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## The Role of Moderation In Islamic Jurisprudence According To Al-Alusi And His Interpretation As A Model

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### Abstract:

*This research, in its modest form, attempts to delve into what Al-Alusi explained about the concept of moderation, which is a mainstay in Islamic jurisprudence, through his interpretation titled "Ruh al-Ma'ani fi Tafsir al-Qur'an al-Karim wa al-Sab' al-Mathani." The topic addresses the meaning of moderation, its proofs, and its importance by following Al-Alusi's statements in his interpretation, with the assistance of his other works to understand the fundamentals of his jurisprudential efforts, in accordance with Al-Alusi's method of reasoning, whether based on definitive or speculative evidence. The researcher reached the most important conclusions: they indicate Al-Alusi's interest in the issue of moderation: the balance between religious texts and public interests. This openness allowed Al-Alusi to overcome the strict constraints of traditional interpretations and to deal with different opinions within Islamic sects in a tolerant manner and with a spirit of intellectual flexibility. Al-Alusi sought to avoid extremism in interpretation, as he rejected confining religion to a single rigid interpretation.*

**Keywords:** Moderation; Islamic Jurisprudence; Al-Alusi; Interpretation.

### Abstrak

Penelitian ini, dalam bentuknya yang sederhana, mencoba untuk mengeksplorasi apa yang dijelaskan oleh Al-Alusi mengenai konsep moderasi, yang merupakan salah satu komponen utama dalam fiqh Islam, melalui tafsirnya yang berjudul *Ruh al-Ma'ani fi Tafseer al-Qur'an al-Kareem wal-Saba' al-Mathani*. Topik ini membahas makna moderasi, dalil-dalilnya, dan urgensinya dengan mengikuti pendapat-pendapat Al-Alusi dalam tafsirnya, sambil merujuk pada karya-karya beliau lainnya untuk memahami dasar-dasar ijtihadnya, sesuai dengan metode Al-Alusi dalam beristidlal, baik dengan dalil yang pasti maupun yang tidak pasti. Peneliti mencapai kesimpulan penting berikut: menunjukkan perhatian Al Alusi terhadap isu moderasi: keseimbangan antara teks-teks syariah dan kepentingan umum. Keterbukaan ini memungkinkan Al-Alusi untuk melampaui batas-batas ketat dari tafsiran tradisional dan berinteraksi dengan berbagai pendapat dalam mazhab-mazhab Islam dengan toleransi dan fleksibilitas pemikiran. Al-Alusi berusaha menghindari ekstrimisme dalam tafsir, karena ia menolak membatasi agama pada satu penafsiran yang kaku.

**Keywords:** Moderasi, Fiqh Islam, Al-Alusy, Tafsir.

## INTRODUCTION

The problem the researcher faces is the search for the jurisprudential issues that Al-Alusi reviewed in his interpretation, along with presenting the reasoning he applies regarding moderation as certainty or conjecture, so that the reader can understand its intent and act accordingly. The goal he wanted to achieve was to correct the critical opinions regarding Al-Alusi's ideas and his jurisprudential approach, interpreting it as an adherence to the Salafi doctrine – referring to the Wahhabi movement in the eighteenth century as a representative of the practical movement aspect. They are those who understand the knowledge of God's rulings textually, not through reasoning, while reviewing jurisprudential issues and favoring what he sees as correct, adhering to a specific school of thought without considering the rulings and the standard of thought to determine the validity of reasoning. Based on this concept, the researcher wishes to understand the complete establishment and realization of moderation in a practical legal ruling according to Al-Alusi.

