

الأربعون النبوية

في القواعد المقاصدية

FORTY HADITH

Regarding Principles of Islamic
Objectives



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INTRODUCTION

The ‘Maqasid Ash Shariah’ and ‘Qawaa’id Al Maqaasidiyyah’ offer a powerful framework for comprehending the objectives behind the rulings of Islamic law. They revolve around preserving a Muslim's faith, life, intellect, lineage, honor, and wealth. Through understanding these principles one will observe the Shariah's upmost concern for both spiritual and worldly well-being. Understanding ‘Qawaa’id Al Maqaasidiyyah’ provides Muslims with an essential lens through which to view the Shariah, moving beyond a list of do's and don'ts towards grasping its underlying wisdom and benevolence. These principles emphasize justice, protection of the vulnerable, and nurturing the individual and as well as the society. The concept of the ‘Qawaa’id Al Maqaasidiyyah’ also holds profound potential for guiding responses to new challenges within an Islamic framework, provided there is sound scholarly engagement and adherence to traditional methodologies.

It's also important to note that comprehending the ‘Qawaa’id Al Maqaasidiyyah’ is a prerequisite to resolving contemporary issues ‘Nawaazil’ in Islamic Jurisprudence and other issues that may arise that the individual Muslim or Muslim community is presented with.

Muslim Jurists utilize these ‘Qawaa’id Al Maqasidiyyah’ when issuing rulings, weighing potential benefit vs. harm and which priorities might take precedence for the greater good.

These forty-two (42) ‘ahadith’ contained in this booklet mention some of the most important ‘Qawaa’id Al Maqasidiyyah’ and will assist the student of knowledge, Imam, scholar, and layman to understand how the Shariah came to bring benefits and remove harm from individuals and societies.

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1- جاءت الشرائع لمصالح العباد

ISLAMIC LEGISLATION CONTAINS INFINITE BENEFITS FOR MANKIND

1 - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى مَا يَعْلَمُهُ خَيْرًا لَهُمْ، وَيُنْذِرَهُمْ مَا يَعْلَمُهُ شَرًّا لَهُمْ»

1-Abdullah ibn Amru ibn Al Aas reported that Allah's Messenger said: "There has a never been a prophet before me except that it was his duty to show/teach his nation of what he knew was good for them, and to warn them against that which he knew was bad for them." (Saheeh Muslim #1844)

2- الدين مبني على المصالح

ISLAM IS BUILT UPON INFINITE BENEFITS

2- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا ضَرَرَ وَلَا ضِرَارَ»

2-Abu Sa'eed Al Khudree reported that Allah's Messenger said: "There should be no harming of (others) nor reciprocating harm" (Darqutnee in his Sunan 3/77, Al Hakim in his Mustadrak #2345, and Al Bayhaquee #11717. It is an acceptable narration when all of its routes of transmission are combined, gathered, and analyzed 'hasan li ghayrihi')

3- درء المفاسد مقدم على جلب المصالح

REMOVING HARM/CORRUPTION TAKES PRECEDENCE OVER ACTUALIZING BENEFITS

3- عن عائشة رضي الله عنها: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَا عَائِشَةُ، لَوْ لَا أَنَّ قَوْمَكَ حَدِيثُوا عَهْدَ بَشْرِكَ، لَهَدَمْتُ الْكَعْبَةَ، فَأَنْزَعْتُهَا بِالْأَرْضِ، وَجَعَلْتُ لَهَا بَابَيْنِ: بَابًا شَرْقِيًّا، وَبَابًا غَرْبِيًّا، وَزِدْتُ فِيهَا سِتَّةَ أَذْرُعٍ مِنَ الْحِجْرِ، فَإِنَّ قُرَيْشًا اقْتَصَرَتْهَا حَيْثُ بَنَتْ الْكَعْبَةَ»

