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Legal Maxims Pertaining to Analogical Reasoning and Their Impact on Quranic Exegesis

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Abstract

This study illuminates the epistemic integration between Islamic legal theory and Quranic exegesis. It highlights the pivotal role of jurisprudential maxims governing epistemic authority, essential conditions, constitutive pillars, and evidentiary pathways for identifying the ratio legis in directing the hermeneutical understanding of Quranic texts, elucidating their precise meanings, and expanding their juridical and teleological significations. Accordingly, the central problem statement lies in demonstrating how exegetes, particularly authors of legal commentaries, operationalize the foundational rules of analogy to interrogate the Quranic text, the extent to which this application determines preference among divergent exegetical opinions, and how explicitly stated legal rulings are extended to unprecedented cases not mentioned in revelation. This study aims to ground the methodological synthesis between Quranic exegesis and jurisprudential analogy, demonstrating the concrete impact of analogical reasoning in resolving exegetical disputes and reconciling apparent textual conflicts.

Keywords: *Qiyas, Legal Maxims, Quranic Exegesis, Tafsir, Legal Impact, Ratio Legis.*



1. Introduction

Jurisprudential maxims constitute the overarching methodological framework that governs the comprehension of sacred texts and the systematic deduction of legal norms. Within this architecture, analogical reasoning occupies a preeminent position as one of the most critical instruments of independent juristic reasoning, enabling jurists to assimilate novel occurrences into established textual precedents by virtue of an underlying common effective cause, as articulated by Khallaf, 1978, and Al-Shirazi, 2003.

The profound influence of analogical maxims on Quranic exegesis is fundamentally manifested through the exegete's transition from mere passive adherence to literal lexicographical denotations toward uncovering the underlying teleological objectives and rationale of divine commands. By identifying and refining the locus of the ruling, the commentator determines whether a ruling operates universally or is restricted to a specific circumstance, and evaluates its applicability to unaddressed contemporary issues sharing the exact same ratio legis. Furthermore, this dynamic application guides scholarly preference among conflicting interpretations and transforms Quranic parables and historical narratives into normative precedents. Consequently, Tafsir transcends purely antiquarian or linguistic exposition, evolving into an active hermeneutical instrument that sustains the eternal vitality of revelation in accommodating emerging human exigencies, as demonstrated by Ibn Ashur, 1984, and Al-Qurtubi, 1964.

1.1 Significance of the Study and Motivations for Selection

The paramount importance of this research is underscored by several pivotal dimensions:

- **The Supreme Nobility of Exegetical Science:** Tafsir is intricately linked to the Word of Almighty Allah, representing one of the highest echelons of Islamic scholarship.
- **Mastery of Fundamental Maxims of Analogy:** Analogical deduction forms the core operational engine of Islamic jurisprudence and legal theory, as noted by Al-Ghazali, 1993.
- **Direct Engagement with Classical Authorities:** The inquiry examines the profound scholarly discourses of foundational jurists across historical eras and schools of thought.
- **Cultivation of Application Faculty:** It refines the critical juristic skill of projecting abstract universal principles onto concrete legal branches.
- **Demonstrating Exegetical Reliance on Legal Theory:** It illuminates the extensive operational dependence of classical exegetes on legal theory.
- **Scholarly Novelty:** To our knowledge, this topic offers an unprecedented, integrated framework synthesizing analogy and exegesis with this comprehensive scope.

1.2 Research Methodology

This research adopts an inductive method to survey and trace the Quranic verses wherein analogical maxims are actively debated across classical mother-sources of exegesis, particularly focusing on Surat al-Nisa. Additionally, it applies a comparative analytical method to critically examine how exegetes applied these maxims and how foundational theoretical disagreements directly determined substantive interpretive outcomes.

The operational execution of this study is structured into three integrated tiers:

- First, Theoretical Elucidation of the Maxim: Documenting the maxim from authoritative sources, defining its constituent terms, delimiting the precise crux of disagreement, citing primary scholarly doctrines, and analyzing their evidence.
- Second, Substantive Delineation of Exegetical Issues: Presenting the specific legal conundrum derived from the Quranic verse, categorizing disputed viewpoints, and outlining classical debates.
- Third, Analysis of Hermeneutical Impact: Demonstrating exactly how the theoretical maxim steered the exegetical ruling, corroborating the analysis with classical textual citations, and addressing objections.