As for previous studies on Al-Alusi, among them: the jurisprudential studies by Al-Alusi in his book *Spirit of Meanings in the Interpretation of the Noble Quran and the Seven Oft-Repeated*, written by Noor Ibrahim Jassim Al-Mamouri, the assistant lecturer at the Islamic University – Babylon Branch. This article contains the jurisprudential studies of Al-Alusi in his interpretation, including information about Al-Alusi's life and his theological stance, a description of his interpretation, and his jurisprudential opinions in the areas of worship and contracts. As for the cognitive framework regarding the personality of Al-Alusi and the description of his interpretation, it does not encompass a page, nor does it extrapolate sufficient data. At the core of his research on Al-Alusi's jurisprudential views in the realm of acts of worship and contracts, the researcher mentions the relevant verses without thoroughly analyzing the information and data, and does not discuss a review of a set of ideas or concepts, except for superficial remarks about Al-Alusi's views in the realm of acts of worship and contracts. As for the review of the references, the researcher did not consult the books and sources related to his topic from Al-Alusi's other works.

In the results of his research, the researcher concluded that Al-Alusi's doctrinal approach combines the sayings of the predecessors and successors, agreeing with what the Ahl al-Sunnah wa al-Jama'ah have said, while being biased towards the Salafi school –

which he meant the Wahhabi movement in the 18th century as a representative of the practical movement aspect – without adequate and appropriate scrutiny and analysis.

As for this article, it explores the personality of Al-Alusi and his interpretation in its comprehensive form, utilizing sources related to the study topic, whether from Al-Alusi's other works or his famous family members such as Nu'man Mahmoud Al-Alusi and Mahmoud Shukri Al-Alusi. The focus of this research is on the concept of moderation and its proper establishment and realization in a practical legal ruling according to Al-Alusi, taking into account the rulings and the standard of thought in determining the validity of his reasoning. The researcher examined the content of Al-Alusi's sayings and his descendants, noting that he does not lean towards the ideas of Wahhabism in the practical aspect; because he comprehended the knowledge of God's rulings in His Book textually and inferentially, which is contrary to the alleged Salafi perspective that understands their indications solely through text.

## **METHOD**

This research employs a qualitative approach with a type of desk study from various high-quality literature such as original books related to the discussion, journals, as well as other supporting sources. Through the method of analytical induction, the meaning of balance is traced and how to establish it in *ijtihad* and apply it in practical legal rulings, while considering the basic conditions, which are the method of reasoning and adherence to the objectives of Sharia.

## **DISCUSSION**

### **1. The Cognitive Framework about Al-Alusi the Great and His Interpretation**

He is Mr. Mahmoud Abdullah Al-Husseini Al-Alusi Al-Baghdadi. He is famous for titles such as Abu Al-Thana and Al-Alusi the Great, due to his distinction from other Alusi scholars who descended from this family, known for their scholarly contributions. He is nicknamed Shahab al-Din. This refers to the astute scholar deeply immersed in his knowledge (Al-Zarkali, 2002, p. 176; Kahhala, n.d., p. 175; Nukhbah min al-Mu'allifin, 1972, p. 497).

The scholars have differed on the pronunciation of "al-Alusi"; whether it is written with an "alif" or a "madd." Yaqut al-Hamawi permitted both; "Alous" in the section on the

hamza and lam and what follows it; "Alousa" in the section on the hamza and alif and what follows it, which is named after a town on the Euphrates near Anah (Yāqūt al-Ḥamawī, 1995, p. 56). Al-Zubaydi also mentioned it in *Taj al-'Arus min Jawāhir al-Qāmūs* (Al-Zubaydī, 1385–1422 H, vol. 15, p. 405). Ibn Khalkan quoted from Ibn al-Athir: Al-Alusi: with a hamza and a lam, followed by a silent waw and then a silent seen. This refers to Alus, which is an area near Haditha on the Euphrates (Ibn Khalikān, 1994, vol. 5, p. 350; Ibn al-Athīr, 1980, p. 83).

It has recently become famous for the "Alusi" style, which is also referred to as "Alusa," named after the Alus Island in the middle of the Euphrates River, five stages from Baghdad (Al-Samānī, 1988, vol. 1, p. 204). And this is the preferred choice among the esteemed scholars of the Alusi family in Baghdad, who say: "The known among us is the elongation" (Al-Samānī, 1988, vol. 1, p. 341).

