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Statistical Evaluation of Conduciveness in *Sadd al-Dharāʾiʿ*: An Analytical Study

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ABSTRACT

This analytical study explores the potential of statistical methods for evaluating conduciveness in sadd al-dharāʾiʿ, addressing the current lack of quantitative approaches in this principle of Islamic jurisprudence. The research employs a qualitative methodology, conducting a review of primary Islamic texts and literature, contemporary academic publications, and relevant fatwas. Through content analysis, comparative analysis, and conceptual analysis, the study develops a preliminary framework for statistical evaluation of conduciveness in sadd al-dharāʾiʿ. Key findings reveal that integrating statistical techniques with traditional Islamic legal reasoning can enhance objectivity and precision in assessing the likelihood of permissible actions leading to prohibited outcomes. The proposed framework incorporates steps such as data collection, validation, statistical analysis, and interpretation, all aligned with Islamic legal principles. Analysis of contemporary fatwas and hypothetical case studies demonstrates the framework's potential for providing more nuanced, evidence-based assessments of complex issues. The study concludes that while statistical evaluation offers significant benefits, it must be carefully balanced with traditional scholarship and ethical considerations to maintain consistency with the objectives of Islamic law.

KEYWORDS
Conduciveness, fatwas, Islamic jurisprudence, sadd al-dharāʾiʿ, statistical evaluation

INTRODUCTION

The principle of Sadd al-Dharāʾiʿ (blocking the means) is deeply rooted in Islamic jurisprudence, drawing its foundations from both the Quran and the Sunnah of Prophet Muhammad (peace be upon him). This principle aims to prevent actions that, while permissible in themselves, may lead to prohibited outcomes or harm.

In the Quran, Allah (SWT) says:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللهِ فَيَسُبُّوا اللهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾

"And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge." (al-Anʿām: 108)

This verse exemplifies the concept of Sadd al-Dharāʾiʿ by prohibiting Muslims from insulting the deities of polytheists, not because the act itself is inherently wrong, but because it could lead to the greater harm of non-Muslims insulting Allah.

Another example is found in Sūrat al-Baqarah:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا﴾

"O you who have believed, do not say [to Allah's Messenger], 'Rāʿinā' but say, 'Unẓurnā' and listen." (al-Baqarah: 104)

Here, Muslims are instructed to avoid using a word that could be twisted to mock the Prophet, illustrating the concept of blocking potential means to harm.

The Prophet Muhammad (peace be upon him) also applied and taught this principle. In a hadith narrated by al-Bukhārī (Ṣaḥīḥ al-Bukhārī, No. 2051), he said:

دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ

"Leave that which makes you doubt for that which does not make you doubt."

This encourages Muslims to avoid doubtful matters that might lead to prohibited actions.

While modern statistical methods were not explicitly present in early Islamic teachings, the Quran and Hadith demonstrate a clear appreciation for quantitative thinking and data-based decision making. The Quran frequently uses precise numbers and calculations. For instance, al-Baqarah verse 196 states:

﴿فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ﴾

"...and fast three days during Hajj and seven when you have returned [home]. Those are ten complete [days]."

This demonstrates not only the use of specific numbers but also basic arithmetic.

The concept of probability is implicitly present in the Quranic narrative of Prophet Yūsuf interpreting the king's dream:

﴿تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا ... ثُمَّ يَأْتِي مِن بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ﴾

"You will plant for seven years consecutively... Then will come after that seven difficult [years]" (Yūsuf: 47-48)

This interpretation involves predicting future events based on available information, a fundamental concept in statistical analysis.

In one Hadith, the Prophet has demonstrated the importance of maintaining accurate statistics and record-keeping in the Muslim community. He said:

اكْتُبُوا لِي مَنْ تَلَفَّظَ بِالإِسْلَامِ مِنَ النَّاسِ،

فَكَتَبْنَا لَهُ أَلْفًا وَخَمْسَ مِائَةِ رَجُلٍ

"Write down for me [the names of] those who have pronounced [their commitment to] Islam among the people." So we wrote down for him one thousand five hundred men." (Ṣaḥīḥ al-Bukhārī, No. 3060)

This practice was quite advanced for its time, as formal population counts and systematic record-keeping weren't common in many societies of that era. It demonstrates how statistical documentation was integrated into early Islamic administrative practices.

There are numerous examples of the Prophet using quantitative concepts. One of them as He said:

((الإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ))

"Faith has over seventy branches - or over sixty branches - the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is injurious from the path." (Ṣaḥīḥ al-Bukhārī, No. 9)

This hadith not only provides a numerical range but also implies a hierarchical structure within these branches.

The Prophet also demonstrated an understanding of sampling and representativeness. He said:

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوْءِ

كَمَثَلِ صَاحِبِ الْمِسْكِ وَكِيرِ الْحَدَّادِ

"The example of a good companion and a bad companion is like that of the seller of musk and the one who blows the bellows." (Ṣaḥīḥ al-Bukhārī, No. 2101)

This analogy reflects an understanding that individual examples can represent larger populations, a key concept in statistical sampling.

These examples demonstrate that quantitative thinking and basic statistical concepts were present in early Islamic teachings. This provides a foundation for the application of more advanced statistical methods to Islamic jurisprudence, including the evaluation of conduciveness in Sadd al-Dharāʾiʿ.

The application of Sadd al-Dharāʾiʿ requires careful evaluation of the likelihood that a permissible action will lead to a prohibited outcome. Traditionally, this evaluation has been based on scholarly judgment and qualitative assessments. However, the complexity of modern society and the multifaceted nature of contemporary issues call for more sophisticated tools of analysis. This creates an opportunity to explore how statistical methods, rooted in the Islamic tradition of observation and analysis, might be applied to evaluate conduciveness in Sadd al-Dharāʾiʿ, potentially providing a more systematic and objective approach to this crucial principle of Islamic jurisprudence.

The primary research problem addressed in this study is the lack of a quantitative, statistically based method for evaluating conduciveness in the application of Sadd al-Dharāʾiʿ. Currently, the assessment of whether an action is likely to lead to prohibited outcomes is largely qualitative and based on scholarly judgment (al-Juḥaydarī, 2024). This approach, while valuable, may be subject to inconsistencies and lacks the objectivity that statistical methods could provide.