3-Aishiah reported that the Prophet Muhammad said: “O Aishiah, if your people had not been recently polytheists (and new converts to Islam), I would have demolished the Ka'ba completely, and would have brought it down to ground level. Then I would have constructed two doors; one facing the east and the other one to the west, and would have added to it six cubits in the area of the Hijr of Isma'eel, because the people of Quraish had reduced it when they rebuilt it.” (Saheehul Bukhari #3368, Saheeh Muslim 1333)

6- تقدم المصلحة الكبرى على الصغرى

THE GREATER BENEFIT/INTEREST IS GIVEN PRECEDENCE OVER THE LESSER BENEFIT/INTEREST

4- عن وهب بن منبه، قال: سألت جابرًا عن شأن ثقيف إذ بايعت، قال: اشترطت على النبي صلى الله عليه وسلم أن لا صدقة عليها ولا جهاد، وأنه سمع النبي صلى الله عليه وسلم بعد ذلك يقول: «سيتصدقون ويجاهدون إذا أسلموا»

4- Wahb ibn Munabih said: I asked Jabir about the condition of Tha'qif when they took the oath of allegiance. He said: They stipulated with the Prophet that there would be no sadaqah (i.e. zakat) due from them nor Jihad. He then heard the Prophet say: "Later on they will give sadaqah (zakat) and will fight in the way of Allah when they embrace Islam." (Sunan Abee Dawood #3025 and Imam Al Albaani deemed it authentic)

5- تقدم المصلحة العامة على الخاصة

THE GENERAL BENEFIT/INTEREST IS GIVEN PRECEDENCE OVER A SPECIFIC BENEFIT/INTEREST

5- عن عائشة رضي الله عنها: أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ، فَقَالُوا: وَمَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالُوا: وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ، حِبُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَهُ أُسَامَةُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ»، ثُمَّ قَامَ فَاخْتَطَبَ، ثُمَّ قَالَ: إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ، أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنَّمَا اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا»

5-Aishiah reports that the people of Quraish were worried about a lady from Bani Makhzum who had committed theft. They asked, "Who will intercede for her with Allah's Messenger?" Some said, "No one would dare to do so except Usama bin Zaid, one of the beloved people to Allah's Messenger. When Usama spoke Allah's Messenger said to him: "Are you trying to intercede for someone in a case connected to one of Allah's prescribed punishments?"

Then the Prophet stood up and admonished the people saying: “What destroyed the nations before you, was that if a noble person amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's Legal punishment on him. By Allah, even if Fatima, the daughter of Muhammad stole, I would cut her hand off.” (Saheehul Bukhari #3475, Saheeh Muslim #1688)

4- تدفع أعظم المفسدتين

REPELLING THE GREATER HARM/EVIL TAKES PRIORITY

6- عن جابر بن عبد الله رضي الله عنهما، قال: قال عبد الله بن أبي: والله لئن رجعنا إلى المدينة ليُخرجن الأعزُّ منها الأذلُّ، فقال عمرُ بن الخطاب رضي الله عنه: دعني يا رسول الله أضرب عنق هذا المنافق، فقال النبي صلى الله عليه وسلم: «دعه؛ لا يتحدث الناس أن محمدًا يقتل أصحابه»

- Jaber ibn Abdillah related that Abdullah ibn Ubay ibn Salool said: By Allah, when we return to Medina the more honorable from amongst them (the Ansar) would expel the less honorable (the Muhajireen). Upon hearing this 'Umar ibn Al Khattab said: “O Messenger of Allah, allow me to cut this hypocrite’s head off.” So the Prophet Muhammad replied: “Leave him, so that the people do not say that Muhammad kills his companions.” (Saheehul Bukhari # 4907, Saheeh Muslim #2584)

