

## Juristic Deliberations on Quranic Approaches of 'Convenience' in Shari'ah Injunctions: An Appraisal

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### Abstract

Islam is considered to be the religion of nature due to its originality and suitability to human nature for all times. It continues to be successful in the developed world, and elsewhere because its call is in accordance with the *fitrah* or natural inclinations of mankind. Islamic law proposes inverse connectivity between flexibility and hardship. In Islamic law, flexibility is the organizing norm of legal intelligence in its manifestations. Generally, hardship restricts personal freedom to exercise the rules. In contrast, many benefits radiate from flexibility as facilitates the performance of obligations, bending without abandoning the concepts of time and place commitments. Convenience serves as an accommodation principle for persons with disabilities. By removing hardship, flexibility supports convenience and creativity. Whenever, there is any difficulty performing any religious obligation, Muslims jurists' derived the principle element of comfort provided by the Qur'ān. In this regard, the focus of this paper is to throw light on the notion of ease and leniency. Whenever, there is any difficulty performing any religious obligation, Muslims jurists made deliberations to explain injunctions of Divine law by providing an element of convenience. In this regard, the focus of this paper is to highlight the juristic approaches to interpret the notion of ease and leniency in the Qur'ān regarding Islamic *Shari'ah* Injunction for the betterment of human society.

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## 1. Introduction

The wisdom and expediency of *Sharī'ah* rules is that they take into account the strength and capabilities of ordinary people and individual and collective situations. *Sharī'ah* rules are applicable for the majority of Muslims in normal circumstances. On the other hand, when the conditions are not normal, rules become easier and more convenient. Every person is obliged to follow the rules according to his ability and capacity, and no burden and responsibility is placed on the individual beyond his strength. When a task is not within the power and courage of a person, then he is not obliged to do it. Allāh knows the needs, natures, and difficulties of mankind very well, the lack of pain, capacity and gradualness were highlighted so that His servants would be safe from difficulties, hardships, and sufferings. If the Qur'ānic commands are examined, it is very prominent that Allāh Almighty does not bind His servants to such commands. Rather, He demands from His servants' actions that are within their power and strength. Allāh Almighty has made the rules of the *Sharī'ah* soft and easy for every individual. He has given leave and relaxation for the sick, travelers, forced and disabled people who have little strength and in the same way, he has not made the young and the insane obligatory, so that they are not burdened.

The Qur'ān has the honor and position that it is an easy book, its rules are based on ease and convenience, and hardship and difficulty has been eliminated in them. Guidance is from Allāh in *surah Al- Maryam*:

So, O Muhammad (PBUH), We have simplified this word and sent it down in your language so that you may give glad tidings to the pious and warn the unbelievers.<sup>1</sup>

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<sup>1</sup>Al-Qur'ān, 19:97.

Allāh Almighty has described the similar commands in *Surah Al-Dukhān*:

O Prophet, We have made this book easy in your language  
so that these people may receive advice.<sup>2</sup>

Islamic traditions state that Allāh has elevated the Muslim community and granted it benefits and privileges. According to Muslim scholars, Prophet Muhammad (PBUH) and his community were the only ones to benefit from concessions; preceding groups were not given the same privilege. In respect to the authority of *Qatādah*, who claimed that this society had been endowed with three things has documented a tradition that refutes this claim. They are Allāh has not made any hardship in religion, and He made Prophet Muhammad (PBUH) a witness for this community, and Allāh has granted people the right to call Him directly without the need for any intermediary. Allāh Almighty has said in *Surah Al-A'la*:

And We will provide you with this easy (adherence to the  
*Sharī'ah*).<sup>3</sup>

In the Qur'ānic injunctions, extreme gentleness and ease have been observed for the people in *Surah al-Qamar*:

We have made this Qur'ān an easy source of advice, then  
who is there to accept advice.<sup>4</sup>

Allāh Almighty has said in *Surah Al-Baqarah*:

Allāh wants to be gentle with you, He does not want to be  
harsh.<sup>5</sup>

Muslims have been taught from the first generation onward that Allāh has made things easier for His followers, loosened the rules, and removed suffering in religious affairs. The greatest standards of distinction and perfection, as well as the spirit of law of judgements, all exhibit this quality

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<sup>2</sup>Al-Qur'ān, 44: 58.

