical frameworks of past literature. However, it provides finer precision in demonstrating the exact nature of this indication—specifically that it belongs to the *implication of obligation* (*dalālat al-iltizām*)—and determines whether it falls under *implicit statement* or *understood meaning*. Methodologically, the practical application in this paper provides a valuable contribution by revealing Al-Suyuti's (2002) care for the *Usul* foundations of Quranic verses, specifically those derived via *dalālat al-ishārah*. To the best of my knowledge, no prior independent study has explored *dalālat al-ishārah* specifically through Al-Suyuti's *Al-Iklil*.

The structure of the study is divided into the following sections:

- Section 1: Definition of *Dalālat al-Ishārah* Linguistically and Technically, and its Relationship to Linguistic Classifications.
- Section 2: Is *Dalālat al-Ishārah* Part of the Implicit Statement or the Understood Meaning?
- Section 3: The Authoritativeness of *Dalālat al-Ishārah* in Legal Deduction.
- Section 4: The Impact and Benefits of *Dalālat al-Ishārah* in Deriving Rulings from Textual Evidences.
- Section 5: Applied Examples of *Dalālat al-Ishārah* through Al-Suyuti's *Al-Iklil*.

Conclusion

Summary of Primary Findings and Inferences

Section 1: Definition of Dalālat al-Ishārah Linguistically and Technically, and its Relationship to Linguistic Classifications

Subsection 1: Linguistic and Technical Definition of Dalālat al-Ishārah

Conceptualizing *dalālat al-ishārah* depends on establishing several premises, including its linguistic and technical definitions, and its position within semantic discussions in *Usul al-Fiqh*. This section serves as an introductory threshold for the topic.

The compound term *dalālat al-ishārah* consists of two main words: *dalālah* (indication) and *ishārah* (sign/allusion).

Linguistically, *dalālah* is a verbal noun from the root *dalla*. It can mean tranquility, dignity in appearance, or guidance. From this root comes the word *dalīl* (evidence/guide), because it serves as a vehicle to arrive at the knowledge of something. Since the *dalīl* produces the *dalālah*, the indicator (*al-dāll*) and the evidence (*al-dalīl*) are sometimes called *dalālah*, naming the instrument by its source.

Technically, *dalālah* is defined by most scholars as: "A state wherein the understanding of one thing necessarily leads to the understanding of another" (Al-Jurjani, 1985). The first thing is the indicator (*al-dāll*), and the second is the indicated (*al-madlūl*).

Regarding *dalālat al-ishārah*, one of the most prominent and clearest technical definitions given by *Usul* scholars is:

"The indication of a text toward a necessary implication (*lāzim*) that was not originally intended by the speaker, but is understood subordinately (*bi-al-taba*'), where no textual necessity requires estimating a dropped element for the literal statement to be valid" (Ibn al-Najjar, 2003).

We can summarize the distinctive characteristics of *dalālat al-ishārah* into the following points:

- *Dalālat al-ishārah* is correctly classified as an implicative indication (*dalālat al-iltizām*), not a literal correspondence (*muṭābaqah*) or a partial inclusion (*taḍammun*)—though some Hanafi scholars argued otherwise (Al-Bukhari, n.d.). Consequently, it requires careful contemplation and can easily be overlooked if one focuses only on the primary purpose of the text.
- The necessary implication in *dalālat al-ishārah* is not required to validate the truthfulness or the rational sanity of the statement (Al-Barmawi, 2015). This condition distinguishes it from *dalālat al-iqtidā'* (required implication).
- It is drawn directly from the surface structure and underlying meaning of the text without additions or omissions. Instead, it is an implication tied to the linguistic meaning of the text itself. Thus, discovering it demands deep reflection (Al-Zarkashi, 1994).
- The textual wording was not originally formulated to establish this indicated meaning. The wording was brought to establish other rulings. Thus, the rulings derived via *ishārah* are secondary and subordinate (*taba*'), not independent. For this reason, Al-Shatibi (1997) referred to them as "subordinate indications" or "subordinate meanings".

For example, when combining the verse: "And his bearing and his weaning is thirty months" (Qur'an 46:15) with the verse: "And mothers shall suckle their children for two whole years for whoever desires to complete the suckling" (Qur'an 2: 233). The first text explicitly states that the combined duration of pregnancy and weaning is thirty months (Ibn Kathir, 2001). The second text explicitly states that the duration of nursing to complete suckling is two full years, or twenty-four months (Al-Qurtubi, 1964). When both texts are integrated, they structurally imply that the minimum period of human pregnancy is six months (Ibn al-Jawzi, 2001). This derived meaning was not the primary focus

of either verse, nor were they revealed to establish it. Due to the subtlety of this implication, its legal ruling was hidden from many Companions, until it was unlocked by the insightful understanding of Ibn Abbas (Al-Siyuti, 2002).