7- الضرورات تبيح المحظورات

NECESSITY RENDERS NORMALLY PROHIBITED THINGS PERMISSIBLE

7- عن محمد بن عمار بن ياسر، قال: أَخَذَ الْمُشْرِكُونَ عَمَّارَ بْنَ يَاسِرٍ، فَلَمْ يَتْرَكُوهُ حَتَّى سَبَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَذَكَرَ آلِهَتَهُمْ بِخَيْرٍ، ثُمَّ تَرَكَوهُ. فَلَمَّا أَتَى رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «مَا وَرَأَاكَ؟ قَالَ: شَرَّيَا رَسُولَ اللَّهِ؛ مَا تَرَكْتُ حَتَّى نَلْتُ مِنْكَ، وَذَكَرْتُ آلِهَتَهُمْ بِخَيْرٍ!! قَالَ: كَيْفَ تَجِدُ قَلْبَكَ؟ قَالَ: مُطْمَئِنًّا بِالْإِيمَانِ. قَالَ: إِنَّ عَادُوا فَعُدُّ»

7-Muhammad ibn Ammaar ibn Yasir reported that the polytheists took Ammaar ibn Yasir and did not cease torturing him until he slandered the Prophet Muhammad, and praised their idols; after doing so they stopped torturing him. When the Messenger of Allah arrived, he asked: “What is the matter?” Ammaar replied: ‘Evil O Messenger of Allah. They did not let me go until I slandered you and praised their idols.’ The Prophet Muhammad asked: “How is your heart?” Ammaar replied: “Tranquil with faith.” Then the Messenger said: “If they return, then you return.” (Mustadrak Al Hakim #3362 Imam Dhahabee deemed it sound, Al Bayhaquee in As Sunan Al Kubara 8/208)

8- الضرورات تقدر بقدرها

NECESSITIES ARE ESTIMATED PROPORTIONATELY

8- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سُئِلَ عَنِ الثَّمْرِ الْمَعْلَقِ، فَقَالَ: «مَنْ أَصَابَ بِفِيهِ مِنْ ذِي حَاجَةٍ غَيْرَ مَتَّخِذٍ حُبْنَةً: فَلَا شَيْءَ عَلَيْهِ، وَمَنْ خَرَجَ بِشَيْءٍ مِنْهُ: فَعَلَيْهِ غَرَامَةٌ مِثْلِيهِ وَالْعُقُوبَةُ، وَمَنْ سَرَقَ مِنْهُ شَيْئًا بَعْدَ أَنْ يُؤْوِيَهُ الْجَرِينُ فَبَلَغَ ثَمَنَ الْمِجَنِّ: فَعَلَيْهِ الْقَطْعُ»

8-Abdullah ibn Amru reported that the Prophet Muhammad was asked about a fruit (date) that is hanging from the trees. So he replied: “If a needy person takes some to eat and does not take some away with him in his garment (pockets) then there is no blame or punishment upon him. Whoever takes some fruits (dates) after it has been put away where the fruits are dried and stored, then his hand should be cut off if its value reaches the price of a shield...” (Sunan Abee Dawud #1710, Jami At Tirmidhi #1289, and Sunan An Nisaa’ee #4958 with a fair chain of narration)

9- تقدم ضرورة حفظ الدين

PRESERVATION/PROTECTION OF THE 'DEEN' IS TOP PRIORITY

9- عن خَبَابِ بْنِ الْأُرْتِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، أَلَا تَسْتَنْصِرُ لَنَا أَلَا تَدْعُو اللَّهَ لَنَا، فَقَالَ: «إِنَّ مِنْ كَانَ قَبْلَكُمْ كَانَ أَحْلَاهُمْ يُوضَعُ الْمَنْشَارُ عَلَى مَفْرَقِ رَأْسِهِ فَيُخْلَصُ إِلَى قَلَمِيهِ لَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَيُمَشَّطُ بِأَمْشَاطِ الْحَدِيدِ مَا بَيْنَ لَحْمِهِ وَعَظْمِهِ لَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، ثُمَّ قَالَ: وَاللَّهِ لَيُتِمَنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّكَّابُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لَا يَخَافُ إِلَّا اللَّهَ وَالذَّنْبَ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ قَوْمٌ تَسْتَعْجِلُونَ»