<sup>3</sup>Al-Qur'ān, 87: 8.

<sup>4</sup>Al-Qur'ān, 54:17, Allāh has repeated this verse three times in this Surah so that *Yasr* is well explained in the Qur'ānic commands.

<sup>5</sup>Al-Qur'ān, 2: 185.

of removing difficulty. Even if there are many reasons to remove the burden, Imām Ṭabrī writes in his explanation that Allāh Almighty has given permission for the believers to break their fast in case of travel and illness. Until the completion of the journey, the days in which they break the fast should be made up. In the case of illness, leave until recovery. He has made this easy because of hardship in the affairs of human beings. He has made it mandatory that he knows well the hard work and intensity in this responsibility.<sup>6</sup>

All the affairs that Allāh Almighty has enjoined upon His servants, despite their ease and convenience, whenever there is any difficulty or obstacle in their payment, it will create justification for further mitigation and relaxation. In this regard, Syed Muhammad Rasheed Raza writes that Allāh Almighty does not want to make people suffer with his commands, but he intends to ease them in view of their good and benefit. This is a basic principle of religion, and the rest of the commands also return to it. *Al-Mushaqah Tajlaybu al-Taysir* is derived from this verse.<sup>7</sup>

The facilities that Allāh has provided for His servants in the affairs of God cover all the *Sharī'ah*. It is not possible to describe them in detail. The hardships that are not within human strength and ability, Allāh Almighty has not made them responsible, they are as obligated as they have strength and power.

## **2. Qur'ānic Methods of Maintaining Convenience in Sharī'ah Matters**

Allāh has therefore chosen for us a religion best suited to the nature of mankind, a religion that goes neither to the extremes of hardship nor of

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<sup>6</sup>Muhammad bin Jarir bin Yazid Tabri, *Jami al-Bayan on Taweel al-Qur'ān* (Dar Hajar, 1422 AH), 3:218.

<sup>7</sup>Muhammad Rashid Ibn Ali Reza, *Tafseer al-Manar* (Al-Hiyyat al-Masriyyah al-Aama, 1999), 2:132.

laxity, but instead provides a middle path. In other words, a religion of ease, for example, He has given many facilities to achieve purity, in Ramadan. Many holidays have been given in the month of Mubarak, conveniences have been highlighted in the days of *hajj*, *tasirfermai* in the day of murder, *zihār* (the husband compares his wife to the forbidden things and then wants to take back his word). In the expiation that the *Sharī'ah* explained, three things were explained in it, the goal was to keep it as a sacrifice, while explaining the expiation, of the faith (whether to break it after the oath or not), Allāh has spoken of the matter of ease with His servants.<sup>8</sup> This level of compulsion is called emergency. Emergency situations mean the situation in which a person is forced to take refuge in something to protect his religion, life, property, intellect and race. The general rule changes into situations of reflex and compulsion. There is a scope from Allāh for His servants so that they do not get into any more trials in the narrowness of the situation.<sup>9</sup>

Gradual (in the early stages, the rulings were soft and flexible so that they could be easily understood and obeyed. As soon as the conditions became in harmony with the divine purpose, then Allāh revealed the rulings continuously in various fields and diverse aspects of life. Its action also illustrates the extreme mercy and gentleness of Allāh with His servants. Just look at the order of prohibition of alcohol and other indecent things that Allāh did not prohibit them once and for all, but he adopted a gradual approach.<sup>10</sup> If he wanted, he would immediately forbid his servants from drinking alcohol and other indecencies, but he never did so, so as not to burden on his servants. Its action is also an expression of Allāh's merciful compassion and great love for His servants.<sup>11</sup>

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<sup>8</sup>For details see, Al-Qur'ān, 5:6; 2:158; 3:97; 5:95; 4:92; 58:3; 5:89.