Scholars identified an elegant rationale for calling it an "indication/sign". When a listener receives speech, their focus is directed toward the main context, causing them to overlook other peripheral meanings outside the literal phrasing. They analogized this to a person looking directly at an object, yet tracking something else nearby through their peripheral vision (*ishārat laḥazātih*). Al-Ghazali (1993) confirmed this meaning, stating:

"Just as a speaker can convey a meaning through physical gestures and movements during speech that the spoken word itself does not literally state—which is called an *ishārah* (gesture)—likewise, a spoken word can imply a secondary meaning that was not originally intended but can still be built upon".

Subsection 2: The Relationship of Dalālat al-Ishārah to Other Structural Indications

Scholars state that the ways words indicate rulings are split into two primary categories (Al-An Ansari, 1973):

1. Non-Verbal Indication: Any indication where the conceptual transition does not originate from a spoken word, but through other avenues. It contains several subcategories that are outside our current focus.
2. Verbal Indication: Any indication where the conceptual transition originates directly from the word. Scholars divide this into three types: conventional (*waḍ'ī*), natural (*tabī'ī*), and rational (*'aqlī*).

Usul scholars focus specifically on conventional verbal indications due to their direct utility in the mechanics of legal deduction (Al-Razi, 1997). They categorize them into three types:

- Indications of Correspondence (*Dalālat al-Muṭābaqah*): The indication of a word over the entirety of its designated meaning, such as a triangle indicating a flat surface bounded by three lines (Al-Jurjani, 1985).
- Indications of Inclusion (*Dalālat al-Taḍammun*): The indication of a word over a part of its designated meaning, such as the number four indicating the number one or two within it.
- Indications of Implication/Obligation (*Dalālat al-Iltizām*): The indication of a word over a meaning outside its literal definition, yet necessarily bound to it mentally or externally (Al-Razi, 1997).

The majority of *Usul* scholars split these pathways into *al-manṭūq* (explicit/pronounced statement) and *al-mafhūm* (implied/understood meaning) (Ibn Qudamah, 2002). *Al-manṭūq* is further divided into صريح (*ṣarīḥ* - explicit) and غير صريح (*ghayr ṣarīḥ* - implicit). *Al-mafhūm* is divided into موافقة (*muwāfaqah* - harmonious implication) and مخالفة (*mukhālafah* - divergent implication) (Al-Zarkashi, 1994).

Explicit *manṭūq* occurs when a ruling is drawn directly from the words in the locus of pronunciation, meaning the word was conventionally placed to denote that judgment via correspondence or inclusion (Al-Subki & Al-Subki, 2004).

Implicit *manṭūq* occurs when a ruling is drawn from the text in the locus of pronunciation, but as a necessary implication of what the word was placed to denote, without being the primary intent of the wording (Ibn al-Hajib, 2004). This implicit *manṭūq* is divided into three categories:

- Implication of Allusion/Sign (*Dalālat al-Ishārah*): The focus of our study. It is the indication of a word toward a necessary implication that was not intended by the speaker, such as the verse: "It has been made permissible for you the night of the fast to go unto your wives" (Qur'an 2:187).

This verse indicates the validity of the fast of someone who enters the morning in a state of major ritual impurity (*janābah*) from marital intercourse (Al-Suyuti, 2002).

- Implication of Indication/Warning (*Dalālat al-Īmā' wa-al-Tanbīh*): The linking of a descriptive attribute with a legal ruling in a way that, if the attribute were not intended as the underlying legal cause (*'illah*), the connection would be incompatible with eloquence, such as: "And the male thief and the female thief, cut off their hands" (Qur'an 5:38) (Al-Amidi, 2003).
- Required Implication (*Dalālat al-Iqtidā'*): Where the indicated meaning is unstated but must be assumed to preserve the truthfulness of the speaker or the soundness of the statement, as in the Prophetic tradition: "Allah has overlooked for my nation error, forgetfulness, and what they are coerced into," which requires estimating accountability (Ibn Daqiq al-Eid, n.d.).

Section 2: Is *Dalālat al-Ishārah* Part of the Implicit Statement or the Understood Meaning?