The absence of a statistical framework for measuring conduciveness in Sadd al-Dharāʾiʿ presents several challenges:

i.   Subjectivity in decision-making: Without quantitative measures, decisions about blocking certain actions may vary significantly between scholars, leading to inconsistencies in Islamic legal opinions. This is particularly problematic given the complex nature of contemporary issues (Suud, 2021).

ii.   Difficulty in assessing complex scenarios: In today's rapidly changing world, the potential consequences of actions are often multifaceted and far-reaching. Qualitative assessments alone may not capture the full complexity of these scenarios (Osman et al., 2020).

iii. Lack of empirical foundation: The current approach doesn't fully leverage available data and empirical evidence, which could enhance the accuracy and reliability of juristic decisions. As Zāyid (1997) points out, statistical methods can provide support and evidence where traditional evidence is lacking.

iv.   Challenges in standardization: The absence of a quantitative framework makes it difficult to establish standardized criteria for applying Sadd al-Dharāʾiʿ across different contexts and jurisdictions. This is particularly evident in the varying approaches to Sadd al-Dharāʾiʿ among different schools of Islamic jurisprudence (Juʿaym, 2022).

v.   Limited integration with modern risk assessment techniques: While other fields have developed sophisticated statistical methods for risk assessment, Islamic jurisprudence has not fully benefited from these advancements in the context of Sadd al-

Dharāʾiʿ. As Alias (2005) suggests, correlational research methods could potentially help Islamic scholars make more accurate rulings.

Addressing this research problem is crucial for enhancing the application of Sadd al-Dharāʾiʿ in contemporary Islamic jurisprudence, particularly in complex modern contexts where the potential for harm may be less obvious or more multifaceted (al-Anwār, 2022). As Safi (2014) argues, the integration of statistical methods in Islamic legal reasoning could provide more objective evidence and potentially lead to more consistent and reliable juristic decisions.

The primary aim of this research is to develop and validate a statistical framework for evaluating conduciveness in the application of Sadd al-Dharāʾiʿ. To achieve this overarching goal, the following specific objectives have been formulated:

i.   To critically analyze the concept of Sadd al-Dharāʾiʿ and its application across various schools of Islamic jurisprudence, with a focus on how conduciveness is currently evaluated in traditional methods.

ii. To explore the historical and contemporary use of statistical methods in Islamic research methodology, examining their potential for enhancing the application of Islamic legal principles.

iii. To develop a quantitative framework for evaluating conduciveness in Sadd al-Dharāʾiʿ, incorporating relevant statistical techniques while maintaining alignment with Islamic legal principles and objectives (Maqāṣid al-Sharīʿah).

LITERATURE REVIEW

1.   Theoretical Foundation of Sadd al-Dharāʾiʿ

The concept of Sadd al-Dharāʾiʿ (blocking the means) has been a cornerstone of Islamic jurisprudence for centuries, but its integration with statistical methods is a relatively recent development. Zāyid (1997) laid the groundwork by highlighting the potential of statistical methods in Islamic studies, including their application to the Quran, Hadith, and heritage verification. This early work suggested that statistical approaches could provide evidence and support for Islamic scholars where traditional evidence was lacking.

The idea of applying statistical methods specifically to Sadd al-Dharāʾiʿ began to emerge more clearly in the early 21st century. Alias (2005) drew connections between correlation as a statistical technique and the underlying philosophy of Sadd al-Dharāʾiʿ, suggesting that correlational research methods could help Islamic scholars make more accurate rulings. This marked an important step in bridging traditional Islamic jurisprudence with modern statistical approaches.

As the field progressed, researchers began to explore more concrete applications. Safi (2014)

demonstrated how descriptive and inferential statistics could be applied to verses in the Quran, highlighting the potential for statistical analysis in Islamic legal discourse. This work helped to establish the legitimacy of using quantitative methods in Islamic studies.

2.   Statistical Methods in Islamic Studies

The application of statistical methods to Islamic jurisprudence has been approached from various angles. Ahmad and Niteh (2017) focused on the theoretical foundations, exploring how statistical techniques align with Islamic principles of reasoning. They argued for the compatibility of inductive statistical methods with Islamic research strategies. In contrast, Akhondy and Rabiei (2020) took a more applied approach, conducting a structural and statistical analysis of Quranic distances to reveal new insights into the structure and composition of religious texts.

The scope of studies in this field has varied widely. While some researchers like Al-Masoud (2023) focused narrowly on specific Islamic concepts or texts, such as applying statistical analysis to Hadith terminologies, others took a broader view. Roshdy (2024) explored lexical variation in Islamic legal discourse using corpus linguistics and statistical modelling, bridging linguistic analysis with Islamic legal studies.

Several key themes emerge from the literature. There is a strong emphasis on the potential for statistical methods to complement, rather than replace, traditional Islamic scholarship (Zāyid, 1997; Alias, 2005; Safi, 2014). Researchers have demonstrated the applicability of statistical methods to various Islamic texts, including the Quran, Hadith, and contemporary Islamic legal discourse (Safi, 2014; Akhondy & Rabiei, 2020; Al-Masoud, 2023; Roshdy, 2024). Many studies highlight the potential for statistical methods to provide more objective evidence in Islamic legal reasoning (Zāyid, 1997; Ahmad & Niteh, 2017).

However, challenges in implementing statistical methods in Islamic jurisprudence have also been noted. These include the need for specialized knowledge, potential resistance from traditional scholars, and ensuring that quantitative methods are applied in ways that respect Islamic principles (Hassan, 2019; Saʿidu & Hassan, 2023). The most promising studies tend to take an interdisciplinary approach, combining expertise in Islamic studies with knowledge of statistical methods and other relevant fields (Roshdy, 2024; Zahir, 2024).

Despite these advancements, a significant research gap remains in the application of statistical methods to measure conduciveness in Sadd al-Dharāʾiʿ. While many studies explore various aspects of Islamic jurisprudence and statistics, none of the reviewed literature directly addresses the quantitative evaluation of conduciveness in the context of Sadd al-Dharāʾiʿ.

