



Maklumat Journal of Da'wah and Islamic Studies

ISSN: 3031-4305

DOI: <https://doi.org/10.61166/maklumat.v3i4.95>


Vol. 3 No. 4 (2025)

pp. 314-323

Research Article

Islamic Law and Customs Interface: A Juridical Analysis

Ibrahim Hassan Sulaiman

Department of Islamic Studies, Faculty of Humanities, Umaru Musa Yar'adua University Katsina, Nigeria; ibrahim.sulaiman@umyu.edu.ng 



Copyright © 2025 by Authors, Published by **Maklumat: Journal of Da'wah and Islamic Studies**. This is an open access article under the CC BY License <https://creativecommons.org/licenses/by/4.0/>

Received : September 10, 2025

Revised : October 28, 2025

Accepted : November 11, 2025

Available online : December 29, 2025

How to Cite: Ibrahim Hassan Sulaiman. (2025). Islamic Law and Customs Interface: A Juridical Analysis. *Maklumat: Journal of Da'wah and Islamic Studies*, 3(4), 314-323. <https://doi.org/10.61166/maklumat.v3i4.95>

Islamic Law and Customs Interface: A Juridical Analysis

Abstract. Islamic law is a unique and dynamic system which derives its laws from many sources which included primary, secondary and what is known as auxiliary sources. Customs or al-'Urf of people is accepted as a source of law by some schools of law based on Qur'an and Sunnah injunctions. The Muslim jurist or judge, must take into consideration customs of people and their local practices in deciding cases or issuing Fatwa. This research elucidated on the importance of customs, sources, divisions, and conditions of its acceptability as a law. The research maintained that the Maliki school of law which is the prevalent Madhhab in Nigeria, extensively considers customs as a source of law especially in adjudicating of cases in Shari'ah courts of law.

Keywords: Islamic law

INTRODUCTION

In the name of Allah, Most Compassionate, Most Merciful. Peace and Blessings of Allah be upon our noble Prophet Muhammad, his family, companions, and rightful followers.

The Jurists and scholars of Islam have maintained that the whole essence of Islamic law is *Maslahah* which essentially is the sustenance of people's welfare and protection against harm.¹The objectives of all Islamic religious injunctions, precepts, commandments and prohibitions are geared towards the realization of benefit to people and protecting them from evil, harm and disease.

Upon the advent of Islam, it found people with various customs and traditions inherited for generations and which have become part of their lives. But rather than obliterating them totally and introducing new ones, Islam re-affirmed the good and beneficial customs and prohibited harmful and detrimental ones. Customs and habits which emphasized good manners, safety, kinship, respect, brotherhood and peace were upheld and encouraged. Likewise, customs and behaviours which encourage vices and immorality like alcoholism, gambling, prostitution, usury, or violence were banned. That understanding led some schools of Islamic jurisprudence such as *Māliki* and *Hanafī* schools to recognize customs as important source of law. In fact, one of the popular maxims in the science of *al-Qawā'id al-Fiqhiyyah* (Principles of Jurisprudence) is "*al-'Ādah al-Muhakkamah*" which means customs is resorted to as the arbiter in some identified cases.

Islam, being highly conscious of people's complexities and behaviours, recognizes customs as an inevitable part of life and some schools of Islamic law recognized and accepted it as a source of law. This research aimed to examine the place and importance of customs in Islamic law in terms of paradigms of acceptance, extent of acceptability or rejection.

As a background, the article examined the sources of Islamic law in order to provide a basis upon which discussions on customs and customary practices are based in Islamic law.

GENERAL OVERVIEW OF THE SOURCES OF ISLAMIC LAW

Islam is the religion of Allah revealed to His Prophet Muhammad (SAW). It is a system of total and complete subservience and submission to the Will of Allah and His commandments as expressed in the Qur'an and Sunnah of His beloved Prophet (SAW). In deriving laws and guidance, Muslims relied on a variety of sources, and these sources, according to Khallaf, comprises of the sources agreed upon by general consensus, and the disputed sources.

Islamic law is an all-encompassing system which regulates and guides the life and conduct of Muslims concerning their rights and duties. 'The purpose of the law is to promote the welfare of people both individually and collectively and its basic principles are justice, equality, liberty and fraternity'.