Following the structural categorization of *dalālat al-ishārah*, we encounter an ongoing debate among the majority of *Usul* scholars and skilled debaters regarding its classification: does it belong to implicit *manṭūq* or to *mafhūm*? Scholars have split into two main positions:

- The First Position: *Dalālat al-ishārah* is a subcategory of implicit *manṭūq*, alongside *dalālat al-iqtidā'* and *dalālat al-īmā'*. This pathway was championed by Ibn al-Hajib (2004), Al-Barmawi (2015), Al-Mardawi (2000), and Ibn al-Najjar (2003).
- The Second Position: It is classified under *al-mafhūm*. This was adopted by Al-Ghazali (1993), Ibn Qudamah (2002), and Al-Zarkashi (1994). Their rationale is that *mafhūm* is named as such because it is understood without explicit textual expression.

Regardless of this classification debate, critical verification (*al-tahqīq*) reveals that *dalālat al-ishārah* does not explicitly pronounce the legal ruling; rather, it is derived through structural implication (Al-Sarkhsi, 2004). Because of this unique status, some *Usul* scholars refer to *dalālat al-ishārah* as the "allusive statement" (*al-manṭūq al-ishārī*) (Al-Barmawi, 2015).

Section 3: The Authoritativeness of *Dalālat al-Ishārah* in Legal Deduction

Analytical scrutiny indicates that *dalālat al-ishārah* is generally authoritative and enjoys consensus among scholars. Even Hanafī scholars, who reject the authority of divergent implication (*mafhūm al-mukhālafah*), accept the sign of the text (*ishārat al-naṣṣ*) as a valid legal argument (Al-Bukhari, n.d.; Al-Sarkhsi, 2004).

It is rare to find an instance where *ishārah* stands completely alone to establish a ruling. If it directly conflicts with an explicit text (*naṣṣ*) or a manifest meaning (*ẓāhir*), the explicit or manifest text takes precedence (Al-Zarkashi, 1994). Because of this subtlety, scholars often differ on whether specific rulings can be anchored to it. As Al-Khadri (1933) noted: "Mujtahids are not uniform in their ability to uncover *dalālat al-ishārah*. For this reason, it has been a frequent source of disagreement; one jurist might perceive an implication that completely eludes another".

Although Al-Shatibi (1997) designated it a "subordinate indication" because he maintained that any meaning extending beyond the primary intent must reinforce that original intent to be valid, utilizing this indication means engaging with what the wording implies. Rejecting its authoritativeness completely, or restricting it arbitrarily, discards a vast domain of textual meaning and contradicts classical juristic engagement with text.

Section 4: The Impact and Benefits of *Dalālat al-Ishārah* in Deriving Rulings from Textual Evidences

This subtle, deductive indication serves as strong proof of the elegance and comprehensiveness of legislative vocabulary, demonstrating its capacity to address human needs. Al-Sarkhsi (2004) observed that through this indication, "linguistic eloquence reaches its peak and textual inimitability (*i'jāz*) is manifested".

Al-Suyuti (2002) reported from earlier scholars: "There is nothing in existence that cannot be extracted from the Qur'an by those whom Allah has granted understanding." Some scholars even deduced the Prophet's lifespan of sixty-three years from the verse in Surah al-Munafiqun: "*And Allah will never delay a soul when its appointed time comes*" (Qur'an 63:11). They noted that this verse appears at the head of the sixty-third Surah in chronological compilation, followed immediately by Surah al-Taghabun, signifying the profound loss felt upon his passing (Al-Suyuti, 2002).

Consequently, its primary benefits include:

- **Demonstrating Textual Inimitability:** It demonstrates the inimitability of Quranic and Prophetic phrasing, showing how brief expressions contain countless indications. Some scholars noted that the verse: "*O you who believe, obey Allah and obey the Messenger and those in authority among you*" (Qur'an 4:59) encompasses the majority of the science of *Usul al-Fiqh* (Al-Razi, 2000).
- **Expanding Textual Application:** Utilizing this indication broadens the application of texts to encompass new legal developments, reducing reliance on more controversial secondary sources of law. Ibn al-Qayyim (2003) stated:
"A textual indication may be subtle and unnoticed by a jurist, leading him to rely on original non-liability (*al-barā'ah al-asliyyah*) or similar principles. Consequently, he falls into contradicting the text due to his lack of awareness of its implication".
- **Diversifying Legal Outcomes:** The rulings established through it are not limited to standard obligations; they extend to punitive measures, quantitative estimations, moral ethics, and historical paradigms. For this reason, Al-Shatibi (1997) acknowledged the strength of this method, stating:
"However, another perspective remains: I believe it can indicate meanings supplementary to the original intent, such as religious etiquettes and virtuous ethics that every sound mind recognizes... Consequently, a total prohibition becomes problematic".