<sup>9</sup>For details see, Al-Qur'ān, 2:173; 5:3; 5:145.

<sup>10</sup>Al-Qur'ān, 16:115; 16:106.

<sup>11</sup>For details see Al-Qur'ān, 16:67; 2:219; 4:4; 5:90.

The presence of all these steps in the Islamic affairs is a good interpretation and explanation of the aspect of convenience in the laws of Islam, and in the same way, it is an interpretation and explanation of the elimination of hardship, in the rules of Islam.

### **3. Mitigation and Convenience in Sharī'ah Matters by the Lawgiver**

In religious discourses, hardship is categorized into two sorts. The first is true or actual difficulty, which is defined as anything that has a legitimate reason or is perceived as a result of outside barriers, such as a difficult voyage or illness. The second type of hardship is imagined or presumed, and it relates to an occurrence for which no clear reason can be identified is not affected by any external problems. The reason is that legal decisions are not made based on presumptions, fancies, or imaginations, this form of hardship has no effect on granting concessions or lessening the burden. Hence, our discussion is limited to actual suffering. In this regard, Al-Sheikh 'Abdul Raḥmān bin Nāṣir Al-Sa'dī says that is, Allāh wants to make the path of His pleasure easy for you. Therefore, all the matters that Allāh Almighty has made obligatory on His servants have actually been made easier. It has either completely abolished this obligation or has given it various kinds of reductions.<sup>12</sup>

Basically, the creation of man is less strong he wants to get rid of difficulties and hardships. He likes gentleness and mitigation for himself, that is why Allāh has preferred ease and mitigation for humans instead of hardship. Allāh Almighty has said in *Surah Al-Nisā'*:

Allāh wants to lighten the restrictions on you because man was created weak.<sup>13</sup>

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<sup>12</sup>Abd al-Rahman bin Nasir Al-Saadi, *Tafsir al-Karim al-Rahman fi Tafsir Kalam Al-Manan al-Ma'roof Tafsir al-Saadi* (Mussat al-Rasalat, 2000), 1:8.

<sup>13</sup>Al-Qur'ān, 4:28.

Evidence of the occurrence that Allāh has made life easier for Muslims and does not burden them with the task of carrying out laws. Religion takes into account the psychology and nature of people. It attempts to appease human nature and recognises people's strengths so they may use them positively and carry out religious commandments without difficulty or aggravation. Human nature is neither repressed, abandoned, unchecked, or unguided. Justifications are offered whenever a legal decision appears to be strict or challenging to follow. The ease and elimination of hardship in judicial judgements and required actions are extremely obvious. Each decision or instruction that appears to be burdensome has the appropriate support. Generally, little interference with human potential or nature is seen. Imām al-Shawkānī says in his explanation, in the decree of Allāh (the leave has passed for you) or there is a description of that thing in which there is a reduction for you. Man has been created so weak that he is unable and helpless to control his self and control his passions, even if he fulfills the orders with effort, so in this position he is more in need of mitigation. Therefore, Allāh has intended to reduce and ease it.<sup>14</sup>

The Qur'ān makes it clear that Allāh only burdens a soul with what it is capable of carrying without detracting from its potential to achieve. One of a human being's ability to pray more than five times per day, observe fasting for more than a month at a time, and make pilgrimages more than once in a lifetime, but Allāh does not set a maximum or minimum; rather, He grants to everyone what is possible, whether in devotional actions or worldly issues. Syed Tantawī says that all those matters of power and righteousness, whether they are orders or prohibitions, which you have been made obligated to do, Allāh, the Exalted, has reduced the rules of the *Sharī'ah* with you, so that you may increase in obedience, response and

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<sup>14</sup>Muhammad bin Ali bin Muhammad Al-Shukani, *Fath al-Qadir* (Beirut: Dar al-Kalam al-Tayyib, 1414 AH), 1:522.

gratitude. And man has been created weak, it means that he is not going to stick to the hard work of obedience. Therefore, it is due to the mercy of God to reduce the hardship. And ease and reduction in labor is one of the bright distinctions of the *Sharī'ah*, which has been explained by the Holy Qur'ān.<sup>15</sup>

Man should be obliged not only in worship, but in every matter whether it is social or economic, as much as there will be a check in it, and whatever is not in his courage and power, he will be softened and mitigated.