Historically, Islamic law, like any other law, developed gradually according to the level of development of the society in which the law was being operated. Bilal Philips⁵ categorized this development into periods of foundation, establishment, building, flowering, consolidation and period of decline and stagnation. There was

the establishment of the doctrine of consensus (*Ijma'*) during the time of the companions, and the effective utilization of *al-Qiyas* and *Ijtihad* which also started during the same time and later on led to the emergency of other auxiliary doctrines such as *Istihsan*, *Maslahah al-Mursalah*, *Istislah*, *Urf* (custom) and others.

The sources agreed upon are discussed in the following order:

- a. The Qur'an;
- b. The *Sunnah* of the Prophet (SAW);
- c. The *Ijma'* (Consensus)
- d. *al-Qiyas* (Analogical Deductions)

The sources that are disputed upon also consisted of the following in order:

- a. *Al-Istihsan*, called *Istishab*, *Maslaha* or *Istislah* by some schools.
- b. *al-Urf*;
- c. *Madhab al-Sahabi*;
- d. *Shar' Man Qablana*.

The Primary Sources

- a. The Qur'an

The Qur'an is the Book of Allah revealed to the last of the prophets, Muhammad (SAW). It contains the knowledge revealed by Allah and the guidance for all men who are righteous for all time to come.

The Qur'an represent the blueprint for the Islamic way of life, and the Prophet's application of the blueprint in his day-to-day acted as a detailed explanation of the general principles outlined in the Qur'an, as well as a practical demonstration of their application.

Muslim scholars unanimously agreed that the Qur'an is the primary source of legislation in Islam from which all laws, ordinances, exhortations, injunctions, commands and prohibitions emanate and derive legitimacy. The authority of the Qur'an is supreme and paramount and is the first source of law not only in point of time but also in point of importance. The sovereign authority to enact laws primarily and solely belongs to Allah alone.

- b. The *Sunnah* of the Prophet (SAW).

The second important source of law, which ranks next to the Qur'an, is the *Sunnah* which comprises the sayings, the practices, the precedents and the precepts of the Prophet (SAW). *Sunnah* literally means a way of life or mode of life.⁷ *Sunnah* also comprises of statements and actions of others done in his presence which did not meet his disapproval. The *Sunnah* is considered the second source based on Allah's statements in the Qur'an. Allah (SWT) says:

"He does not speak from his desires. Verily it is inspiration which has been revealed"

Scholars have explained that the *Sunnah* of the Prophet (SAW) was an exposition and further clarification of what comes in the Qur'an. In the Qur'an, many verses touches on rituals, and transactional issues usually in a general form. Hence, the *Sunnah* comes to clarify and make further details of their methodology, reasons, and requirements.

The Secondary Sources

a. Al-Ijma' (Consensus)

Ijma' refers to the consensus of Muslim scholars on any issue who have attained the rank of being *Mujtahidun* at a particular period of time after the death of Prophet (SAW).⁹ *Ijma'* is considered the third source of law after the Qur'an and *Sunnah* of the Prophet (SAW) and its basis as a source of law is founded in the Qur'an and *Sunnah*. Explains that the practice of *Ijma'* can be traced back to the days of the companions of the Prophet (SAW) from the example of their consensus on the punishment of the person who consumes alcohol. The issue of *Ijma'* derives its legitimacy from the following Qur'anic verse:

But whoso make a breach with the Messenger after the guidance has become clear to him, and follows a way other than that becoming to men of faith, we shall leave him over to what he has chosen and We shall land him in the fire of hell- an evil refuge

b. Al-Qiyas (Analogical Deduction)

Al-Qiyas (analogical deduction) is regarded as a process of deduction by which the law of a text is applied to cases, which though not covered by the language of the text, are covered by reasons of the text. In other words, *al-Qiyas* is the legal principle introduced in order to arrive at a logical conclusion of a certain law on a certain issue that has to do with the welfare of the Muslims. In exercising this, however, it must be based on Qur'an, *Sunnah* and *Ijma'*.

c. al-Istihsan, al-Maslah al-Mursalah; or Istislah, and al-Istishaab (Public Interest)

Public interest is also regarded as a source of law in Islam. The jurists of the various schools of law however used various terms to describe it. The Hanafis called it *Istihsan* meaning equitable preference to find a just solution. This principle, according to Bilal Philipps, was adopted by Malik who adopted the name of *Istislah* or *Masalih al-Mursala* which simply means seeking that which is more suitable. It deals with things which are for human welfare but are not specifically considered by the *Shari'ah*. An example of *Istislah* is found in a ruling by the fourth Caliph Ali bn Abi Talib (RA) that a whole group of people who took part in a murder were guilty even though only one from the group actually committed the act of murder. Imam al-Shafi'i considered *Istihsan* and *Istislah* as innovation but was also obliged to consider it in dealing with similar issues. However, he gave it another name which is *Istishab*.