Section 5: Applied Examples of Dalālat al-Ishārah through Al-Suyuti's Al-Iklil fī Istinbat al-Tanzil

Subsection 1: A Brief Biography of Al-Suyuti

He is Al-Allama Abd al-Rahman bin Abi Bakr bin Muhammad bin Abi Sābiq al-Din Bakr bin Uthman bin Muhammad bin Khidr bin Ayyub bin Muhammad bin al-Shaykh Hammam al-Din, Jalal al-Din Abu al-Fadl, the son of Kamal al-Din al-Asyuti al-Khudayri. A Shafi'i jurist, his lineage traces back to Asyut, a town in Upper Egypt (Al-Dhahabi, 1993). Born in 849 AH, he completed the memorization of the Qur'an before turning eight years old. He went on to memorize *Umdat al-Ahkam*, *Minhaj al-Nawawi*, *Alfiyyat Ibn Malik*, and *Minhaj al-Baydawi*. He presented his early memorizations to the leading authorities of his time, including Al-Bulqini, Al-Sharaf al-Munawi, and Al-Izz al-Hanbali, who granted him teaching licenses (Al-Ghazzi, 1997). Al-Suyuti dedicated himself fully to scholarship from the beginning of Rabi' al-Awwal in 864 AH. He authored over five hundred comprehensive, precise, and highly regarded works across various sciences, and passed away in 911 AH (Al-Ghazzi, 1997).

Subsection 2: His Abundant Authorship and Praise for Al-Iklil

Imam Abd al-Rahman bin Abi Bakr al-Suyuti (2002) is recognized as a master of systematic composition and multi-disciplinary scholarship. Al-Shawkani (1993) observed that he "excelled across all sciences, surpassed his peers, and his fame spread widely as he authored highly beneficial books." Among these valuable texts is *Al-Iklil fī Istinbat al-Tanzil*, a work he frequently praised. Al-Suyuti organized his own writings into seven distinct categories; the first category comprised works where he claimed absolute originality, with no prior equivalent existing in the world, and he explicitly placed *Al-Iklil* within this tier (Al-Suyuti, 2002). This pride was justified, as he distinguished himself by focusing heavily on deducing diverse legal, theological, ethical, and foundational (*Usul*) rulings from the Qur'an. He embedded within it insights into Quranic inimitability, alongside rules across

various disciplines. Among the foundational pathways he prioritized were *dalālat al-ishārah* and *mafhūm al-mukhālafah*, dedicating special care to both throughout *Al-Iklil* (Al-Suyuti, 2002).

Subsection 3: Applied Models of Deduction Built upon Dalālat al-Ishārah

Below are specific applied models from *Al-Iklil* that demonstrate Al-Suyuti's systematic reliance on *dalālat al-ishārah*:

- *The Validity of the Fast of a Person in a State of Janābah*: Commenting on the verse regarding marital relations during Ramadan nights: “So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread. Then complete the fast until the night” (Qur'an 2:187). Al-Suyuti (2002) wrote: “This verse permits intercourse, physical contact, eating, and drinking until dawn is verified. It serves as an evidence via the aforementioned pathway—meaning *ishārah*—that it is not obligatory to renew one's intention if one eats or engages in intercourse right up until dawn.” The mechanics of this indication rest on the fact that the verse was originally revealed to establish the permissibility of eating, drinking, and marital relations during the nights of Ramadan until dawn; it did not explicitly address the status of someone starting the fast in a state of major ritual impurity (*janābah*). However, because Allah permitted intercourse until the very moment dawn becomes distinct, it is logistically impossible for a person engaging in intercourse at the final moment of the night to perform the ritual bath (*ghusl*) before dawn breaks. Consequently, their *ghusl* must occur after dawn has entered (Al-Qurtubi, 1964). Permitting intercourse until dawn structurally implies that entering the morning in a state of *janābah* does not invalidate the fast. The first to extract this subtle implication was Ibn Abbas (Al-Suyuti, 2002).
- *The Projectivity of Looking at a Prospective Spouse and the Recommendation of Marrying a Beautiful Woman*: Regarding the verse: “Then marry those that please you of women” (Qur'an 4:3), Al-Suyuti (2002) noted: “This contains an indication (*ishārah*) toward looking at a woman before marriage, because what pleases a person cannot be known except through sight. It also indicates the recommendation of marrying a beautiful woman, as it is more effective in maintaining chastity.” While the primary context of the verse addresses the lawfulness of marriage and polygyny rather than pre-marital looking (Ibn al-Arabi, 2003), a person's attraction to a prospective spouse can only be determined through sight. Therefore, the command to marry those who please you implicitly necessitates looking at them first (Al-Suyuti, 2002). Furthermore, it implies a preference for beauty, since a baseline of physical attraction is necessary to achieve the core legislative objective of marital chastity.
- *The Prohibition of Marrying Female Jinn: From the same phrasing: “...of women”* (Qur'an 4:3), Al-Suyuti (2002) stated that this text can be used to prove the prohibition of marrying female jinn. The rationale is that Allah specified the category of eligible spouses as “women” (*al-nisā'*), which linguistically denotes human females. Marriage requires structural compatibility and shared nature to foster affection, mercy, and harmony. Because of this categorical specification, the word “women” implies a prohibition on inter-species marriage with the jinn, a position maintained by the majority of jurists (Al-Suyuti, 2002).
- *The Financial Responsibility of the Agnate Relations (‘Āqilah) for Blood Money*: Regarding the verse: “And whoever kills a believer by mistake, then the freeing of a believing slave and blood money (*diyah*) presented to his family” (Qur'an 4:92), Al-Suyuti (2002) observed that the use of the passive participle “presented” (*musallamatun*), rather than a direct command requiring the killer himself to pay it, indicates that the financial burden falls upon the killer's agnate relations (*al-‘āqilah*). While the text explicitly establishes the obligation of blood money in cases of manslaughter, it does not explicitly name the party liable for the payment. The passive phrasing implies that the financial delivery is handled by someone other than the perpetrator. Qadi Abu Ya'la (1989) remarked: “There is no explicit textual designation in this verse as to who bears this blood money”, meaning it lacks an explicit statement, but its implicit indication (*ishārah*) was uncovered by Al-Suyuti (2002), aligning with authentic prophetic traditions.

- *The Current Existence of Hellfire: Concerning the verse: "...prepared for the disbelievers"* (Qur'an 2:24), Al-Suyuti (2002) used this to demonstrate that Hellfire is already created and currently exists. The structural implication is that the verse was primarily revealed to warn that Hellfire is the designated abode for disbelievers. By extension, the past-tense verb "prepared" (*u'iddat*) implies that it is already in existence, as an object cannot be described as prepared unless it has been created; a non-existent entity cannot be described as ready (Al-Suyuti, 2002). Al-Razi (2000) utilized a parallel approach by combining this with the description of Paradise to conclude that both are currently created. Similarly, Imam al-Tha'labi (2015) stated: "This verse contains proof that the Fire is created, because that which is prepared must be an existing reality".
- *The Validity of Ijtihad and Relying on Predominant Probability: From the verse: "...neither old nor virgin, middle-aged between that"* (Qur'an 2:68) and the word "sound" (*musallamatun*), Al-Suyuti (2002) deduced the permissibility of practicing independent legal reasoning (*ijtihad*) and relying on predominant probability (*ghālib al-ẓann*) in legal rulings, because determining such intermediate attributes requires qualitative assessment rather than explicit textual specification. The primary context shows that the Israelites were commanded to sacrifice a cow with specific intermediate characteristics. Locating an animal that fits this exact middle-aged description required diligent investigation and approximation. This process of inquiry and verification shows that they had to exert effort to match those qualitative descriptions with an actual animal. Thus, the text implies a validation of *ijtihad* and the deployment of human approximation when exact textual boundaries are absent (Al-Suyuti, 2002). Al-Razi (2000) supported this, stating that scholars used this verse to validate *ijtihad* because identifying the exact middle age between an old cow and a virgin heifer can only be achieved through qualitative approximation.
- *The Obligation of Calling Disbelievers to Islam Prior to Warfare: From the verse: "And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah"* (Qur'an 9:6), Al-Suyuti (2002) noted: "This establishes the obligation of granting asylum to a polytheist... and the verse contains an indication (*ishārah*) toward the obligation of delivering the call to Islam before initiating warfare". The primary intent of the verse mandates granting safety to a combatant who enters Muslim territory seeking to hear the Qur'an and learn about Islam, so that the proof may be established against him. If immediate killing without warning were standard, granting asylum to hear the text would be meaningless (Al-Suyuti, 2002). However, via *ishārah*, the text indicates that a disbeliever should not be fought until the message has been clearly conveyed and the proofs delivered. Al-Kiya al-Harrasi (1985) supported this, stating that a mujahid is not permitted to kill an enemy combatant who requests an opportunity to understand the religion and inspect its proofs, which requires the Muslim army to include scholars capable of resolving intellectual doubts.
- *Prohibiting Non-Muslim Citizens (Ahl al-Dhimma) from Entering Mosques: Commenting on the verse: "Who are more unjust than those who prevent the mosques of Allah from having His name mentioned therein and strive for their ruin? It was not for them to enter them except in fear"* (Qur'an 2:114), Al-Suyuti (2002) wrote: "Al-Razi stated that this contains proof for prohibiting *Ahl al-Dhimma* from entering mosques. Al-Kiya remarked that it shows Muslims must remove them if they enter, for if they were not actively prevented and removed, they would have no reason to feel fearful upon entering." The primary text condemns those who obstruct the worship of Allah and seek the destruction of mosques, declaring that such individuals deserve to enter mosques only in a state of trepidation due to their hostility (Al-Qurtubi, 1964). However, via *ishārah*, the text implies that this description of subversion applies generally to those who oppose the faith. Their fear is a structural necessity because the Muslim community is tasked with protecting these sacred spaces. If non-Muslims were free to enter without restriction or accountability, the structural context of entering "in fear" would lose its meaning (Al-Razi, 2000).
- *Excusing Human Authors for Discrepancies: Regarding the verse: "Do they not then reflect upon the Qur'an? Had it been from any other than Allah, they would have found therein much discrepancy"* (Qur'an 4:82), Al-Suyuti (2002) noted: "This contains an understatement to