This gap is particularly noteworthy given the potential benefits of such an approach. The principle of Sadd al-Dharāʾiʿ relies on assessing the likelihood that a permissible action may lead to an impermissible outcome. However, the current literature shows that this assessment is largely qualitative and based on scholarly judgment. For instance, Juʿaym (2022) and al-Juḥaydarī (2024) discuss the application of Sadd al-Dharāʾiʿ in contemporary contexts, but do not propose statistical methods to quantify the degree of conduciveness to harm.

Similarly, while Osman et al. (2020) and Ruzulan et al. (2023) demonstrate the application of Sadd al-Dharāʾiʿ in modern regulatory and business environments, they do not employ statistical techniques to measure the probability or extent of potential negative outcomes. Wan Nor Anas et al. (2023) discuss the principle's application to complex social issues, further highlighting the need for more objective, quantitative evaluation methods.

3. Integration of Quantitative Methods in Islamic Legal Theory

The absence of statistical methods to measure conduciveness in Sadd al-Dharāʾiʿ is particularly striking given the advancements in applying statistical techniques to other areas of Islamic studies. For example, Akhondy and Rabiei (2020) and Al-Masoud (2023) have successfully applied statistical analysis to Quranic and Hadith studies, respectively. However, similar rigorous quantitative approaches have not been extended to the evaluation of conduciveness in Sadd al-Dharāʾiʿ.

This gap represents a significant opportunity for future research. Developing statistical methods to measure conduciveness could provide more objective and consistent application of the Sadd al-Dharāʾiʿ principle. It could help scholars quantify the likelihood of harm, potentially leading to more informed and empirically grounded legal opinions. Such an approach would not only enhance the rigor of Islamic legal reasoning but also bridge the gap between traditional Islamic jurisprudence and modern quantitative methods.

In conclusion, while significant progress has been made in applying statistical methods to various aspects of Islamic studies, there remains a critical need for research that specifically focuses on developing and applying statistical methods to measure conduciveness in the context of Sadd al-Dharāʾiʿ. This represents a key area for future research in the field, with potential implications for both theoretical understanding and practical application of this important Islamic legal principle.

METHODOLOGY

This research employs a qualitative approach based on library research, focusing on a comprehensive review of literature related to Sadd al-Dharāʾiʿ and the application of statistical methods in Islamic studies.

  i. Data collection will involve gathering primary Islamic texts, classical fiqh literature, contemporary academic publications on Islamic jurisprudence, and studies on the application of statistical methods in religious and legal contexts. Additionally, relevant fatwas and scholarly opinions on contemporary issues where Sadd al-Dharāʾiʿ is applied will be collected. This process aims to provide a broad and deep understanding of the current state of knowledge in the field.

  ii. Data analysis will be conducted through three main methods: content analysis, comparative analysis, and conceptual analysis.

  iii. Content analysis will involve a systematic examination of the collected literature to identify key themes and concepts related to Sadd al-Dharāʾiʿ and its application, as well as how conduciveness is currently evaluated in traditional methods.

  iv. Comparative analysis will focus on examining different scholarly perspectives on Sadd al-Dharāʾiʿ across various schools of Islamic jurisprudence and comparing traditional approaches to evaluating conduciveness with potential statistical methods.

  v. Conceptual analysis will involve identifying and analyzing potential statistical concepts and methods that could be applicable to evaluating conduciveness in Sadd al-Dharāʾiʿ, exploring how these align with or diverge from traditional Islamic legal principles.

The findings from these analyses will be synthesized to develop preliminary ideas for a statistical framework for evaluating conduciveness in Sadd al-Dharāʾiʿ.

DISCUSSION

1. Sadd al-Dharāʾiʿ: Concept and Application

The Islamic legal principle of Sadd al-Dharāʾiʿ, which translates to "blocking the means," is a significant concept in Islamic jurisprudence that aims to prevent actions that could potentially lead to prohibited outcomes. This principle is rooted in the proactive approach of Islamic law to preserve the objectives of Sharia (Maqāṣid al-Sharīʿah) by addressing not only direct violations but also potential pathways to such violations.

Sadd al-Dharāʾiʿ is defined as preventing permissible actions that are likely to lead to corruption or prohibited matters (Majmaʿ al-Fiqh al-Islāmī, 1995). Al-Shawkānī (1999) elaborates on this definition, stating that it refers to "the matter that appears permissible on the surface, but is used as a

way to perform a prohibited act". Ibn Taymiyyah (1987) provides a more nuanced explanation, describing it as "an action that appears permissible on the surface, but is a way to perform the prohibited". Al-Burhānī (1985) offers a comprehensive definition, characterizing Sadd al-Dharāʾiʿ as "an act that is not forbidden in itself, but there is a strong suspicion that it leads to a prohibited action". These definitions collectively emphasize the preventive nature of the principle, focusing on actions that, while not inherently prohibited, have a high likelihood of leading to forbidden outcomes.

The authority of Sadd al-Dharāʾiʿ as a legal principle is a subject of scholarly debate. The Maliki and Hanbali schools of Islamic jurisprudence consider it a fundamental principle (al-Bājī, 2003, 80; Ibn ʿAqīl, 1999, 2/75), while the Shafiʿi and Hanafi schools (al-Samʿānī, 1999, 2/268), although not explicitly recognizing it as an independent principle, apply its spirit in some of their jurisprudential rulings (al-Juḥaydarī, 2024). The Zahiri school (Ibn Ḥazm, 2016, 6/309) however, rejects its validity altogether (Ismāʿīl, 1988). Despite these differences, there is a general consensus among scholars on the common ground of this principle, with disagreements primarily centered on the extent of its application (Ismāʿīl, 1988). The Islamic Fiqh Academy has affirmed Sadd al-Dharāʾiʿ as a fundamental principle of Islamic law, emphasizing its role in preventing actions that could lead to corruption or prohibited matters (Majmaʿ al-Fiqh al-Islāmī, 1995).