d. Opinion of al-Sahabi

All the four *Madhhabs*, Hanafi, Maliki, Shafi'i and Hanbali, considered the individual opinion of the *Sahabi* as a source of law, even though at a lesser degree to the *Ijma'* of the *Sahabah*. The consensus of the *Sahabah* is more binding.

e. al-'Urf (Customs of people)

Local customs were given weight in areas where there were no binding Islamic customs available. Laldin explained that under Islamic jurisprudence, custom or usage is recognized so far as there is no provision on the matter in the basic texts of the Qur'an and other Islamic sources of law. The socially-beneficial and useful pre-Islamic customs which were in consonance with the spirit of Islamic law were recognized and approved of by the *Shari'ah*.

‘Urf (Customs)

Lexically, ‘Urf means custom. It is the noun of the verb of the Arabic word ‘*arafa*’ which means to know as a conventional term. ‘Urf literally means ‘that which is known’ as opposed to ‘what is unknown’. It refers to customs and practices of a given society, whether good or bad.

‘Urf is the contrary of *Nukr* which means difficult, hard and severe and *Ma‘ruf* is being the contrary of *Munkar* which means anything pronounced to be bad, evil, hateful, sinful, disapproved or not accepted by the Shari‘ah. ‘Urf in lexicology signifies the commonly-known, commonly-received or common conventional, language; common parlance or common usage, mostly meaning that of a whole people; in which case, the epithet *al-amm* is sometimes added; but often meaning that of a particular class; as for instance for the lawyers.

Technically, various definitions were given by Muslim jurists on ‘Urf. Khallaf defines it as ‘a matter well known by a majority of the people whether in words, some practice or some abandonment. But it does not negate any of either the book of Allah or the *Sunnah* of the Prophet. This definition efficiently excludes customs whose observance contradicts any ruling from the Qur’an or *Sunnah* of the Prophet (SAW). It is immaterial whether that particular custom has been in existence for centuries and is held dear to hearts.

Hafiz Abdul Ghani quotes a definition by ibn ‘Abidin that ‘Urf or ‘*adah* is a state which is firmly established in hearts and appeals to one logically. Besides pious nature of humans accepts it’. This definition is explicit that for a custom to be acceptable, it must be firmly established in the psyche and consciousness of people. A thing in vogue, trend or periodic fashion statements, could not be considered as customs since they are not wholly acceptable by all segments of the society and does not persist for a long time. Unethical and harmful practices are also not considered, as pious nature abhors cheating and engaging in harmful practices.

Having discussed the meaning of ‘Urf, it is important to discuss the concept of ‘*Adah*, a term which is mostly considered as synonymous with ‘Urf by Muslim jurists. According to Laldin, ‘*Adah* means custom, manner or habit and is synonymous to *dab’u*, and *daydanah*. Because if one practice a time after time, it becomes a natural disposition or habit’. The plural of ‘*Adah* is ‘*Adat*.

‘*Adah* is a technical term which was defined as ‘the repeated matter which has no connection with reason’ This implies that *Adah* accommodates most repeated matters of people. This may include such examples of what a single person always do before going to bed or a woman when preparing to meet her husband and so forth.

So it is obvious that even though ‘Urf and ‘*adah* share many similarities, *Adah* is much more general than ‘Urf. While *Adah* is oft-repeated actions by both individuals and groups, ‘Urf is the practice of large group of people.

‘Urf in the Qur’an

The following discussion will examine the Qur’anic conception of the word ‘Urf and its basis as a source of Islamic law. Even the word ‘Urf and its derivative occurred in some places in the Qur’an, it does so in its original and literal sense rather than its technical usage and application.