9-Khabbab ibn Al Ar'att reported that they complained to Messenger of Allah (about the harm being inflicted upon them by the disbelievers): 'O Messenger of Allah won't you ask Allah to aid us, and supplicate to Him for us'. The Prophet replied: "Some of the believers who came before you would be seized and put in a hole in the ground. Then a saw used to be brought and put over his head which he would be split into two halves all the way down to his feet, and that would never make him abandon his 'deen'. Some believers' bodies would be combed with iron combs and remove his flesh from his bones, yet, all that did not cause him to revert from his 'deen'.

By Allah! This religion (Islam) will be completed (and triumphant) until a rider (traveler) goes from San`a' (the capital of Yemen) to Hadramout fearing nobody except Allah and the wolf lest it should trouble his sheep, but you people are very impatient." (Saheehul Bukhari #3621)

10- ضرورة حفظ النفس

NECESSITY OF PROTECTING AND PRESERVING LIFE

10- عن عبد الله بن عمر رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ، مَا كَمْ يُصِيبُ دَمًا حَرَامًا»

10-Abdullah ibn Amru reported that Allah's Messenger said: "A believer continues to guard his Faith (and thus hopes for Allah's Mercy) so long as he does not shed blood unjustly." (Saheehul Bukhari #6862)

11- ضرورة حفظ العقل

NECESSITY OF PROTECTING AND PRESERVING ONE'S INTELLECT

11- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ مُسْكِرٍ حَرَامٌ، وَمَا أُسْكِرَ كَثِيرُهُ، فَقَلِيلُهُ حَرَامٌ»

11-Abdullah ibn Umar reported that Allah's Messenger said: "Everything that intoxicates is impermissible, that which intoxicates in large amounts, then a small amount is unlawful as well." (Musnad Imam Ahmed #14703, Sunan Abee Dawud #3681, Jami At Tirmidhi #1865, Sunan An Nisaa'ee #5607, Sunan ibn Majah #3393 with a sound chain of narration)

12- ضرورة حفظ العرض

NECESSITY OF PROTECTING AND PRESERVING ONE'S HONOR

12- عن عبد الله بن عباس رضي الله عنهما، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا يَخْلُونَنَّ رَجُلٌ بامرأةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ، وَلَا تُسَافِرُ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ، فَقَامَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ امْرَأَتِي خَرَجَتْ حَاجَّةً، وَإِنِّي اكْتَتَبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا، قَالَ: انْطَلِقْ فَحُجَّ مَعَ امْرَأَتِكَ»

12- Abdullah ibn 'Abbas related that the Prophet Muhammad said: "A man must never be alone with a woman unless there is a 'Mahram' (relative) with her. A woman should not travel with anyone except with a Mahram (relative)." A man stood up and asked, 'O Messenger of Allah! My wife has gone for Hajj while I am enlisted for such and such a battle, what should I do?' The Messenger of Allah replied, "Go and join your wife in Hajj." (Saheehul Bukhari #3006, Saheeh #1341)

13- ضرورة حفظ النسل

NECESSITY OF PROTECTING AND PRESERVING ONE'S LINEAGE

13- عن رويفع بن ثابت الأنصاري رضي الله عنه، قال: أما إنني لا أقول لكم إلا ما سمعتُ رسولَ الله صَلَّى اللهُ عليه وسلَّمَ يقولُ يومَ حنين، قال: «لا يحلُّ لامرئٍ يؤمنُ باللهِ واليومِ الآخرِ أن يسقي ماءه زرعَ غيره - يعني إتيانَ الحبالى -، ولا يحلُّ لامرئٍ يؤمنُ باللهِ واليومِ الآخرِ أن يقعَ على امرأةٍ من السَّبْيِ حتَّى يستبرئها، ولا يحلُّ لامرئٍ يؤمنُ باللهِ واليومِ الآخرِ أن يبيعَ مغنماً حتَّى يقسمَ»