The pillars and conditions of Sadd al-Dharāʾiʿ are crucial for its proper application. Al-Burhānī (1985) identifies three pillars: the means, the leading to (consequence/conduciveness), and what is being sought (the end result). The means must be within the will of the obligated person, originally permissible, and containing a benefit. The leading to must have a strong suspicion of occurrence, and what is being sought must be prohibited. The conditions for applying Sadd al-Dharāʾiʿ include the action being permissible in itself, the certainty or strong probability of it leading to a prohibited outcome, and the intended result being something prohibited (Al-Burhānī, 1985). Ibn Taymiyyah (1987) adds that the means should be frequently leading to the prohibited or inclined towards it by human nature.

Scholars have categorized Sadd al-Dharāʾiʿ into various types, providing frameworks for its application in different scenarios. Al-Qarāfī (n.d.) presents three categories:

  i.   Unanimously agreed to be blocked: This includes actions mentioned explicitly in the Quran and Sunnah, or those that definitely or most likely lead to corruption. For instance, digging wells in Muslims' pathways or insulting idols in the presence of those known to insult Allah in response.

  ii. Unanimously agreed not to be prevented: These are actions where the benefit outweighs the potential harm. Examples include prohibiting grape cultivation for fear of wine production or prohibiting shared housing for fear of adultery, which no scholar has advocated.

  iii. Disputed: These are actions that appear valid on the surface but are suspected of being used to achieve a hidden prohibited purpose, such as deferred sales transactions.

Ibn Qayyim al-Jawziyyah (2002) offers a more detailed classification, dividing actions into four categories based on their inherent design and intended use:

  i.   Means designed to lead to corruption, such as drinking intoxicants or adultery.

  ii. Means designed for the permissible but intended to reach corruption, like marriage with the intention of making a woman lawful for her previous husband.

  iii. Means designed for the permissible, not intended for corruption, but often leading to it, with corruption outweighing benefit. Examples include praying during forbidden times or a widow adorning herself during her waiting period.

  iv. Means designed for the permissible, potentially leading to corruption, but with benefit outweighing corruption. This includes looking at a potential bride or examining goods for purchase.

Al-Zarkashī (1994) proposes a similar tripartite classification, focusing on the certainty and potential of actions leading to the prohibited:

  i.   What definitely leads to the prohibited: This is forbidden according to all scholars.

  ii. What is certain not to lead to the prohibited, but is mixed with what does lead to it: As a precaution, this is also blocked.

  iii. What has the potential to lead or not lead to the prohibited: This category has varying levels, and the preponderance differs among them due to these variations.

Ibn Taymiyyah (1987) adds nuance to these classifications by noting that means which frequently lead to the prohibited, or where human nature is inclined towards that consequence, should be forbidden. He also states that means that only occasionally lead to the prohibited, if there is no preponderant benefit over this infrequent consequence, are also forbidden.

Ibn ʿĀshūr (2004) further refines these categorizations by distinguishing between means that are inseparable from being a path to corruption and those where the outcome to corruption may fail to occur, either rarely or frequently. He notes that some of the latter type were reasons for explicit legislation, while others did not occur during the Prophet's time, leading to differences among jurists.

The application of Sadd al-Dharāʾiʿ is evident in both classical fiqh rulings and contemporary fatwas, demonstrating its flexibility and relevance in addressing modern challenges while maintaining the

spirit of Islamic law. Contemporary applications of this principle are diverse and reflect a wide range of issues:

i.   Technology and Social Media: The Mufti of Wilayah Persekutuan Malaysia (2020) applied Sadd al-Dharāʾiʿ to prohibit the use of FaceApp, citing concerns about gender imitation and the potential for changing one's original gender. Similarly, the use of TikTok was prohibited due to its potential to diminish Islamic morals and cause fitnah (temptation), even when users cover their aurat.

ii. Public Health: The Mufti of Singapore (2020) invoked Sadd al-Dharāʾiʿ to support precautionary measures against COVID-19, emphasizing the preservation of life. The Jabatan Mufti Negeri Kelantan Malaysia (2016) used this principle to support preventive measures against the Zika virus, recommending actions such as ensuring cleanliness, using mosquito repellents, and installing window screens.

iii. Family and Social Issues: The Office of the Mufti of Singapore (2014) applied Sadd al-Dharāʾiʿ to propose solutions for aurat observance between adopted children and their adoptive families, suggesting approaches like breastfeeding of adopted children or considering exceptions to aurat rules between non-mahrams.

iv. Criminal Law: The Mufti of Wilayah Persekutuan Malaysia (2019) explained that the heavy punishment for qazaf (false accusation of adultery) is based on Sadd al-Dharāʾiʿ to prevent the spread of slander in society.

v.   Medical Ethics: The Jabatan Mufti Negeri Selangor Malaysia (2021) used Sadd al-Dharāʾiʿ to prohibit the use of stem cells from embryos intentionally produced using Somatic Cell Nuclear Transfer technology, aiming to prevent exploitation and misuse.

vi. Workplace Safety: The Jabatan Mufti Negeri Pahang Malaysia (2016) permitted the shaving of facial hair for safety reasons in certain workplaces, based on Sadd al-Dharāʾiʿ to prevent harm and danger.

vii. Religious Teachings: The Jabatan Mufti Negeri Pulau Pinang Malaysia (2016) applied Sadd al-Dharāʾiʿ to prevent the spread of deviant teachings that could confuse society and contradict established Islamic principles.

viii. Gender and Sexuality: The Jabatan Mufti Negeri Perak Malaysia (2022) used Sadd al-Dharāʾiʿ to prohibit living together or being in seclusion with mukhannath (effeminate men) to prevent potential temptation and illicit acts.

However, scholars caution against excessive application of Sadd al-Dharāʾiʿ. The Egyptian Fatwa House (2012) warns that overuse could lead to refraining from permissible, recommended, or obligatory actions out of excessive caution. They advise muftis to carefully weigh the benefits and harms when applying this principle. This balanced approach is crucial to ensure that the application of Sadd al-Dharāʾiʿ serves its intended purpose of protecting the objectives of Sharia without unduly restricting permissible actions or causing hardship.

2.   Statistics in Islamic Research Methodology

Statistics, in the context of Islamic research methodology, is defined as a branch of mathematics that encompasses theories and methods aimed at data collection, description, inference, and decision-making (al-Qūsī, 2014). It goes beyond mere statistical data to represent a comprehensive method that enables researchers to collect facts about various phenomena in a standardized numerical form, present them graphically, and summarize them in tables to facilitate analysis and understanding of trends and relationships (al-Qūsī, 2014). This definition aligns with the broader view of statistics as "the art and science of gathering, analysing and making inferences from data" (Ali & Farooq, 2017).