The word '*Urf*' appears in two places in the Qur'an. The first is in Qur'an 7:199 in which the verse reads:

Show forgiveness, enjoin what is good (*Urf*), and turn away from the foolish. Many exegetes suggested that the meaning of *al-Urf* in this verse basically means *al-Ma'ruf* which means anything good and commendable. Ibn Qutaybah (d. 276 AH) in his *Ta'wil Mushkil al-Qur'an* said that '*Urf*' means the fear of God, doing good to people, guarding the tongue against lying and avoiding looking at forbidden things. Ibn Kathir also explained that *al-Urf* basically is *Ma'ruf* which enjoins doing what is good and avoiding what is bad. Ibn al-Arabi in his *Tafsir Ahkam al Qur'an* states that there are four opinions in the interpretation of '*Urf*' which are:

1. That '*Urf*' is similar to *al-Ma'ruf*
2. It conceptualizes the meaning of *La Ilah illa al-Lah* (there is no deity worthy of worship except Allah)
3. It means everything that is known as part of the religion
4. It means everything good that is not rejected by mankind and it is endorsed universally by all laws.

Al-Nasafi among the classical exegetes attempted to marry the lexical and technical definition of '*Urf*'. He explained that '*Urf*' is any *Ma'ruf* deed and good actions by people, or any attribute which appeals to logic and is accepted by the *Shari'ah*.

From this discussion it could be deduced that the Muslim jurists understood '*Urf*' to include all the known and accepted norms of behaviour, thinking, orientations and actions of people in a given society. In addition, any customary practice accepted into Islamic law, must be regarded as a practice which is beneficial to the society. Among the modern jurists, Kamali explains that the literal and technical meaning of '*Urf*' are in complete harmony with one another.

Divisions of '*Urf*'

Juris-consults have classified '*Urf*' into some categories. This is to facilitate easy understanding of their scope, validity and legal position in Islamic law. They are as follows:

a. Division based on Valid and invalid '*Urf*'

a. Valid or Sound '*Urf*' (*Urf al-Sahih*)

These are customs practiced by people and which do not negate or contradict any legal basis (*Dalil al-Shari'i*), or validates a prohibited action, or brings about corruption. Some examples could be given from some customary practices of Hausa tribe of Northern Nigeria. This includes the custom of *komawa gida wanka* which entails a woman who gave birth for the first time should go back to her parents' house for a period of time to learn the basics of nurturing and taking care of herself and the baby. Another is the custom of *Gaisuwar Surukai* in which the bridegroom in company of his friends some days after the wedding by some days, visit the bride's parents to offer their thanks for the privilege of wedding their daughter.

These could be considered as valid customs as they do not contravene any legal text or constitute an infringement of the laws of the *Shari'ah*.

Muslim scholars, however, have laid down the conditions that must be fulfilled before it is considered a valid '*Urf*'. These conditions are:

1. It must be common and recurrent phenomenon. This means that the '*Urf*' must be practiced by the people commonly and frequently in their life. The practice of a few individuals or of a limited number of people within a large community cannot be authoritative.
2. '*Urf*' must be in practice at the time of transaction. In contracts and commercial transactions, effect is given only, which are prevalent at the time the transaction is concluded, and not to customs of subsequent origins.
3. Custom ('*Urf*') must not violate the *Nass* (clear text), that is the definitive principle of law. The opposition of custom to *nass* may be partial or absolute. If it is the later, custom must be dropped.
4. Custom must not contravene the clear stipulation of an agreement. A custom can only be applied if there is no contractual agreement made in particular transaction. This is because custom is only an equivalent of an implied condition. The general rule is that contractual agreements prevail over custom, and recourse to custom is only valid in the absence of an agreement. Since contractual agreements are stronger than custom.

b. Invalid or defective '*Urf*' (*al-'Urf al-Fasid*)

Is the direct opposite of the valid '*Urf*'. This is an '*Urf*' or customs practiced by people but there is evidence that it is against the principles of *Shari'ah* or it denies the interest of people or it brings corruption. An example of this '*Urf*' is the practice of usury in transactions, public singing and dancing during weddings and naming ceremonies, intermingling between non-*Mahrams* in Hausa family settings and many similar customs. Such customs are unacceptable and must be avoided.

b. Division of '*Urf*' based on Usage:

The second division of '*Urf*' is based on its usage in society. It is of two kinds: '*Urf*' based on speech (*al-'Urf al-Qawli*) and '*Urf*' based on practice (*al-'Urf al-Amali*).

1. '*Urf al-Qawli*.

This '*Urf*' includes words, phrases, and terms which are used in society in some special sense, although it does not comply with what dictionaries contain. The verbal '*urf*' consists of the general agreement of the people on the usage and meaning of words for purposes other than their literal meanings. Because of this agreement, the customary meaning tends to become dominant and the original or literal meaning is reduced to an exception.