Jarhi Zidan mentioned that the lineage of the Alusi family is connected to Imam Hussein ibn Ali – may Allah be pleased with them – the grandson of the Messenger of Allah, peace be upon him. His father, Salah al-Din Sayyid Abdullah Effendi al-Khatib, was the head of the teachers in Baghdad (Jirjī Zaydān, 2012, vol. 2, p. 221).

Imam Al-Alusi was born in the nineteenth century, during which the ideas of Wahhabism, founded by Muhammad ibn Abd al-Wahhab, spread in the previous century. In the twentieth century, the ideas of scientific interpretation, initiated by Muhammad Abduh and his student Rashid Rida, emerged. In this context, we find that Iraq has a central role in the spread of ideas and doctrines, and in particular, the Al-Alusi family serves as a link between the Wahhabi movement and Rashid Rida. The Alusi family is one of the renowned scholarly families in the history of Iraq, and among the most prominent is the esteemed Sayyid Shihab al-Din Mahmoud al-Alusi, famously known as Alusi the Great (Muḥammad Bahjat al-'Atharī, 1345 H, p. 8).

Al-Alusi lived in a scientific environment, as he was interested in science from a young age. Al-Alusi was the Hanafi mufti in Baghdad in 1835. Al-Alusi authored the book titled *Strangeness of Alienation and the Leisure of Minds* during his exile from Baghdad to Istanbul, filling it with his reflections on alienation and estrangement in its broad sense. Al-Alusi addresses numerous topics related to spiritual and intellectual alienation in this book. It expresses the suffering of humanity in the world, and how alienation may not only be due to geographical distance from homelands, but also as a result of internal isolation and distancing from values and principles. The book contains poetic excerpts, intellectual

reflections, as well as philosophical discussions about humanity, nature, and society. The book blends wisdom and literature, reflecting a profound vision of life and humanity, which gives it intellectual and literary value. Al-Alusi stayed in Istanbul for twenty-one months, then returned to Baghdad where he passed away.

Despite the spread of Wahhabi ideas in the 19th century, some sources mention correspondence between the founder of Wahhabism, Muhammad ibn Abd al-Wahhab, and the scholar from the Al-Suwaidi family, Abdul Rahman Al-Suwaidi, who was the uncle of Ali Al-Suwaidi, the sheikh of Al-Alusi (Abd al-Wahhāb, n.d., p. 36). Al-Alusi's lack of influence by the Wahhabi idea, and he defends his teacher Abdul Rahman Al-Suwaydi against the accusation of Wahhabism by saying: "(...) And to be fair, Al-Suwaidi's heart was not filled with the ignorant beliefs of the Wahhabis, but rather with the beliefs of the Ahmadis..." (Al-Ālūsī, n.d., p. 8). At the same time, Al-Alusi denied his connection to Wahhabism.

Al-Alusi was closely associated with the Imams of the Hanafi and Shafi'i schools. He read the fundamental reference in Shafi'i jurisprudence as a goal of brevity, as he mentioned in his *Ghara'ib al-Ightirab*. Among these notable figures, Al-Alusi acquired profound knowledge in literature, exegesis, religious duties, jurisprudence, and more. The meanings of moderation harmonized with each other, leading to a diversity in its concept. The researcher delved into what Al-Alusi mentioned in his interpretation regarding some issues of worship and proposed moderation in its content.

It is known that his jurisprudential approach is aligned with the Hanafi school, and he favored the Hanafi opinion in many matters. His sectarian orientation does not prevent him from disagreeing with his imam's opinion if the evidence and its possibilities in reasoning are reviewed. Al-Alusi said: "(..And what is it to me if I disagree with the great Imam Abu Hanifa, may Allah be pleased with him, on some issues due to the countless evidences? The truth is more deserving of following, and imitation in these matters is a custom of the common people" (*Rūḥ al-Ma'ānī*, Vol. 5, p. 156).