contemplate the Qur'an. Furthermore, the remainder of the verse provides a basis for excusing human authors for contradictions or discrepancies that occur in their writings, because absolute freedom from error is an exclusive characteristic of the Qur'an".

The primary context establishes the perfection, internal harmony, and divine origin of the Quranic text, emphasizing its complete freedom from contradiction. By structural implication, the text indicates that any book authored by a human being will inevitably contain errors, omissions, or inconsistencies (Al-Suyuti, 2002). Since absolute perfection belongs exclusively to the speech of Allah, readers should extend excuses to scholars and authors when encountering human errors, rather than using them as a basis for broad condemnation. Al-Tha'labi (2015) noted that this verse proves the Qur'an is uncreated, because human creations are inherently bound to variation. This reality was famously expressed by the master stylist Al-Qadi al-Fadil in a letter to Al-Imad al-Asfahani: "I have noticed that a person never writes a book one day except that he says the next: 'If only this were changed it would be better, if this were added it would be preferred, or if this were omitted it would be more elegant. "This is a profound lesson, and it stands as proof of the imperfection that naturally governs all of mankind" (Al-Suyuti, 2002).

Conclusion

Having explored this subtle pathway of legal deduction within the field of *Usul al-Fiqh*, examining the insights extracted via *dalālat al-ishārah* in Al-Suyuti's (2002) *Al-Iklil fi Istinbat al-Tanzil*, we arrive at the following conclusions:

- *Dalālat al-ishārah* is among the most critical implicative indications (*dalālat al-iltizām*). It has received significant attention from both *Usul* scholars and exegetes due to its high conceptual value and deep structural utility.
- The authoritativeness of *dalālat al-ishārah* is legally valid according to the correct position. Its benefits in extracting rulings and demonstrating the multi-layered eloquence of legislative texts are extensive. Rejecting it compromises a major dimension of textual comprehensiveness.
- Imam al-Suyuti (2002) demonstrates strong mastery within the fields of *Usul al-Fiqh* and the foundational principles of exegesis (*Usul al-Tafsir*). His extensive bibliography reflects his deep capability and disciplined methodological approach to legal framing.
- *Dalālat al-ishārah* is highly active throughout *Al-Iklil fi Istinbat al-Tanzil*, appearing both through his original deductions and through his text-based selections from earlier authorities (Al-Suyuti, 2002). The examples analyzed in this study serve as key representatives demonstrating his systematic reliance on this semantic pathway.

Recommendations

The study recommends that researchers systematically explore classical works of exegesis and *Ahkam al-Qur'an* (Quranic rulings) to extract these subtle implicit indications, illuminating their utility in legal reasoning. Uncovering the efforts of classical scholars in deploying semantic rules to serve the text provides an important service to Islamic legal legacy.

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