#### **4. Convenience in Performance of Sharī'ah Injunctions**

Less suffering means that suffering has been given to a minimum in God's commandments, and convenience have been kept to a maximum, because with the abundance of suffering, many hardships and difficulties arise, due to which people escape from the limits and laws try to adopt. Ibn 'Arabī writes about lack of suffering that this is a great principle and one of the members of the Muslim *Sharī'ah*, due to which Allāh has given us honor and respect over other nations, that He has not raised any difficult issue from us and has not made us obliged to do hard work.<sup>16</sup>

Maulānā 'Abdul Raḥman Keilānī says "Allāh Almighty has explained the whole of His law of punishment and reward." In other words, the work that is beyond the capacity of a human being will not be held back from the person, but the holding back will be only on that which is within the power and ability of the person and where the person is forced, there will be no restraint. But the decision of this authority, capability and capacity should be made by a person with a very good intention because

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<sup>15</sup>Muhammad Sayyid Tantawi, *Al-Tafsir Al-Wasit* (Cairo: Dar Nahza Misr, 1997), 3:123.

<sup>16</sup>Muhammad bin Abdullah Qazi Ibn al-Arabi, *Ahkam al-Qur'an* (Beirut: Dar al-Kitab al-Ilamiya, 1424 AH), 264.



Allāh knows the secrets of the hearts.<sup>17</sup> Allāh Almighty has said in *Surah Al-Baqarah*: Allāh Ta'ālā hurts every soul according to its magnitude.<sup>18</sup>

## 5. Juristic Approach on Convenience

Imām Baghawī says the revelation of this verse removes the hardship and in it there is an answer to a hidden question such as they said have you made us obligated according to your power. Therefore, he argued that Allāh does not limit his soul except for its expansion, which means that it is according to their strength, and expansion is the name of man's strength, and there is no restriction on it.<sup>19</sup> An unable or disabled individual is excused, which is one of the general principles for comfort and the reduction of hardship. If a human being is capable of carrying out a responsibility or obligation, Allāh has made it essential; if not, it is not. Allāh never wants to burden a person or proclaim an action to be required without taking into account that person's talents, potential, strengths, or other factors.

Imām Qurṭabī writes in his magnificent book “and suffering” is transitive towards two verbs, one of them is omitted and it is an expression or a thing, so Allāh Almighty has blessed us with pleasure and bounty. If He willed, He would have made us tasks that are difficult and painful, such as standing firm for one against ten, for a person to emigrate and leave his homeland, and to completely separate from his family, his homeland, and his business. He did not bind us to work that is hard work and things that cause pain and suffering, as He did to the people before us. Rather, Allāh

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<sup>17</sup>Al-Qur'ān, 2: 286; In addition, Allah Almighty repeated this principle in the Qur'an on several occasions so that this principle should be kept in mind in every human affair; Al-Qur'ān, 23: 62.

<sup>18</sup>Abdul Rahman Keilānī, *Taisir al-Qur'an* (Lahore: Maktaba al-Salam, n.d.), 1:24.

<sup>19</sup>Abu Muhammad al-Husain bin Mas'ud bin Muhammad bin Al-Fara Al-Baghwi, *Maalam al-Tanzil fi Tafsir al-Qur'an* (Beirut: Dar Ihyaya al-Trath al-Arabi, 1420 AH), 1:402.

has given us ease and softened us and removed from us the burden and yoke that was placed on the people before us.<sup>20</sup>