Among his scientific contributions, Al-Alusi authored many works in grammar, ethics and mysticism, debates and responses, biographies and translations, and the exegesis that the researcher will study in this article. The reason for his writing the interpretation of the words of Allah, the Almighty, was a vision he had in his sleep – which he mentioned in the introduction to his interpretation: "He commanded me to fold the heavens and the earth,

and to sew their seams together lengthwise and breadthwise. I raised one hand to the sky and lowered the other to the place of water; then I woke up from my sleep, astonished by my vision. I searched for an interpretation for it and found in some books that it was an indication to compile an interpretation" (*Rūḥ al-Ma'ānī*, Vol. 1, p. 5).

Al-Alusi exerted his utmost efforts in implementing this dream vision, and he said: "(...This is the interpretation of my dream, and the commencement was on the sixteenth night of the blessed month of Sha'ban of the mentioned year, which is the thirty-fourth year of my age. May God Almighty make it prosperous with His grace. The scattered mind was honored by its composition, and the chambers of the meanings were perfected by its precise arrangement" (*Rūḥ al-Ma'ānī*, Vol. 1, p. 5).

With his adherence to the interpretive rules within the limits of the contemporary requirements he was subjected to, such as the sciences related to the Quran from all its aspects; it includes the science of Tafsir, the science of Qira'at, the science of Uthmanic script, the science of the inimitability of the Quran, the science of reasons for revelation, the science of abrogation and abrogated, the science of Quranic grammar, the science of rare words in the Quran, and the sciences of religion and language, among other sciences that serve the Quran and are needed by the interpreter. Those gifted sciences are bestowed by God Almighty upon those who act upon what they know. Al-Alusi confirmed this in the introduction to his interpretation (*Rūḥ al-Ma'ānī*, Vol. 1, p. 7).

Each of these sciences is included in his interpretation, and the researcher will present each of them separately, as they are all related to the subject he wants to study.

As for the naming of Al-Alusi's Tafsir, Ali Rida Pasha named his Tafsir *Rūḥ al-Ma'ānī fī Tafṣīr al-Qur'ān al-'Aẓīm wa al-Sab' al-Mathānī* when Al-Alusi presented his copy to the military commander of the Ottoman army; and he said in the introduction to his Tafsir: "(..And after I tied the rope of intention, and spread the folded wish, and the pangs of labor stripped the minds of their creativity, and the child of interpretation was about to appear to the eyes, I began to think of its name..." (*Rūḥ al-Ma'ānī*, Vol. 1, p. 5).

In summary, the interpretation of *Rūḥ al-Ma'ānī* by Al-Alusi is nothing but a valuable exegesis encyclopedia. His valuable efforts—during his explanations of many jurisprudential issues—demonstrate his endeavor to unite Muslims on the foundations of guidance and righteousness, clarifying the sound principles of religion. Many jurisprudential issues refer to what the four imams have concluded. I acknowledge their

efforts in clarifying and documenting Islamic law, and that they recorded precise doctrines; all of which indicate their moderation in the matter of ijtihad.

Al-Dhahabi described Al-Alusi's interpretation as follows: "I have gathered most of what the earlier scholars of exegesis said, along with free criticism and preference based on mental strength and clarity of thought. Although he digresses into various scientific aspects, with an expansion that almost takes him away from his task as an interpreter, he remains balanced in everything he speaks about, which testifies to his vast knowledge in different fields and his comprehensive grasp of everything he discusses" (Al-Dhahabi, n.d., vol. 1, p. 257).

## **2. The Concept of Moderation, Its Evidence, and Its Importance in Islamic Jurisprudence**

Moderation is a characteristic of Islamic Sharia, and it is achieved in all aspects of life. Moderation is the balance between two opposing extremes, so that there is neither excess nor deficiency. Allah, the Exalted, said: "And thus We have made you a justly balanced nation, that you be witnesses over mankind and the Messenger a witness over you" (Qur'an, Al-Baqarah 2:143). God Almighty praised His Messenger, peace be upon him, and his followers, saying that this nation and its people will be witnesses over the people on the Day of Resurrection; thus, with their qualities of moderation, they are more deserving of being followed than the reasons you have for denying them (*Rūḥ al-Ma'ānī*, Vol. 1, p. 403).