A very good example of this application is in the word *Salah*. The literal meaning of *Du'ah* which means supplication or request, which has however been used in the Qur'an to describe the obligatory ritual prayers of Muslims. That notwithstanding, *Du'ah* as prayer, has appeared in its original meaning in many places in the Qur'an.

Concerning the scope of '*Urf al-Qawli*', Hafiz Abdul Ghani made a very important observation:

As for the scope of '*Urf al-Qawli*', Islamic law offers us a rule. The speech of a speaker will be interpreted in accordance with the custom and usage of his language. Even if understood meanings run counter to what the lexicon holds. Besides, people do not go for the literal implication of the words uttered by the speaker. In order to facilitate people, jurists in Islamic law direct them in their agreements.

2. *'Urf al-Amali* (Custom based on Practice)

As for *'Urf al-Amali*, it consists of commonly recurrent practices of the people in daily life and civil transactions. Recurrent practices in normal daily life means the private practices in life which have nothing to do with other people, such as eating, sleeping, cultivating and such other matters. The recurrent practices in civil transactions refer to the practices that are meant to avoid causes for legal disputes. This would normally involve two contracting parties. i.e sales, rents, marriages and other similar contracts.

An example of *'Urf al-Amali* which occurs in normal daily life is the practice of Muslims in Northern Nigeria in taking vacations on certain festive periods, e.g people not going to farms or markets during *Eid al-Adha* or *Eid al-Fitr*, visiting relations by children popularly called *Yawon Sallah*, paying homages by title-holders to the Emirs of Katsina and Daura emirates and many other similar actions. So this is considered the *'Urf* of these people and can be used by such a group every year.

Laldin explains that *'Urf* also has played an important role in being the element that will affect the judgment in making the rule of *Fiqh* in Islamic law as long as it does not contradict a clear text. It is also considered as the first step of reference in many subjects in Islamic law where there are no clear texts on a particular matter. This point was stated in the legal maxim that reads: A matter established by custom is like a matter established by text. (*al-thabit bi al-'Urf ka al-thabit bi al-nass*). Consequently, many rules of *Fiqh* are based on this type of *'Urf* whether it is the *'Urf* of the people in private daily life or the *'Urf* that involves civil transactions.

Furthermore, Jurists have further categorized *'Urf al-Qawli* and *'Urf al-Amali* into general (*'Urf al-Aam*) and particular (*'Urf al-Khass*).³¹ The general *'Urf* is the common custom that is prevalent everywhere among all the people on a matter regardless of the passage of time. In many matters such as clothing, furniture etc. this type of contract is a necessity and is commonly practiced everywhere. Particular custom is *'Urf* which is prevalent in a particular locality, profession or trade. This type of *'Urf* is accepted by the people in a particular place and not in all places. The example of this type of *'Urf* is the practice among the traders in wholesale trading which allow the payment of goods to be deferred to certain period of time, which is not practiced in retail transactions. Consequently, this type of *'Urf* is totally ignored when found to be in conflict with an established legal text.

***'Urf* in the Maliki School of Law**

The Maliki school of law is the prevalent source of jurisprudence in Northern Nigeria and the *Shari'ah* courts usually utilize the *Maliki Fiqh* in their adjudication. The Maliki school is widely known for utilizing the practice of the people of Madinah in deduction of Law and Malik even preferred it to *Qiyas*. Ibn Taymiyyah in his *Tafdil Madhhab* Malik reechoed that statement when he explains that 'the Muwatta is replete with the traditions reported by *Ahl al-Madinah* and by the consensus of the people of Madinah. This consensus may either be a previous consensus or a recent one.'³³

Like Abu Hanifa, Malik considered the various customs and social habits of people throughout the Muslim world as possible sources of secondary laws as long as they did not contradict either the letter or spirit of the Shari'ah.

Custom or customary usage plays a great role in *Maliki Fiqh*. It explains expressions since expressions are explained according to linguistic customs or usage rather than customs in actions. al-Shatibi, a popular Maliki Jurist-Consult, in his *al-Muwafaqat*, made a great exposition about this when he averred that:

“Customs include those whose expression varies in meaning, and so the expression may change its meaning in relation to the same people, like the difference of various terminologies according to the usage of artisans in their crafts”.