13- Ruwaifi' ibn Thabit Al Ansaari said: 'I will only tell you all what I heard the Messenger of Allah say on the day of Hunain', he said: "It is not lawful for a man who believes in Allah and the last day to water what another has sown with his water (meaning intercourse with women who are pregnant); and it is not lawful for a man who believes in Allah and the last day to have intercourse with a captive woman until she has had a menstrual period; and it is not lawful for a man who believes in Allah and the last day to sell war booties until it is divided." (Musnad Imam Ahmed #16990, Sunan Abee Dawud #2158, Jami At Tirmidhi #1131 with a fair 'hasan' chain of narration)

14- ضرورة حفظ المال

NECESSITY OF PROTECTING AND PRESERVING ONE'S WEALTH

14- عن خولة بنت قيس الأنصارية رضي الله عنها، قالت: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «إِنَّ رَجُلًا يَتَخَوَّضُونَ فِي مَالِ اللَّهِ بِغَيْرِ حَقٍّ، فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ»

14-Khawlah bint Qais Al Ansaariyyah said that she heard Allah's Messenger say: "Indeed there will be some men who will wrongfully appropriate/acquire/spend Allah's wealth (wealth that belongs to state treasury, Zakah, war booty, etc) and will go to Hell on the Day of Resurrection." (Saheehul Bukhari #3118)

15- العدل من المقاصد الكبرى

ESTABLISHING JUSTICE IS FROM THE GREATEST PRINCIPLES

15- عن عبد الله بن عمرو رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ صَلَّى الله عليه وسلم، قَالَ: «إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ عِزٌّ وَجَلٌّ - وَكَلَّتَا يَدَيْهِ يَمِينٌ -، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَكَّلُوا»

15-Abdullah ibn Amru reported that Allah's Messenger said: "Indeed the just will be sitting on pulpits of light in the Hereafter (with Allah) on the right side of The Most Merciful-both of Allah's Hands are Right Hands-those who are just/fair in their judgements, with their families, and those whom they have authority over." (Saheeh Muslim #1827)

16- حفظ كرامة الإنسان

PROTECTING AND PRESERVING ONE'S DIGNITY

16- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ طُولُهُ سِتُونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أَوْلِيكَ النَّفَرِ مِنَ الْمَلَائِكَةِ جُلُوسٌ فَاسْتَمِعْ مَا يُحْيُونَكَ؛ فَإِنَّهَا تَحْيِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَرَادَوْهُ: وَرَحْمَةُ اللَّهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلْ الْخَلْقُ يَنْقُصُ بَعْدُ حَتَّى الْآنَ»

16-Abu Hurairah reported that the Prophet Muhammad said: “Allah created Adam in his image, sixty cubits tall (approx. 30 meters) in height. When He created him, He said to him: ‘Go and greet that group of angels sitting there and listen to what they will say in response to your greeting. Their reply will be your greeting and the greeting of your offspring.’ Adam went and said, ‘Assalaamu alaykum’ (peace be upon you).’ The angels replied, ‘Assalaamu alaykum wa rahmatullah’ (peace and Allah’s Mercy be upon you). So they added ‘wa rahmatullah’. So whoever enters Paradise will be in the image of Adam but mankind continued to diminish in stature/become smaller until now.” (Saheehul Bukhari #6227, Saheehul Muslim #2841)

17- الأصل حرية التصرف

THE BASIS IS FREEDOM OF DISCRETION/ACTION

17- عن عبد الله بن عمرو رضي الله عنهما: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كُلُوا، وَاشْرَبُوا، وَتَصَدَّقُوا، وَابْسُتُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ»