The concept of statistics in Islamic thought can be traced back to the Quranic term "al-Iḥṣāʾ," which encompasses a wide range of meanings including counting, capacity, encompassing, knowledge, precision, preservation, and intellect (Būrīnī, 2019). This multifaceted understanding of statistics in Islamic tradition provides a rich foundation for its application in contemporary Islamic research.

The importance of statistics in Islamic research methodology cannot be overstated. Zāyid (1997) argues that statistical methods are the only scientific way to derive laws in non-mathematical sciences, including Islamic studies. This assertion underscores the critical role of statistics in providing empirical support for theoretical constructs in Islamic research.

Statistics serves researchers across all scientific fields and decision-makers in various practical areas (al-Qūsī, 2014). In the context of Islamic research, it offers several key benefits (Zāyid, 1997):

i.   Objectivity and Bias Reduction: Statistical sampling methods achieve objectivity in selection and avoid subjectivity and bias, providing a representative sample suitable for generalizing results.

ii. Accuracy Measurement: Statistical methods enable the measurement and control of accuracy in research findings.

iii. Data Validation: Correlation measures are used to verify the validity and reliability of collected data.

iv. Hypothesis Testing: Statistical hypothesis testing methods allow researchers to test their theories and assumptions.

v.   Decision Making: Statistical methods aid in reaching optimal decisions or plans.

vi.   Result Presentation: Statistical presentation methods enhance the communication of research findings.

Moreover, statistical induction methods enable researchers to make generalizations about a community based on sample data, which is considered the only available scientific method for such inferences (Zāyid, 1997). This is particularly valuable in Islamic studies where direct observation of entire populations is often impractical.

The relationship between statistics and Islamic jurisprudence (Fiqh) and its principles (Usul Fiqh) is both historical and methodological. Historically, Muslim scholars have long employed quantitative reasoning in their legal deliberations. For instance, the concept of "ḥadīth mutawātir" in the science of Hadith essentially employs statistical thinking, as it considers it statistically impossible for Muslims across three generations to collectively fabricate a narration (Alias, 2005).

In contemporary Islamic research, statistics plays a crucial role in enhancing the precision and empirical grounding of Fiqh rulings. Alias (2005) suggests that correlational research methods can help Islamic scholars in Fiqh to provide more accurate rulings based on different operational variables. This approach allows for a more nuanced understanding of the relationship between various factors that influence Islamic legal decisions.

Furthermore, statistical methods can be applied to the process of Ijma' (consensus), a fundamental source of Islamic law. Zāyid (1997) proposes that random statistical sampling can be used to overcome the practical challenges of achieving consensus in the modern, globally dispersed Muslim community. This application of statistics to Usul Fiqh demonstrates the potential for integrating quantitative methods with traditional Islamic legal theory.

The principle of Sadd al-Dharāʾiʿ (blocking the means to evil) in Islamic jurisprudence also finds resonance with statistical thinking. Alias (2005) draws a parallel between this principle and the concept of correlation in statistics. Just as Sadd al-Dharāʾiʿ considers the potential consequences of actions, statistical correlation can help predict outcomes based on observable variables.

The application of statistics in Islamic studies spans a wide range of areas, from textual analysis of the Quran to contemporary socio-legal issues. Here are some notable examples:

i.   Quranic Studies: Dost and Ahmad (2008) employed a probabilistic approach to study the structural characteristics of Makki and Madani Suras in the Quran. They used word-size and word-length of Ayats to categorize Suras and obtain frequency distributions, demonstrating how statistical tools can reveal patterns in the Quranic text.

ii.   Hadith Analysis: Al-Masoud (2023) conducted a statistical analysis of Hadith terminologies in Ibn Rajab's 'Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī'. This study used a combination of textual analysis and statistical techniques to examine the occurrence and usage of specific terms, offering insights into Ibn Rajab's methodology in Hadith studies.

iii.   Islamic Finance: Roshdy (2024) used corpus-processing and statistical regression software to investigate lexical variation in English-language discourse on Islamic finance. This study demonstrates how advanced statistical techniques can be applied to analyze complex linguistic patterns in Islamic legal texts.

iv.   Social Issues: Ahmad et al. (2022) applied statistical analysis to study the implementation of Sadd al-Dharīʿah in Selangor's Friday prayer SOPs during the COVID-19 pandemic. This example shows how statistics can be used to evaluate the application of Islamic legal principles in contemporary social contexts.

v.   Halal Food Industry: Ruzulan et al. (2023) investigated the use of Sadd al-Dharāʾiʿ in Malaysia's halal certification process, employing statistical analysis to understand the role of this principle in managing halal-related issues in the food industry.

These examples illustrate the versatility of statistical methods in Islamic research, spanning from classical textual analysis to contemporary socio-economic issues. They demonstrate how statistics can provide empirical support for traditional Islamic principles and help apply these principles to modern contexts.

3.   Evaluating Conduciveness in Sadd al-Dharāʾiʿ

The principle of Sadd al-Dharāʾiʿ (blocking the means) is a fundamental concept in Islamic jurisprudence that aims to prevent actions that could potentially lead to prohibited outcomes. A critical aspect of this principle is the evaluation of conduciveness, which determines the likelihood of a permissible action leading to a forbidden result. This evaluation is essential for the proper application of Sadd al-Dharāʾiʿ in Islamic law.

Conduciveness in the context of Sadd al-Dharāʾiʿ refers to the potential or likelihood of a permissible action leading to a prohibited outcome. Al-Burhānī (1985) defines this concept as "the strong suspicion that [an act] leads to a prohibited action". This definition emphasizes that the action itself is not inherently forbidden, but its potential consequences are of concern.

Ibn Taymiyyah (1987) elaborates on this concept, describing it as "what leads to a prohibited act, even though if it were stripped of that consequence, it would not involve any corruption". This definition

highlights the indirect nature of the prohibition, focusing on the potential consequences rather than the action itself.

