

**Contemporary Issues
in**

Islamic Law

Abdul Haseeb Ansari



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Ibn al-‘Arabi’s Interpretation of the Qur’an: An Evaluation of Its Legal Viability

Israr Ahmad Khan

Introduction

Prominent Muslim jurists are divided along juridical lines. They generally respect one another. Yet, they view their own respective schools of jurisprudence as the most valid and strongest of all. *Hanafi* scholars consider the views of Abu Hanifah, Abu Yusuf and other founders as superior to those of non-*Hanafi* schools of *fiqh*. Experts of Shafi‘i school believe in the preeminence of the decrees of al-Shafi‘i over the others. Followers of Ahmad ibn Hanbal are satisfied with their leader’s approach. *Maliki* authorities feel exultant with the *fatwas* of Malik ibn Anas and others of *Maliki* school. These intellectuals have also tried to justify their respective *fiqhi* schools. For that matter, they have interpreted the *Qur’an* accordingly. As a result, there has come up many a legal exegesis of the Islamic Scripture. One such exegesis is *Ahkam al-Qur’an* by Ibn al-‘Arabi. It represents *Maliki* school of Islamic law. It is deemed as an important source not only for the students and teachers of *Maliki* denomination but also for those interested in Islamic law as a whole. This article attempts to introduce this source of Islamic law, on the one hand and evaluate its legal significance, on the other. It is not possible to accommodate in this short article all the legal views of Ibn al-‘Arabi. The scope of this research is limited to some