2. Preliminary Foundation: Definition and Epistemic Authority of Qiyas

2.1 Lexical and Technical Definitions

Lexically, Qiyas denotes measuring, estimating, and equalizing. Classical Arab lexicographers note that the physician measured the depth of the wound, and one measured the shoe against the shoe, signifying making them equal, as recorded by Ibn Manzur, 1994, and Al-Jurjani, 1983.

Technically, Qiyas is defined in legal theory as the extension of a known ruling from a known precedent to a new case in affirming or negating a ruling for both, based on an effective unifying factor between them, according to Al-Amidi, n.d., Al-Shawkani, 1999, and Khallaf, 1978.

2.2 Juridical Authority of Analogy

Scholars differed regarding the legal authority of Qiyas across two primary schools:

- The Majority View: Qiyas represents a fully binding legal proof and serves as the fourth unanimously recognized foundational source of Islamic law, as affirmed by Al-Shafii, 1940, Al-Sarakhsi, 1993, and Al-Ghazali, 1993.
- The Literalists View: Qiyas possesses no binding authority in divine legislation, an assertion championed by Dawud al-Zahiri and Ibn Hazm, n.d.

Arguments of the Majority

The majority substantiated the authority of Qiyas through the Quran, the Sunnah, scholarly consensus, and rational deduction:

قَاغْتِيْرُوْا يَا اُولِيَا الْاَبْصَارِ

2 سورة الحشر، الآية

Translation: So take admonition and draw lessons, O you who have insight, Surah الحشر, Verse 2

Hermeneutical inference: Taking admonition entails crossing over from the known judgment of an origin to an analogous branch, which constitutes the essential definition of Qiyas, as stated by Al-Jassas, 1985, and Al-Razi, 1998.

يَا رَسُوْلَ اللّٰهِ، صَنَعْنَا لِيَوْمًا مَّرًّا عَظِيْمًا، قَبَّلْتُوْا اَنَا صَائِمٌ، قَالَ: هَسْتُمْ شَيْفَقَةٌ بَلَّيْتُوْا اَنَا صَائِمٌ، فَقُلْتُ: عَنْ غَمَزٍ نِيَالِ خَطَايَا قَالَ: قَفِيْمٌ؟ لَا بَأْسَ بِهِ، قَالَ: اَرَأَيْتَلَوْ تَمَضَّمْتُ يَمَاءً وَاَنْتَصَائِمٌ؟ قُلْتُ:

Hadith Translation: Umar ibn al-Khattab reported: I felt joyous and kissed while fasting. I said: O Messenger of Allah, I committed a grave matter today, I kissed while fasting. He replied: What do you think if you were to rinse your mouth with water while fasting? I said: There is no harm in that. The Messenger of Allah said: Then why worry?, Sunan Abi Dawud, Hadith 2385, and Musnad Ahmad, Hadith 370

Hermeneutical inference: The Prophet, peace be upon him, utilized analogical reasoning by comparing kissing, a precursor to intercourse, to rinsing the mouth, a precursor to drinking. Since preliminary actions do not invalidate the fast, the analogy affirms that kissing does not break the fast. The Prophet's usage conclusively establishes Qiyas as an authoritative legal method, as explained by Al-Shirazi, 2003.

From Consensus: The Companions of the Prophet universally employed analogical deduction across diverse novel occurrences without registered reprobation, establishing tacit consensus, as documented by Ibn Abd al-Barr, 1967.

From Reason: Divinely revealed textual enactments are finite, whereas human circumstances and societal developments are infinite. Negating analogy would inevitably leave numerous emerging incidents devoid of divine legal guidance, as argued by Al-Ghazali, 1993.

Arguments of the Literalists

The Zahiri school rejected analogy relying on several Quranic verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

1 سورة الحجرات، الآية

Translation: O you who have believed, do not advance yourselves before Allah and His

Messenger, Surah الحجرات, Verse 1

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

36 سورة الإسراء، الآية

Translation: And do not pursue that of which you have no knowledge, Surah الإسراء, Verse 36

مَا قَرَرْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

38 سورة الأنعام، الآية

Translation: We have neglected nothing in the Book, Surah الأنعام, Verse 38

Ibn Hazm argued that these explicit texts invalidate Qiyas, contending that reasoning without a direct text constitutes pursuing conjecture, encroaching ahead of Allah and His Messenger, and claiming insufficiency in revelation, as outlined in Ibn Hazm, n.d.