The Islamic Fiqh Academy (1995) provides a more comprehensive definition, stating that Sadd al-Dharāʾiʿ involves "preventing permissible actions that lead to corruption or prohibited matters." This definition broadens the scope to include not only actions that directly lead to prohibited outcomes but also those that may indirectly contribute to corruption or harm.

This paragraph summarizes various scholarly classifications of the degrees of conduciveness in Sadd al-Dharāʾiʿ. Al-Qarāfī presents a three-category system, Ibn Qayyim al-Jawziyyah offers a four-category classification, and Al-Zarkashī proposes a tripartite system. These classifications range from actions that are unanimously agreed to lead to corruption to those that have disputed or potential conduciveness to prohibited outcomes. The scholars consider factors such as the certainty of leading to corruption, the balance between benefit and harm, and the intended use of the means.

It's important to note that these classifications and their nuanced approach to evaluating conduciveness were discussed earlier in the context of types of Sadd al-Dharāʾiʿ. This demonstrates the close relationship between the categorization of Sadd al-Dharāʾiʿ and the evaluation of conduciveness, as both aspects are fundamental to understanding and applying this principle in Islamic jurisprudence.

Several factors influence the evaluation of conduciveness in Sadd al-Dharāʾiʿ:

i. Frequency of occurrence: Ibn Taymiyyah (1987) notes that means that frequently lead to the prohibited are absolutely forbidden.

ii. Human nature: Ibn Taymiyyah (1987) also considers the inclination of human nature towards certain consequences as a factor in determining prohibition.

iii. Intention: While not always a determining factor, the intention behind an action can influence its evaluation. Al-Burhānī (1985) discusses cases where the doer intends to use a permissible action as a pretext for reaching a prohibited outcome.

iv. Societal context: Ibn ʿĀshūr (2004) emphasizes the importance of considering the community's need for certain means and the possibility of achieving outcomes through alternative means.

v. Severity of potential harm: The Islamic Fiqh Academy (1995) states that the criterion for blocking a means includes the severity of potential harm outweighing any benefit.

vi. Certainty of outcome: Al-Burhānī (1985) notes that the strength of conduciveness can be determined by either numerical frequency or the danger of the prohibited outcome it leads to.

The application of Sadd al-Dharāʾiʿ involves evaluating various actions based on their degree of conduciveness to prohibited outcomes. These degrees range from high to low, with some cases remaining disputed among scholars. The following examples illustrate how this principle is applied in different scenarios.

Actions with high conduciveness are those that are almost certain to lead to prohibited outcomes. Al-Ṭūfī (1987) provides two classic examples: digging wells in Muslims' pathways and insulting idols in the presence of those known to insult Allah in response. These actions are unanimously agreed to be blocked due to their high likelihood of causing harm or leading to prohibited speech, respectively.

Moderate conduciveness is observed in actions that have a significant potential to lead to prohibited behaviors, but the connection is not as direct or certain as in high conduciveness cases. Contemporary examples include the use of social media applications like FaceApp and TikTok, which the Mufti of Wilayah Persekutuan Malaysia (2020) prohibited due to concerns about gender imitation and moral degradation. Similarly, the Jabatan Mufti Negeri Perak Malaysia (2022) prohibited certain living arrangements with mukhannath (effeminate men) due to the potential for temptation and illicit acts.

Low conduciveness is attributed to actions where the potential for leading to prohibited acts exists but is considered minimal. Al-Qarāfī (n.d.) mentions grape cultivation as an example, which is generally not prohibited despite the potential for wine production. Another contemporary example is the permission given by the Jabatan Mufti Negeri Pahang Malaysia (2016) for shaving facial hair for safety reasons, despite potential concerns about altering Allah's creation.

Disputed conduciveness refers to cases where scholars disagree on the level of potential harm or prohibited outcomes. Al-Qarāfī (n.d.) cites deferred sales transactions as an example of such disputed means. A modern instance of disputed conduciveness is the use of HEK293 in medications, which the Jabatan Mufti Negeri Selangor Malaysia (2021) prohibited based on Sadd al-Dharāʾiʿ but remains a contentious issue due to differing evaluations of its potential harm.

These examples demonstrate the nuanced application of Sadd al-Dharāʾiʿ across various scenarios, highlighting the importance of careful evaluation in determining the appropriate Islamic ruling for each case.

The evaluation of conduciveness in Sadd al-Dharāʾiʿ is a complex process that requires careful consideration of multiple factors. As demonstrated by the various classifications and examples, the degree of conduciveness can range from highly certain to disputed, necessitating nuanced judgment in applying this principle. Contemporary applications, such as those related to technology and medical advancements, highlight the ongoing relevance and

challenges of evaluating conduciveness in Islamic jurisprudence.

4.   Statistical Application in Sadd al-Dharāʾiʿ

The application of statistics to measure conduciveness in Sadd al-Dharāʾiʿ involves using quantitative methods to assess the likelihood and degree to which a permissible action may lead to a prohibited outcome. This approach seeks to provide a more objective and empirical basis for legal decisions based on the principle of blocking the means to evil.

Zāyid (1997) argues that statistical methods are the only scientific way to arrive at laws in non-mathematical sciences, including Islamic studies. This assertion underscores the potential value of applying statistical analysis to Sadd al-Dharāʾiʿ, as it could provide a more rigorous framework for evaluating the conduciveness of actions to prohibited outcomes.

Alias (2005) draws a parallel between the concept of correlation in statistics and the principle of Sadd al-Dharāʾiʿ. He notes that while Islam does not have a specific correlational method, the underlying philosophy of correlation is not alien to Islamic thought. For instance, the prohibition of khalwah (illicit privacy between members of the opposite sex) is based on its correlation with, and thus prediction of, the occurrence of zina (adultery).

The application of statistics in this context aligns with the broader definition of statistics provided by Ali and Farooq (2017), who describe it as "the art and science of gathering, analysing and making inferences from data." In the case of Sadd al-Dharāʾiʿ, this would involve collecting data on the relationship between permissible actions and their potential prohibited outcomes, analyzing this data to identify patterns and correlations, and making inferences about the likelihood of prohibited outcomes occurring.