17-Abdullah ibn Amru reported that the Prophet Muhammad said: “Eat, give charity and clothe yourselves, without being extravagant, and without showing off.” (Musnad Imam Ahmed # 6708, Sunan An Nisaa’ee #2559, Sunan ibn Majah #3509, and Imam Al Bukhari transmitted it in his Saheeh as a ‘mu’allaq’ (suspended narration))

18- الشريعة قائمة على الفطرة

**THE 'SHARIAH' (ISLAMIC LEGISLATION) IS BASED
UPON NATURAL INSTINCT/UPRIGHT DISPOSITION**

18- عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «إن أحب الدين إلى الله الحنيفية السمحة»

18-Abu Hurairah reported that Allah's Messenger said: "The most beloved religion to Allah is natural monotheism." (Musnad Imam Ahmed #2107, At Tabarani in his Mu'jam al Kabeer #7868, Imam Al Bukhari transmitted it in his Saheeh as a 'mu'allaq narration, and it has many routes of transmission from different companions)

19- الشريعة قائمة على التوسط والاعتدال

THE 'SHARIAH' IS BASED UPON MODERATION AND FAIRNESS

19 - عن أبي أنس رضي الله عنه، قال: جاء ثلاثة رهط إلى بيوت أزواج النبي صلى الله عليه وسلم، يسألون عن عبادة النبي صلى الله عليه وسلم، فلما أخبروا كأنهم تقالوها، فقالوا: وأين نحن من النبي صلى الله عليه وسلم؟! قد غفر له ما تقدم من ذنبه وما تأخر، قال أحدهم: أما أنا فإني أصلي الليل أبداً، وقال آخر: أنا أصوم الدهر ولا أفطر، وقال آخر: أنا أعتزل النساء فلا أتزوج أبداً، فجاء رسول الله صلى الله عليه وسلم إليهم، فقال: «أنتم الذين قلتم كذا وكذا؟! أما والله إني لأخشاكم لله وأتقاكم له، لكني أصوم وأفطر، وأصلي وأرقد، وأتزوج النساء، فمن رغب عن سنتي فليس مني»

19-Abu Anas reported that on one occasion three men came inquiring from the Prophet's wives about how the Prophet Muhammad conducted his worship. When they were told about it, they considered their worship to be insufficient and said: "Where are we in comparison to the Prophet, as his past and future sins have been forgiven?" One of them said: "As for me, then I will always pray the whole entire night." The other said: "As for me then I will fast everyday and never break my fast." The other one

said: “I will stay away from women and never marry.” Then the Prophet came to them and asked them: “Are you the people who said such and such? By Allah, I am the one of you who fears and reverences Allah the most, yet I fast and I break my fast, I pray and I sleep, and I marry women. He who abandons/turns away from my ‘sunnah’ (way) has nothing to do with me.” (Saheehul Bukhari #5063, Saheeh Muslim #1401)

20- الجزاء دنيوي وآخروي

COMPENSATION IS WORLDLY AND IN THE HEREAFTER

20- عن أم سلمة رضي الله عنها، عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ سَمِعَ خُصُومَةً بَبَابِ حُجْرَتِهِ فَخَرَجَ إِلَيْهِمْ، فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّ صَادِقٌ فَأُقْضِي لَهُ بِذَلِكَ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ فَلْيَأْخُذْهَا أَوْ لِيَتْرُكْهَا»

20-Umm Salamah reports that Allah's Messenger overheard some people quarreling outside his house, so he went to them and said: "I am only a human being and litigants with cases of disputes come to me, and maybe one of them presents his case eloquently in a more convincing and impressive way than the other, and I give my verdict in his favor thinking he is truthful. So if I ever pass a judgement in favor of somebody whereby he takes a Muslim's right unjustly, then whatever he takes is nothing but a piece of fire, and it is up to him to take it or leave it." (Saheehul Bukhari #7181, Saheeh Muslim #1713)