3. First Maxim: A Fortiori Analogy, Qiyas al-Awla

Exegetes who prominently applied this maxim include Al-Jassas, 1985, Ibn al-Faras, 2006, Al-Qurtubi, 1964, and Ibn Ashur, 1984.

3.1 Conceptual Clarification of the Maxim

A Fortiori Analogy, also designated by legal theorists as the Harmonious Implication or Textual Indication, refers to an analogy wherein the underlying legal rationale exists in the secondary branch in a manner far stronger and more obvious than in the primary textual origin, as expounded by Al-Shawkani, 1999, Al-Zarkashi, 1994, and Al-Tufi, 1987.

قُلْ لَا تَقُولُوا لَمْ يَنْهَ عَنْهُمَا

23 سورة الإسراء، الآية

Translation: Say not to them so much as uff, nor rebuke them, Surah الإسراء, Verse 23

Lexical illustration: The explicit prohibition against uttering uff is intended to prevent harm and disrespect toward parents. By a fortiori deduction, physical abuse or beating is forbidden even more categorically, because the effective cause is present to a markedly greater degree, as noted by Al-Jassas, 1985.

Juristic Consensus: The authoritative validity of Qiyas al-Awla is unanimously affirmed across Sunni legal schools. Even Dawud al-Zahiri recognized its validity, categorizing it under direct linguistic implication rather than speculative analogical reasoning, according to Ibn Hazm, n.d., and Al-Subki and Al-Subki, 1995.

3.2 Impact on Exegetical Legal Issues

Issue 1: Is Expiation Obligatory for Intentional Murder?

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَتْهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

93 سورة النساء، الآية

Translation: *And whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment, Surah النساء, Verse 93*

Scholars debated whether expiation is prescribed for premeditated murder across two doctrines:

- Opinion 1, The Majority: No expiation is prescribed for deliberate murder, according to Al-Jassas, 1985, and Al-Qurtubi, 1964. They deduced this from Surat al-Nisa 4:92, where Allah explicitly restricted expiation to accidental killing. Furthermore, intentional murder is a sin of such monumental magnitude that ritual expiation cannot cover it.
- Opinion 2, Imam al-Shafii: Expiation is obligatory for intentional murder, according to Al-Shafii, 1940, and Ibn al-Faras, 2006.

Analysis of the Maxim's Impact: Al-Shafii's opinion is explicitly constructed upon a fortiori analogy. If divine wisdom mandates expiation for erroneous manslaughter, where sin and malicious culpability are absent, then deliberate murder, aggravated by profound moral transgression and lethal intent, warrants expiation all the more forcefully. As Ibn al-Faras, 2006, recorded, Al-Shafii maintained that if expiation is obligatory in mistake, then its obligation in premeditation is even more paramount, precisely as prostration of forgetfulness in prayer is even more warranted for deliberate error, page 245.

Issue 2: Is the Repentance of an Intentional Murderer Accepted?

... وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ
إِلَّا مَتَابًا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَالَّذِينَ لَا يُكْتَبُ لَهُمْ سَيِّئَاتُ مَا كَانُوا يَفْعَلُونَ

68–70 سورة الفرقان، الآية

Translation: *And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden, except by right, and do not commit unlawful sexual intercourse, except for those who repent, believe and do righteous work, for them Allah will replace their evil deeds with good, Surah الفرقان, Verse 68–70*

Scholars diverged regarding the admissibility of repentance for premeditated murder:

- Opinion 1, The Majority of Companions and Successors: The repentance of the deliberate murderer is universally accepted between the servant and Allah, as maintained by Ibn Kathir, 1998, and Al-Tabari, 2001. If he turns in genuine penitence, Allah forgives his sin, compensates the victim on the Day of Resurrection, and pardons him.
- Opinion 2, Narrated from Ibn Abbas: No repentance is accepted from an intentional murderer, relying on Surat al-Nisa 4:93 as the final unmitigated revelation on homicide, recorded in Sahih al-Bukhari, Hadith 4590.