The application of statistics to Sadd al-Dharāʾiʿ would involve several key steps and processes:

i.   Data Collection: This would involve gathering relevant data on the relationship between permissible actions and their potential prohibited outcomes. Zāyid (1997) emphasizes the importance of using random or statistical sampling methods to achieve objectivity in selection and avoid subjectivity and bias.

ii.   Data Validation: As highlighted by Zāyid (1997), researchers must use correlation measures to verify the validity and reliability of the collected data.

iii.   Statistical Description: This step involves using methods of statistical description to present the data in a clear and meaningful way (Zāyid, 1997).

iv.   Statistical Analysis: This could involve various techniques, including: a) Correlation analysis to measure the strength of the relationship between permissible actions and prohibited outcomes. b) Regression analysis to predict the likelihood of prohibited outcomes based on various factors. c) Hypothesis testing to evaluate specific claims about the relationship between actions and outcomes (Zāyid, 1997).

v.   Interpretation: The results of the statistical analysis must be interpreted in the context of Islamic law and the principles of Sadd al-Dharāʾiʿ.

vi.   Decision Making: Based on the statistical evidence and its interpretation, jurists can make more informed decisions about whether to block certain means to prevent potential harm.
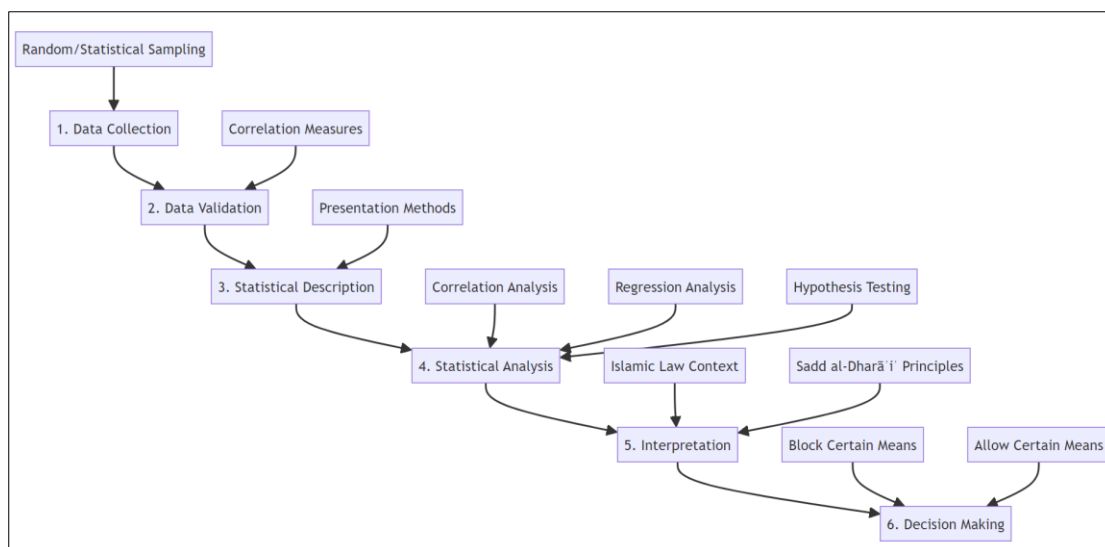

Diagram 1: Sequential Steps in Applying Statistics to Sadd Al-Dharāʾiʿ

This diagram illustrates the sequential steps in applying statistics to Sadd al-Dharāʾiʿ, from data collection to decision making, along with key components of each step.

While statistical analysis can provide valuable insights, it's crucial to establish clear parameters and guidelines for its application in the context of Sadd al-Dharāʾiʿ:

i.   Alignment with Sharia Objectives: Any statistical application must align with the broader objectives of Islamic law (Maqasid al-Sharia). As al-Madīnī (2022) notes, blocking pretexts is itself an objective of Islamic Sharia and serves to protect and preserve other Sharia objectives.

ii.   Consideration of Context: Statistical analysis should not be applied in isolation but should consider the broader social, cultural, and religious context. Ibn ʿĀshūr (2004) emphasizes the importance of considering the community's needs and the possibility of achieving outcomes through alternative means.

iii. Balancing Quantitative and Qualitative Factors: While statistics provide quantitative data, qualitative factors such as intention and social impact should also be considered. Ibn Qayyim al-Jawziyyah's (2002) classification of means, which considers both inherent design and intended use, illustrates the importance of this balance.

iv.   Threshold Setting: Clear thresholds should be established for when statistical evidence is sufficient to justify blocking a means. This aligns with al-Burhānī's (1985) observation that the strength of conduciveness can be determined by either numerical frequency or the danger of the prohibited outcome.

v.   Periodic Review: Given the dynamic nature of society and technology, statistical analyses should be periodically reviewed and updated to ensure their continued relevance and accuracy.

vi.   Ethical Considerations: The collection and use of data for statistical analysis must adhere to Islamic ethical principles, respecting privacy and avoiding harm.

To illustrate the potential application of statistics in Sadd al-Dharāʾiʿ, let's consider a hypothetical case study related to the use of social media platforms. Scenario: Islamic scholars are concerned about the potential misuse of a new social media platform, particularly its impact on modesty and the potential for illicit relationships.

Step 1: Data Collection

- Survey a representative sample of Muslim users of the platform.
- Collect data on usage patterns, types of interactions, and instances of prohibited behavior.

Step 2: Data Validation

- Use correlation measures to verify the reliability of self-reported data.
- Cross-reference with platform usage statistics where possible.

Step 3: Statistical Description

- Present data on average time spent on the platform, types of interactions, and frequency of potentially problematic behaviors.

Step 4: Statistical Analysis

- Conduct correlation analysis to measure the relationship between specific platform features and instances of prohibited behavior.
- Perform regression analysis to identify factors that predict higher likelihood of misuse.
- Test hypotheses about the impact of different usage patterns on adherence to Islamic principles.

Step 5: Interpretation

- Analyze the statistical results in light of Islamic principles and the objectives of Sharia.
- Consider the balance between potential benefits and harms of the platform.