Justice is the moderation in matters and the head of all virtues. It encompasses the virtue of intellectual strength; wisdom is the mean between ignorance and folly, and the virtue of animalistic appetitive strength; chastity is the mean between lewdness and lethargy, and the virtue of lion-like irascible strength; courage is the mean between recklessness and cowardice. It also includes doctrinal judgments; monotheism is the mean between denial and polytheism, as denying God is pure denial, and affirming more than one god is polytheism. Justice is the affirmation of the one God, which is the saying: There is no god but Allah.

In this regard, Al-Alusi responded harshly to what the Qadarites claimed about God's power. Al-Alusi said: "It is appropriate for you not to oppose the will of God Almighty, for the duty of the messenger is to act according to the will of the sender..." (*Rūḥ al-Ma'ānī*, Vol. 7, p. 378).

The status of moderation is affirmed by the saying of the Prophet, peace be upon him: "Beware of extremism in religion, for those who came before you were destroyed by extremism in religion" (Ahmad ibn Hanbal, 2001, Vol. 8, p. 194, Hadith No. 14443).

This hadith warns against extremism and excess, and calls for moderation and balance. The Prophet also said: "You must follow a moderate course..." (Ahmad ibn Hanbal, 2001, Vol. 33, p. 31, Hadith No. 19786).

Moderation in Islamic jurisprudence is important, including:

- a. Achieving balance: Moderation helps achieve balance in a Muslim's life between the needs of the soul and the body, and between working in this world and preparing for the hereafter.
- b. Avoiding extremism and excess: Moderation prevents extremism, whether in worship or transactions, and keeps the Muslim always on the right path, away from excess or negligence.
- c. Coexistence with others: Moderation contributes to understanding and peaceful coexistence with others, regardless of differences in religions and cultures.
- d. Facilitating for people: Moderation ensures that people are not burdened with religious obligations beyond their capacity, in accordance with each individual's ability and circumstances.

Moderation is preferred towards the disbelievers, as mentioned in the hadith when a group of Jews came to the Messenger of Allah, peace be upon him, and said: "Death be upon you." He, peace be upon him, replied: "And upon you." Aisha, may Allah be pleased with her, overheard them and cursed them. The Messenger of Allah, peace be upon him, said: "Calm down, O Aisha, for Allah does not like indecency or indecent speech." The hadith is reported in *Musnad Ishaq ibn Rahwayh* (Ibn Rāhwayh, 1991, Vol. 3, p. 815).

The hadith indicated that moderation in dealing with foolish and deceitful people is to overlook their faults if they do not lead to corruption. Al-Shafi'i mentioned: The wise and sensible person is the one who is perceptive yet oblivious (Ibn al-Muqri', 1998, p. 51).

In summary, moderation is considered one of the fundamental principles in Islam, aiming to make religion accessible and flexible, suitable for the lives of Muslims, and preserving their spiritual and material balance. Allah Almighty described the nation of His Messenger, peace be upon him, as moderate in His saying: "And thus We have made you a justly balanced nation" (Qur'an, Al-Baqarah 2:143). The attribute of moderation was

bestowed by Allah upon the nation of His beloved, peace be upon him. They are the nation who adhere to the path of uprightness in accordance with the noble and righteous Sharia, in knowledge, action, character, and state (*Rūḥ al-Ma'ānī*, Vol. 1, p. 95).

The Prophet, peace be upon him, is a witness to the justice of his nation and will testify for them on the Day of Judgment, as will the prophets and messengers who were sent before him. The Messenger of Allah said: "Noah will come with his people..." This narration is reported by Al-Bukhari from Abu Sa'id Al-Khudri (Al-Bukhari, Hadith No. 3161, Vol. 3, p. 1215).

Moderation may mean uprightness; the matter is upright, meaning it is balanced, which is the opposite of inclination and deviation (Al-Jawharī, 1987, Vol. 5, p. 2017). It is also said: moderate days, meaning pleasant weather, and in the sense of being moderate, as it is said something is moderate, meaning it is in the middle, and that is its best and most preferable state (Nashwan al-Himyari, 1999, Vol. 7, p. 4423).