Analysis of the Maxim's Impact: The majority substantiate their position through a fortiori analogy. Polytheism and disbelief represent the gravest possible sins against the Creator, yet divine revelation unequivocally affirms the acceptance of sincere repentance from them. Consequently, repentance from murder, which is subordinate to polytheism in cosmic gravity, must be accepted a fortiori. Ibn Ashur, 1984, articulated this inference by stating: How could a murderer be deprived of repentance when repentance from disbelief, which is the most heinous sin of all, is accepted? It follows a fortiori that sins lesser than disbelief are more deserving of the acceptance of repentance, Volume 5, page 167.

4. Second Maxim: Coupling a Ruling with an Appropriate Attribute Indicates Causation

Classical commentators who extensively utilized this maxim include Fakhr al-Din al-Razi, 1998, and Ibn Adil al-Hanbali, 1998.

4.1 Conceptual Clarification of the Maxim

Terminology: Coupling denotes mutual accompaniment and concomitance. Attribute signifies the common unifying characteristic, representing the ratio legis. Appropriate refers to that which aligns with teleological rational purpose and preserves the objectives of the Shariah. Allusion designates contextual gesture; technically, it is defined as coupling a ruling with an attribute in such a manner that, were the attribute not the effective cause of the ruling, the discourse would be deemed defective by reasonable minds, as documented by Al-Amidi, n.d., Al-Razi, 1997, and Al-Qarafi, 1973.

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ إِنَّ الْأَشْقَارَ لَفِي جَحِيمٍ

13-14 سورة الانفطار، الآية

Translation: *Indeed, the righteous will be in pleasure, and indeed, the wicked will be in Hellfire, Surah الانفطار, Verse 13-14*

Hermeneutical implication: Righteousness is coupled with bliss, signifying that righteousness is the effective cause of entering Paradise. Similarly, wickedness is coupled with torment, indicating it is the ratio legis for damnation. Legal theorists maintain consensus on the validity of allusion as an authentic pathway of textual causation, as confirmed by Al-Zarkashi, 1994.

4.2 Impact on Exegetical Legal Issues

Issue 1: Obedience Demands Enacting All Obligations and Shunning All Prohibitions

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

69 سورة النساء، الآية

Translation: *And whoever obeys Allah and the Messenger, those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous, and excellent are those as companions, Surah النساء, Verse 69*

Scholarly consensus affirms that absolute obedience entails executing all commanded acts and abstaining from all forbidden deeds; merely performing a single good deed or forsaking one sin does not fulfill this condition, as cited by Al-Tabari, 2001.

Analysis of the Maxim's Impact: Fakhr al-Din al-Razi, 1998, demonstrates that the immense divine reward is coupled with the attribute of obedience. Because the ruling is predicated upon this appropriate description, obedience functions as the effective legal cause. If obedience were interpreted as a single isolated act, unrepentant sinners or disbelievers who perform an occasional virtue would be eligible for supreme companionship with the prophets, a conclusion invalid by necessity. Thus, by virtue of the maxim that coupling an effect with a description indicates full causation, obedience must be interpreted in its comprehensive, unblemished sense.

Issue 2: The Legal Status and Retribution of the Deliberate Murderer

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا

93 سورة النساء، الآية

Translation: *And whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally, Surah النساء, Verse 93*

Scholars held two sharply contrasting positions regarding the eternity of punishment for a Muslim murderer:

- Opinion 1, Ahl al-Sunnah wa al-Jamaah: The believer who kills deliberately is a major sinner, not an apostate. He does not abide in Hell eternally, based on Surat al-Nisa 4:48: Indeed, Allah does not forgive that association be made with Him, but He forgives what is less than that for whom He wills. The verse 4:93 was either revealed regarding a specific apostate, Miqyas ibn Subabah, or denotes conditional warning, where eternity signifies prolonged duration rather than endless damnation, as expounded by Al-Tabari, 2001, and Ibn Kathir, 1998.
- Opinion 2, The Mutazilah: The intentional murderer abides in Hellfire eternally without exemption, asserting that the general threat abrogates or restricts divine forgiveness, according to Al-Razi, 1998.