Step 6: Decision Making

Based on the statistical evidence, scholars might decide to: a) Issue guidelines for the proper use of the platform. b) Recommend restrictions on certain features if they are strongly correlated with prohibited outcomes. c) Advise against the use of the platform altogether if the statistical evidence shows a high likelihood of harm.
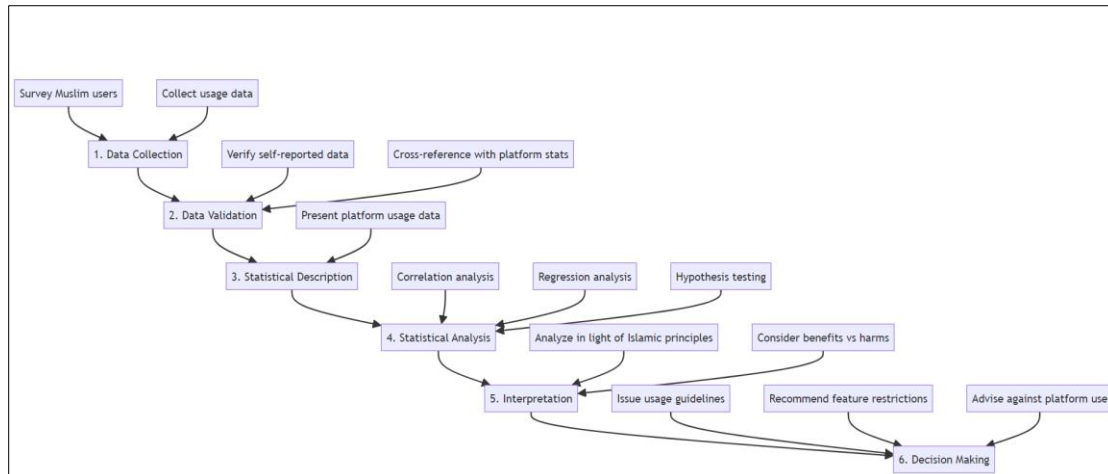
Diagram 2: Applying Statistical Analysis to Evaluate a Social Media Platform Using the Principle of Sadd Al-Dharāʾiʿ

This diagram illustrates the process of applying statistical analysis to evaluate a social media platform using the principle of Sadd al-Dharāʾiʿ. It shows the progression from data collection through to decision-making, with specific actions at each step relevant to the social media platform case study.

This hypothetical example demonstrates how statistical analysis could provide a more nuanced and evidence-based approach to applying Sadd al-Dharāʾiʿ in contemporary contexts. It aligns with the call by Alias (2005) for using correlational research methods to help Islamic scholars in Fiqh give more accurate rulings according to different operational variables.

In conclusion, the application of statistics in Sadd al-Dharāʾiʿ represents a promising avenue for enhancing the rigor and objectivity of Islamic legal reasoning. By combining traditional jurisprudential principles with modern analytical tools, scholars can develop more nuanced and evidence-based approaches to addressing contemporary challenges. However, this integration must be done carefully, with due consideration for the ethical, spiritual, and social dimensions of Islamic law.

CONCLUSION

This study has explored the potential application of statistical methods to evaluate conduciveness in Sadd al-Dharāʾiʿ, a fundamental principle in Islamic jurisprudence. The research has revealed several key findings that contribute to our understanding of this intersection between traditional Islamic legal reasoning and modern quantitative methods. The integration of statistical methods with the principle of Sadd al-Dharāʾiʿ presents a promising avenue for enhancing the objectivity and precision of Islamic legal reasoning. This approach offers a way to quantify the likelihood of prohibited outcomes resulting from permissible actions, potentially leading to more consistent and evidence-based juristic decisions. However, the application of statistical methods must be carefully balanced with traditional Islamic scholarship and ethical considerations to ensure its alignment with the objectives of Islamic law (Maqāṣid al-Sharīʿah).

The research has provided a comprehensive overview of the concept of Sadd al-Dharāʾiʿ across various schools of Islamic jurisprudence. It has highlighted the nuanced approaches to evaluating conduciveness in traditional methods, ranging from qualitative assessments based on scholarly judgment to more structured categorizations of actions based on their potential to lead to prohibited outcomes. This analysis has underscored the complexity of applying Sadd al-Dharāʾiʿ in contemporary contexts and the need for more systematic evaluation methods. This finding aligns with the first research objective of critically analyzing the concept of Sadd al-Dharāʾiʿ and its application across various schools of Islamic jurisprudence.

The study has traced the historical roots of quantitative thinking in Islamic teachings and demonstrated the growing application of statistical methods in various areas of Islamic studies. From Quranic and Hadith analysis to contemporary issues in Islamic finance and social policy, statistical approaches have shown potential in providing empirical support for Islamic legal principles. This finding establishes a precedent for the application of statistical methods in Islamic jurisprudence, including the evaluation of conduciveness in Sadd al-Dharāʾiʿ. This finding aligns with the second research objective of exploring the historical and contemporary use of statistical methods in Islamic research methodology.

The research has proposed a preliminary framework for applying statistical methods to evaluate conduciveness in Sadd al-Dharāʾiʿ. This framework incorporates key steps such as data collection, validation, statistical analysis, and interpretation, all

aligned with Islamic legal principles. The proposed approach demonstrates the potential for a more rigorous and objective assessment of the likelihood that permissible actions may lead to prohibited outcomes, while maintaining consistency with the objectives of Islamic law. This finding aligns with the third research objective of developing a quantitative framework for evaluating conduciveness in Sadd al-Dharāʾiʿ.

Future research in this field should focus on several key areas: conducting empirical studies to test and refine the proposed statistical framework; fostering interdisciplinary collaboration between Islamic scholars, statisticians, and social scientists; developing comprehensive ethical guidelines for data collection and use; performing comparative analyses with other legal systems; exploring the integration of advanced technologies like AI and machine learning; and undertaking longitudinal studies to track the long-term outcomes of decisions based on statistical evaluations. These research directions aim to enhance the robustness, ethical application, and practical effectiveness of statistical methods in evaluating conduciveness within Sadd al-Dharāʾiʿ. By pursuing these avenues, researchers can further bridge the gap between traditional Islamic jurisprudence and modern analytical methods, potentially leading to more nuanced, accurate, and contextually appropriate applications of this important Islamic legal principle in contemporary society.

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