In essence, Allāh desires ease for people and has no intention of making anything He has ordained for them in terms of concession for fasting difficult or burdensome. A soul does not exert any effort in an easy action, nor does it burden or exhaust the body. The challenge is something a soul struggles with when trying to influence the body. Sheikh Al-Tha'labī says "Allāh does not charge the soul except by expansion" means "expansion" and these are the things of the soul that it does not have the power of. They are obligated to things, so Allāh said: "Allāh desires ease from you" and He said in one place: "What has He made upon you in religion min *Ḥaraj*" (He has not imposed any hardship on you in religion and said ((That fear Allāh according to your ability) Sufyān bin 'Uyaynah was asked about this decree of Allāh, the Exalted, and he said that there is only ease in it, not hardship, and by Allāh, the Exalted. He did not oblige the man with his power and if he made him oblige with his power, he would have to work hard.<sup>21</sup>

The Qur'ān describes Islam as a flexible and easy faith. Allāh does not injure or stress anybody beyond what they can handle and has eliminated difficulty from this society. According to exegetes, the lines above make it clear that Allāh wants this community to be at ease and flexible, not to experience adversity, sorrow, or anguish. Imām al-Maraghī writes, Allāh has made every soul responsible for the action that he can do and there is no difficulty in performing it. Therefore, He has not made any seller or seller of goods obligated to carry out their weight and power. Do the measurement from the point of view that no grain or load is increased,

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<sup>20</sup>Abu Abd Allah Muhammad bin Ahmad Imam Qurtubi, *Al-Jami al-Ahkam al-Qur'an* (Cairo: Dar al-Kitab al-Masriyyah, 1964), 3:430.

<sup>21</sup>Ahmad bin Muhammad bin Ibrahim Al-Thalabi Abu Ishaq, *Al-Kashf and Bayan on Tafsir al-Qur'an* (Beirut: Dar Ihya Al-Trath al-Arabi, 2002), 2:306.

but it has made it obligatory to regulate weight, measure and equality on it. When they enter into marriage, there should be no injustice, more or less, which is generally believed.<sup>22</sup>

In other words, it is man's duty to try to fulfill the rules according to the power. Things that are not in human power, Allāh Almighty forgives them. Syed Abul 'Ala Maudūdī writes that is, the responsibility of man to Allāh is according to his capacity. It will never happen that a person does not have the ability to do a thing and may Allāh ask him why he did not do such and such a thing. Or avoiding a thing is actually beyond his power and may Allāh blame him for why you did not abstain from it. But it is another thing that the person who decides his destiny is not himself. Only Allāh can decide what a person actually had the power of and what he did not have.<sup>23</sup>

Allāh Almighty has not imposed such a burden on His servants that it is beyond their human scope, and it is difficult for the human soul to carry it out. Allāh Almighty obliges man to do that which man can do easily and conveniently without spending all his energy. From this verse, it is also derived that people should be kind to each other in matters. One should not grip each other on minor things; it creates an atmosphere of hatred and mischief.

## **6. Easiness in Exercising Sharī'ah Injunctions**

Allāh Almighty has removed all the unnecessary restrictions in *Sharī'ah* matters that used to create difficulties in practical life and social development. Allāh Almighty gave the Prophet Muhammad a revelation of His instructions. The main goal of Islamic Revealed Law is to make it easier for people to implement it in daily life. God showed His generosity by creating rules based on the idea of removing obstacles and making life

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<sup>22</sup>Ahmad bin Mustafa Al-Maraghi, *Tafsir Al-Maraghi* (Egypt: Shirkat Maktabat Wa Matabat Mustafa al-Babi al-Halabi, 1946), 8:70.

<sup>23</sup>Abul Ala Syed Maududi, *Tafhim al-Qur'an* (Lahore: School of Humanity Building, 1992), 1:244.

easier. He bestows love and kindness upon his followers, enabling them to follow His directives. His instructions are consistent with His mandates and provide support for the alleviation of affliction wherever they are detailed in the Qur'ān and the Prophet's Patterns. Imām Ibn Kathīr writes that Allāh has not made you obliged to do something that was not in your power, nor has He imposed on you something that was unbearable for you, and He has not given you a way to escape from it.<sup>24</sup>