It is mentioned in the hadith on that meaning what he, peace be upon him, said: "And Al-Firdaws is the highest and the middle of Paradise," meaning the best of them (Badr al-Din al-Ayni, 1431 H, Vol. 14, p. 89). It also came to mean justice, which is standing firm on the truth (Zakariya al-Ansari, 1411 H, p. 73).

Moderation is the mean between excess and deficiency, and it is the opposite of injustice (Al-Zabidi, 2001, Vol. 29, p. 443). It also addresses the meaning of intention, which is anything that leads to the truth (Shawqi Daif, 1960–1995, Vol. 7, p. 343). From here, the meaning of moderation revolves around uprightness, balance, stability, and equilibrium in all matters of life.

### **3. The Role of Moderation in Islamic Jurisprudence According to Al-Alusi in His Interpretation**

Moderation in Islamic jurisprudence is avoiding what is religiously prohibited (Al-Mahdi, 2009, Vol. 1, p. 621). And with it, the highest values in Islam are established, whether they are moral or social. Al-Alusi adhered to the principles of *ijtihad* because the determination of the legal ruling is contingent upon referring to the general rules in the application of the ruling. Therefore, in his view, he saw in an urgent matter or incident in a case, he linked the branches to the roots, and referred the particulars to the universals,

achieving balance in issuing the ruling in accordance with the general purposes intended by Sharia.

In this research, the researcher attempts to present Al-Alusi's *ijtihad* to achieve moderation in Islamic jurisprudence, whether in understanding the Sharia rulings or in applying them. Al-Alusi's *ijtihad* in applying rulings related to the determination of the relevant criteria is evident in his interpretation, which shows that understanding the criteria helps jurists comprehend the texts and apply them to different cases, steering their *ijtihad* away from extremism and negligence.

For example, the promptness in doing good is a characteristic of moderation. Al-Alusi referred to the Quranic style in the verse: "O you who have believed." It expresses the intention of action with action itself—in the legitimacy of purification—that ablution is a prerequisite for those who intend to stand for prayer. The verse, in brevity and metaphor, indicates that whoever intends to worship should hasten to it so that action does not separate from intention (*Rūḥ al-Ma'ānī*, Vol. 3, p. 241).

Moderation is something that Islamic laws have emphasized. This is illustrated in the chapter on ablution, as Al-Alusi mentioned, which was obligatory for every prayer performer but was later abrogated. He also cited the Prophet's saying, which Ahmad narrated in his *Musnad* from Ubaidullah ibn Abdullah ibn Umar, who said, "I asked him: 'What is the reason for Abdullah ibn Umar performing ablution for every prayer, whether he was pure or not?'" The narration is recorded in *Musnad Ahmad ibn Hanbal*, Hadith No. 21960 (Ahmad ibn Hanbal, Vol. 36, p. 291). This trend aligns with what the Shafi'i imams have stated (Al-Baghawi, 1983, Vol. 1, p. 448).

Al-Alusi was concerned with legislative evidence, whether it was definitive or speculative, from which a practical legal ruling could be derived. Among the legal evidences that have been established through induction, from which practical rulings are derived, there are four: the Quran, the Sunnah, consensus (*ijma*), and analogy (*qiyas*). These four evidences have been agreed upon by the majority of Muslims for deriving rulings. There are other proofs besides these four that the majority of Muslims do not agree on using as evidence. Some have used them to derive legal rulings, while others have rejected their use as evidence. The most famous of these six disputed proofs are: *Istihsan* (juridical preference), *Maslaha Mursala* (public interest), *Istishab* (presumption of continuity), 'Urf (custom), the opinion of the Companions, and the law of previous nations.

The researcher will discuss each of these legal proofs, what is derived with certainty and conjecture, as mentioned by Al-Alusi in his interpretation, in order to achieve moderation in Islamic legislation.