Abu Zahra, in his treatise on Maliki principles remarked that many expressions, are explained according to customs, so customs have an effect on contracts. When the custom in marriage is to pay the *Sadaq* (bride-price) before consummation, it is considered as long as there is no text contrary to it. If there is a custom that a type of sale is by cash and not credit or the reverse, or for a known term rather than without it, that commercial custom is considered as long as there is no text contrary to it. This resembles that on which judicial decision occurs by respecting the custom of commerce in cases between them and its consideration as a confirmed legal basis in their dealings.

From all these discussions, it is clear that *'Urf* played a major role in the development and codification of Maliki law and is the basis for deciding the legal positions of many rules is as much it did not contradicts any of the extant rules of the *Shari'ah*.

BIBLIOGRAPHY

- Ibn Abd as-Salam, I.A. (2002) *Qāwaid al-Ahkām fī Masālih al-Anām*. Cairo. *Al-Maktabah al-Ilm*. P7
- Yunus, I.M., (2011) *al-Wādih fī al-Qawāid al-Fiqhīyyah*. Cairo. Pp 169
- Khallaf, A (2002) *Ilm Usul al-Fiqh*. Cairo. Dar al-Hadith. pp 23-25
- Philips, B. (1990) *The Evolution of Fiqh*. Riyadh. International Islamic Publishing House P. 3
- Doi, A. (2007) *Shari'ah The Islamic Law*. Malaysia. A.S. Noordeen Publishers. P. 21
- Gurin, op cit. P. ix
- Abu Zuhra, M. (2012) *Usūl al-Fiqh*. Cairo. Dar al-Fikr al-Arabiyy. P.182
- Doi, op cit. P. 65
- Gurin, op cit. P. 11
- Bilal Philips, op cit. P. 72
- Ladan, M.T. (2006) *Introduction to Islamic Jurisprudence: Classical and Islamic*. Zaria. Malthouse Publishers. P 217
- Bello, S.A & Hassan, R. C. (2013) “Application of ‘Urf in Islamic and Conventional Banks”. Malaysia. IIUM. P. 63

- Laldin, M.A. (1995) "The Theory and Application of 'Urf in Islamic Law". Edinburgh. Unpublished Phd Thesis. Department of Islamic and Middle Eastern Studies. Pp. 15-23
- Khallaf, op cit. P. 99
- Abdul Ghani, H. (2012) Conditions of a Valid Custom in Islamic and Common Laws. International Journal of Business and Social Sciences. Vol. 3, No 4. P. 306
- Laldin, op cit. P. 21
- Ibn Qutaybah, A. (2001) *Ta'wil Mushkil al-Qur'an*. Beirut. Dar al-Kutub al-Ilmiyyah. P. 4
- Ibn Kathir, M.I. (1999) *Tafsir al-Qur'an al-Azim*. Dar Taybah for Publishing and Distribution. Vol. 3. P. 532
- Ibn al-Arabi, A.M. (2003) *Ahkam al-Qur'an*. Cairo. Dar al-Bayān Publishers. Vol. 2, P. 823
- Al-Nasafi, A. A. (2015) *Tafsir al-Nasafi*. Beirut. Dar al-Nafa'is. Vol. 2, P. 82
<https://www.maktabaislamia.com/principles-of-islamic> Principles of Islamic Jurisprudence by M. H. Kamali. Retrieved on 12/01/2018
- See Khallaf, op cit. P 99, Bello & Hassan, op cit. Pp 65-66, and Abdul Ghani, op cit. P. 307-308
- Ashqar, U. S. (1988) "*al-'Urf Bayn al-Fiqh wa al-Qānun*". Kuwait. Majallah Majma' al-Fiqh al-Islami. Vol. 4, P. 66
- Bello & Hassan op cit. P 65
- Abdul Ghani, op cit. P. 309
- Laldin, op cit. P. 48
- Bello & Hassan, op cit. P. 65
- Al-Qattan, M. (2001) *al-Tashri' wa al-Fiqh Fi al-Islam*. Cairo. Maktabah Wahbah. P. 355
- Ibn Taymiyyah, A. (nd) *Tafdil Madhhab Malik*. Unknown publisher
- Bilal Philiphs, op cit. P. 73
- Al-Shatibi, M. I (1997) *al-Muwafaqāt*. Cairo. Dar Ibn Affan. Vol. 2. P. 267
<https://www.muwatta.com/ebooks/english/fundamental> The Fundamental Principles of Maliki Jurisprudence. By M. Abu Zahra. Retrieved on 14/02/2018