It is also a special grace and favor of Allāh that He has always kept the door of His mercy open for His servants to get rid of all kinds of sins and crimes in the Islamic *Sharī'ah*. There is no such sin in the universe. Muftī Muḥammad Shāfi'ī writes that there is no narrowness in the religion. Some scholars have stated that there is no sin in this religion that cannot be forgiven by repentance. And there will be no escape from the punishment of the hereafter. Unlike the previous nations, there were some sins among them that could not be forgiven even by repentance. Hazrat Ibn 'Abbās said strictness means that it is severe. Some people said that hardship means that a person cannot bear. There is no commandment in this religion that is unbearable for the individual.<sup>25</sup>

Syed Maudūdī writes that in other words, your life has been freed from all the unnecessary restrictions that were imposed by the jurists, Pharisees and popes of the previous nations. There are neither restrictions on thought and thought that hinder the progress of knowledge, nor restrictions on practical life that hinder the development of civilization and society. A simple and easy belief and law has been given to you, with which you can go forward as much as you want.<sup>26</sup>

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<sup>24</sup>Ismail Ibn Umar Abu Al-Fida Ibn Kathir, *Tafsir Al-Qur'an Al-Azim* (Dar Tayyaba, 1999), 10:99.

<sup>25</sup>Mufti Muhammad Shafi, *Ma'arif Al-Qur'an* (Karachi: Idara Al-Aarif, 1981), 6:289-290.

<sup>26</sup>Tafhim ul-Quran, 3:254.

One of Allāh's methods or pieces of wisdom that He used in response to the erroneous claims made by doubters doubting the veracity of the Message was the gradual disclosure of the Scripture. This method of gradual revelation demonstrates that Allāh really wanted His Prophet (PBUH) and his Companions to have an easy life rather than a difficult one. Sheikh 'Abdul Karīm Yūnus writes Indeed, this religion is based on ease and convenience. Only those who grasp it easily benefit from it, the heart accepts it, and the chest stays happy. Its case is like the case of food. The body benefits from it only when the heart feels good and wants it. And its food is pleasant, and its chewing and swallowing are very pleasant. And there is a *ḥadīth*: Do not make your soul (happy) angry in the worship of Allāh. It causes hardness of heart, and he takes up things that are difficult, even though he has something easy.<sup>27</sup>

Allāh Almighty has made it clear in several verses about the elimination of unnecessary restrictions and illegal closures in *Sharī'ah* matters that there is no scope for creating hardship in this religion. Allāh Almighty says:

I have not placed any hardship on you in religion.<sup>28</sup>

Shaykh Abū Al-Ḥasan al-Mawardī says that the elimination of hardship in this religion is done through five rewards: 1. It is redemption from sin through repentance, 2. It is a release from the oath through *kaffārah*. 3: Indeed, this is a mention of offering and delaying during the times of fasting, charity, and sacrifice. This is the opinion of Ibn 'Abbas. 4: Verily, he has given permission to shorten the prayer and to skip fasting during the

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<sup>27</sup>Abdul Karim Yunus Al-Khatib, *Al-Tafsir al-Qur'an* (Cairo: Dar al-Fikr al-Arabi, n.d), 9:1106-1107.

<sup>28</sup>Al-Qur'ān, 22:78; apart from this, Allah Ta'ala has mentioned this principle in other places; Al-Qur'ān, 5:6; 33:37 and 50 have also guided towards it.

journey. 5: There is no action in the religion of Islam that does not lead to salvation from sin. Indeed, this is normal.<sup>29</sup>

Shaykh Abū al-Muzaffar Manṣūr bin Muḥammad explains "Allāh Almighty's decree (*Wama ja'alaykum fi al-din min harij*) in it, if someone says that there is a lot of harm in religion without any problems, then this decree of Allāh Almighty has no meaning." We say that there are many sayings in it. 1: Hardship means narrowness. In the verse, it is meant here that there is no narrowness in the religion as it is emancipated. It means when the sinner becomes in his sin. So Allāh has made repentance for him as a form of repentance, and when he breaks his oath, Allāh has made for him a form of expiation of the oath as a form of expiation. 2: Verily, Allāh has not made every soul obligated to do anything beyond its strength, and we have mentioned this earlier. Can't pay by tax, sit down and pay. If you can't read sitting down, then read by pointing. And when fasting becomes difficult for him due to travel or illness or old age, then he should leave the fast and all the reasons for leaving are the same".<sup>30</sup>