Moderation in Islamic jurisprudence according to Al-Alusi in his interpretation *Rūḥ al-Ma'ānī* is prominently evident in his exegetical approach, which avoids extremism and calls for a moderate understanding of the texts. Al-Alusi, despite being a traditional commentator, was open to multiple opinions in interpreting the verses and was keen on providing a balanced interpretation that takes into account sectarian differences and jurisprudential efforts.

One of the most prominent aspects of Al-Alusi's moderation in his interpretation is the following:

1. Avoiding rigidity and sectarianism: Al-Alusi was keen on presenting the opinions of jurists from various schools of thought, especially when interpreting the verses of rulings. He did not limit himself to one doctrine, but rather discussed different opinions impartially, which reflects his vision of moderation as a means to unite the nation and avoid division.
2. The balance between religious texts and public interests: Al-Alusi, in his interpretation, considered the objectives of Sharia, which focus on achieving people's interests and preventing harm. Therefore, we sometimes find him leaning towards prioritizing opinions based on what serves the public interest while preserving the spirit of the texts.
3. Rejection of extremism and rigidity: Al-Alusi considered that extremism leads to the fragmentation of the nation and distances it from the essence of religion. Therefore, he emphasized the necessity of adhering to the spirit of tolerance and rejecting rigid interpretations that deviate from the objectives of Sharia.
4. Using reason with tradition: Al-Alusi adopted an approach that combines textual and rational sources. While he relies on religious texts, he employs rational analysis to clarify meanings and derive rulings. He believes that using reason within the limits of religious law helps in understanding texts moderately.

In this way, Al-Alusi's interpretation represents a model of juristic moderation in Islamic thought, demonstrating a deep understanding of the legal texts with a spirit that embraces juristic diversity and prioritizes the higher objectives of Sharia.

His discourse indicates his disagreement with imitation without understanding the reasoning, and the researcher believes that he actually means a follower, not a mere imitator from a foundational perspective; because the Holy Quran is one of the eternal heavenly books that highlighted the dignity of the mind, legislated between revelation and reason, relied on its rulings in many issues, always viewed the mind with respect and reverence, and liberated it from the shackles of ignorance, superstition, poor imitation, and rigidity.

## CONCLUSION AND RECOMMENDATIONS

The researcher reached its most important findings:

1. Al-Alusi's views in his doctrinal direction indicate his interest in the issue of moderation by distancing himself from intellectual rigidity and sectarian fanaticism, which made him more open to different opinions within Islamic sects and enabled him to emphasize intellectual flexibility and tolerance towards opposing views.
2. The balance between religious texts and public interests: Al-Alusi, in his interpretation, considered the objectives of Sharia, which focus on achieving people's interests and preventing harm. Therefore, we sometimes find him leaning towards prioritizing opinions based on what serves the public interest while preserving the spirit of the texts.
3. This openness allowed Al-Alusi to transcend the strict constraints of traditional interpretations and to engage with differing opinions within Islamic sects with tolerance and a spirit of intellectual flexibility. He believed that diversity in opinions and interpretations could enrich religious understanding and contribute to solving many contemporary issues. For this reason, Al-Alusi is considered one of the scholars who provided a model of moderation and balance in Islamic thought, as he did not take a fanatical stance towards any sect, but rather focused on the essence and meaning, highlighting the unity of Muslims away from narrow sectarian disputes.
4. Excessive adherence to sectarianism leads to the fragmentation of the nation, as it introduces rigidity and extremism in thought and behavior, resulting in divisions among members of the same community.
5. The definitive indication refers to texts that have no disagreement and do not allow for interpretation, and are considered the basis for directly determining legal rulings. As for the probabilistic indication, it refers to texts that can be interpreted in more

than one way and require effort to reach an understanding that aligns with the legal objectives and the circumstances of the time.

6. Through this approach, Al-Alusi sought to avoid extremism in interpretation, as he rejected limiting religion to a single rigid interpretation. Instead, he called for flexibility in dealing with texts that are open to interpretation, provided they remain committed to the fundamental objectives of Sharia such as facilitation, mercy, and justice.

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