Analysis of the Maxim's Impact: The Mutazilah constructed their entire exegetical polemic upon this maxim. They argued that the severe retribution is directly coupled with the appropriate description, which is killing a believer intentionally. Therefore, the act of deliberate killing is the absolute ratio legis for eternal torment, operating wherever this description exists without distinguishing between a believer and a disbeliever. Al-Razi, 1998, recounted their argument that assigning a ruling subsequent to an appropriate attribute demonstrates that such attribute is the cause of that ruling, just as cut-off hands are caused

by theft, Surat al-Maidah 5:38, and flogging is caused by fornication, Surat al-Nur 24:2. Wherever this attribute is verified, the legal ruling necessarily ensues, Volume 10, page 195.

5. Third Maxim: Does Analogy Apply to Expiations and Blood Money?

Commentators who addressed this maxim include Al-Jassas, 1985, Ibn al-Faras, 2006, and Al-Qurtubi, 1964.

5.1 Conceptual Clarification of the Maxim

Terminology: Expiations are divinely mandated acts prescribed to expiate specific transgressions. Blood Money is the financial compensation mandated for homicide or bodily injury. The crux of disagreement revolves around whether Qiyas can be legitimately deployed to establish, extend, or quantify expiations and blood money, or whether they are strictly supra-rational matters restricted to divine textual transmission, as noted by Al-Sarakhsi, 1993, and Al-Dabbusi, 2001.

Juristic Doctrines:

- The Majority, Malikis, Shafiis, and Hanbalis: Qiyas is applicable to expiations and penalties. They cite the consensus of the Companions when Ali ibn Abi Talib established the penalty for wine-drinking by analogizing drunkenness to slanderous accusation: When he drinks, he becomes intoxicated; when intoxicated, he raves; and when he raves, he slanders; and the penalty for the slanderer is eighty lashes, as recorded by Ibn Abd al-Barr, 1967.
- The Hanafi School: Qiyas cannot be applied to expiations or compensatory indemnities. They argue that specific quantitative measures cannot be comprehended through human rationale, and Qiyas requires a rationally deducible ratio legis, according to Al-Jassas, 1985, and Al-Sarakhsi, 1993.

5.2 Impact on Exegetical Legal Issues

Issue 1: Age Specifications of Camels in Involuntary Manslaughter Diya

وَمَنْ قَتَلَ مُؤْمِنًا خَطَا فَتَحَرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسَلَّمَةٌ إِلَىٰ نَاهِيهِ

92 سورة النساء، الآية

Translation: *And whoever kills a believer by mistake, then the freeing of a believing slave and a compensation payment presented to the deceased family, Surah النساء, Verse 92*

Scholars agreed that the diya consists of 100 camels, but diverged regarding their demographic distribution into age categories:

- Opinion 1, The Hanafis and Imam Ahmad: Apportioned into five quintiles of twenty: twenty one-year-old males, twenty one-year-old females, twenty two-year-old females, twenty three-year-old females, and twenty four-year-old females, based on the narration of Ibn Masud in Sunan al-Tirmidhi, Hadith 1386.

- Opinion 2, Imam Malik and Imam al-Shafii: Apportioned into five quintiles, substituting two-year-old males for the one-year-old males, based on the precedent of Khaybar in Sahih al-Bukhari, Hadith 6898.

Analysis of the Maxim's Impact: Both camps concurred that analogical deduction has no jurisdiction in determining these categories; each relied exclusively on transmitted texts and traditions. As Ibn Abd al-Barr, 1967, declared, the age distributions of camels in blood indemnities were not derived through analogy nor juristic speculation, but were established solely through adherence and submission, Volume 17, page 381.

Issue 2: The Quantum of Indemnity for a Non-Muslim Subject

وَإِنْ كَانَتْ مِنْ قَوْمٍ بَيْنَهُمْ بَيْتَانُ فَقَدِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِمْ تَخْرُجُ رِزْقِيَّةً مِّنْهُنَّ

92 سورة النساء، الآية

Translation: *And if he was from a people with whom you have a treaty, then a compensation payment presented to his family and the freeing of a believing slave, Surah النساء, Verse 92*

Analysis of the Maxim's Impact: Scholars who equated the diya of a non-Muslim subject with that of a Muslim relied on analogy, noting that the Quran equalized their expiatory requirements. Conversely, those who rejected parity argued that blood money is non-analogical and strictly text-bound. Ibn al-Faras, 2006, elucidated that even if it were affirmed that the verse addresses the non-Muslim, the equalization of their blood indemnities does not follow from the equalization of expiations, because this domain admits no entry for Qiyas and relies entirely upon explicit transmission, Volume 2, page 115.