In the religion of Islam, a lot of care has been given to the helpless, wherever there is an excuse for them, Allāh, the Exalted, has made it easy for them by eliminating their difficulties, so that they do not face difficulties in fulfilling the commandments. Allāh says:

Weak and sick people and those who do not find a way to participate in *jihād*, there is no problem if they stay behind, as long as they are loyal to Allāh and His Messenger with sincerity of heart. There is no room for objection to such benefactors and Allāh is Oft-Forgiving and Most Merciful.<sup>31</sup>

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<sup>29</sup>Ali bin Muhammad bin Muhammad Abul Hasan Al-Mawardi, *Tafsir al-Mawardi al-Nakat al-Ayun* (Beirut: Dar al-Kitab al-Ilamiya, n.d), 4:42.

<sup>30</sup>Mansur bin Muhammad bin Abdul Jabbar Abul Muzaffar Al-Maruzi, *Tafsir al-Qur'an* (Riyadh: Dar al-Watan, 1418 AH), 3:458.

<sup>31</sup>Al-Qur'ān, 9: 91.

Ending hardship and embarrassment for disabled and forced people, Allāh Almighty says:

There is no harm if a blind, or lame, or sick person (eats from someone's house) and there is no harm in it for you to eat from your own houses or from the houses of your fathers, or from the houses of your mothers and grandmothers or from the houses of your brothers, or from the houses of your sisters, or from the houses of your uncles, or from the houses of your paternal aunts, or from the houses of your maternal uncles, or from the houses of your aunts, or from those houses whose keys I am in your custody, or from the houses of my friends. There is no problem whether you eat together or separately. However, when you enter the houses, greet your people, good prayers, appointed by Allāh, blessed and pure. This is how Allāh reveals the verses to you, expecting you to act with understanding.<sup>32</sup>

Abū al-Sa'ūd al-Amadī says in his interpretation of this verse: "Allāh's saying (*Lays ali al-Ami Haraj wa la laali al-Arajharajwa la ali al-Miridhharaj*) means to stay behind in the battle with excuses and worries. Of course, becoming obligatory depends on one's ability, and the disadvantage of paying more attention to the affairs of countless pilgrims is to widen the scope of the scope."<sup>33</sup>

In all the rules of Islamic *Sharī'ah*, hardship have been negated, wherever there is no hardship in the capacity and strength of the servants, they will not be made obligatory. If any person puts more burden on himself or on another person than he can bear, he will violate the spirit of *Sharī'ah*

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<sup>32</sup>Al-Qur'ān, 24:61.

<sup>33</sup>Muhammad bin Muhammad Abu al-Saud Al-Amadi, *Tafsir Abi al-Saud Irshad al-Aql al-Salim* (Beirut: Dar Ihya' al-Tarath al-Arabi, n.d), 8:109.

and become a sinner in the sight of Allāh. The principles of ease, permission, lack of suffering and non-harm given by Islam should be taken into consideration because due to the neglect of these principles, laws and rules and regulations, the individuals of the society are worried about suffering from extreme difficulties.

## 7. Conclusion

In *Sharī'ah* matters, one should take advantage of facilities given by Allah Almighty. This is Allāh's special mercy and kindness to His servants. Some people, instead of accepting the leave given by Allāh Almighty for the sake of attaining a little piety, bind themselves in unnecessary restrictions, which is against the scope and convenience of Islamic *Sharī'ah*. Just as hardship in *Sharī'ah* matters are the intention of Allāh, similarly leave and convenience are also favored by Allāh, so denying them is tantamount to divine sin. In the law of Allāh, every person is obliged according to his strength and capacity, no burden has been placed on anyone beyond his ability and strength. The success of a Muslim lies in the fact that he works with moderation and balance in every matter.

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