Issue 3: Prescribing Expiation for Premeditated Homicide

Analysis of the Maxim's Impact: Those who affirmed expiation in deliberate homicide sanctioned analogy in expiations, whereas those who rejected it barred analogy. Al-Jassas, 1985, asserted that it is impermissible to establish expiations through analogical reasoning, since their sole legitimate path is explicit transmission or scholarly consensus, Volume 2, page 284.

6. Fourth Maxim: There Is No Analogy in the Presence of Text

This cardinal rule was extensively analyzed by Imam Abu Bakr al-Jassas, 1985, and standard authorities of Usul al-Fiqh.

6.1 Conceptual Clarification of the Maxim

Terminology: The text designates definitive divine revelation from the Quran or Sunnah whose legal indication is lucid. The Maxim denotes that whenever an authentic, applicable textual ruling exists, constructing an analogy that contradicts, alters, or bypasses that ruling is

strictly invalid, a defect known in legal theory as Corrupt Precedent, according to Al-Zarkashi, 1994, and Al-Shawkani, 1999.

Foundational Evidence: Jurists universally affirmed this maxim based on the celebrated instruction of the Prophet, peace be upon him, to Muadh ibn Jabal when appointing him to Yemen, where the Prophet approved Muadh's hierarchical ordering: consulting the Quran first, the Sunnah second, and resorting to personal juristic reasoning only when textual evidence is absent, recorded in Sunan Abi Dawud, Hadith 3592, and Sunan al-Tirmidhi, Hadith 1327.

6.2 Impact on Exegetical Legal Issues

Application: Expiation in Premeditated Murder Re-Examined

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا

93 سورة النساء، الآية

Translation: *And whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally, Surah النساء, Verse 93*

Analysis of the Maxim's Impact: The Majority grounded their rejection of expiation in intentional homicide upon this exact maxim. Allah explicitly mandated expiation for accidental homicide, Surat al-Nisa 4:92, while in multiple verses addressing intentional murder, including Surat al-Baqarah 2:178, Surat al-Maidah 5:45, and Surat al-Nisa 4:93, He deliberately omitted expiation and enacted capital retaliation. Extending expiation to intentional murder constitutes performing Qiyas against explicit revelation, or analogizing one distinct textual category over another contradictory textual category.

Al-Jassas, 1985, concluded: Allah explicitly legislated expiation in erroneous killing and addressed intentional killing in His saying: Prescribed for you is legal retribution for the murdered, Surat al-Baqarah 2:178, and: Life for life, Surat al-Maidah 5:45, specifically confining them to intentional homicide. Since each homicide is individually delineated with its own designated ruling, it is strictly forbidden to overstep what Allah enacted, for it is entirely impermissible to construct analogies between mutually distinct textual provisions, Volume 2, page 285.

7. Conclusion

This research has demonstrated the vital interdisciplinary dependence between the hermeneutical exegesis of the Quran and the analytical maxims of Islamic jurisprudence. Far from functioning as an isolated grammatical or historical exposition, Quranic exegesis operates as a dynamic methodological enterprise governed by precise rules of textual deduction and ratio legis identification. The core findings are summarized as follows:

- 1. Indispensability of Analogical Maxims: Analogical maxims serve as essential epistemic filters, enabling exegetes to transition from surface-level textual literalism to profound purposive jurisprudence.
- 2. Determinative Role in Exegetical Disagreements: The divergent interpretations surrounding homicide, repentance, obedience, and legal indemnities in Surat al-Nisa are directly rooted in foundational theoretical disputes regarding the limits and valid pathways of Qiyas.
- 3. Methodological Rigor of Classical Exegetes: Classical commentators, such as Al-Tabari, Al-Jassas, Al-Razi, Ibn al-Faras, and Al-Qurtubi, consistently framed their Quranic analyses within established jurisprudential architectures, providing coherent and rational legal proofs.

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