21- مسلمات العقل والحس معتبرة

AXIOMS BASED UPON REASON AND ONE'S SENSES ARE SIGNIFICANT/CONSIDERABLE

21- عن أبي هريرة رضي الله عنه: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَهُ أُعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ، فَقَالَ: «هَلْ لَكَ مِنْ إِبِلٍ؟ قَالَ: نَعَمْ، قَالَ: مَا أَثْوَانُهَا؟ قَالَ: حُمْرٌ، قَالَ: هَلْ فِيهَا مِنْ أَوْزَقٍ؟ قَالَ: نَعَمْ، قَالَ: فَأَنَّى كَانَ ذَلِكَ؟ قَالَ: أُرَاهُ عِرْقٌ نَزَعَهُ، قَالَ: فَلَعَلَّ ابْنَكَ هَذَا نَزَعَهُ عِرْقٌ»

21-Abu Hurairah reported that A bedouin said, "O Allah's Messenger, my wife has given birth to a black son." He asked, "Do you have any camels?" He replied, "Yes." He asked, "What is their color?" He replied, "They are red." He asked, "Is there a dusky (dark) one among them?" He replied, "Yes." He asked, "How did that happen?" He replied, "It is perhaps a strain to which it has reverted (i.e. heredity)." He said, "And perhaps your son's complexion is a strain of his heredity." (Saheehul Bukhari #6847, Saheeh Muslim #1500)

22- المشقة والحرَج مرفوع في الشرع

HARDSHIP AND DIFFICULTY ARE UPLIFTED IN ISLAMIC LAW

22- عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: «إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا، وَقَارِبُوا، وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّجَى»

22-Abu Hurairah reported that Allah's Messenger said: "The religion is ease, whoever overburdens himself it will eventually overcome him; so keep to the right course, approximate to perfection, rejoice, and ask Allah's help in the morning, in the afternoon (dusk), and some of the latter part of the night." (Saheehul Bukhari #39)

23- الحاجة العامة تعامل كالضرورة

A GENERAL WANT 'HAJJAH' IS TREATED AS A NECESSITY

23- عن أبي هريرة رضي الله عنه: «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ فِي بَيْعِ الْعَرَايَا، أَنْ تُبَاعَ بِخَرْصِهَا»

23-Abu Hurairah reported that Allah's Messenger granted a concession allowing Araya sales by estimation. (Saheehul Bukhari #2184, Saheeh Muslim #1539)

24- تراعي الشريعة التحسينيات

THE 'SHARIAH' CONSIDERS EMBELLISHMENTS/IMPROVEMENTS

24- عن سلمان الفارسي رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَتَطَهَّرَ بِمَا اسْتَطَاعَ مِنْ طَهْرٍ، ثُمَّ اَدَّهَنَ أَوْ مَسَّ مِنْ طِيبٍ، ثُمَّ رَاحَ فَلَمْ يُفَرِّقْ بَيْنَ اثْنَيْنِ، فَصَلَّى مَا كُتِبَ لَهُ، ثُمَّ إِذَا خَرَجَ الْإِمَامُ أَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى»

24-Salman Al Farisee reported that Allah's Messenger said: "Whoever takes a bath on Friday and cleans himself as best he can and oils himself (hair) or wears perfume; then proceeds to the prayer and does not split between two people (assembling in the masjid for the Friday prayer) and prays as much as is written for him and remains quiet once the Imam starts the sermon, all his sins that took place between the present and the last Friday prayer will be forgiven." (Saheehul Bukhari #910)

25- الوسائل لها حكم المقاصد

THE MEANS HAVE THE SIMILAR RULING AS THE OBJECTIVES

25- عن ابن عمر رضي الله عنهما، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لُعِنَتِ الْخَمْرُ عَلَى عَشْرَةٍ وَجُوهٍ: لُعِنَتِ الْخَمْرُ بَعَيْنِهَا، وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا، وَمُبْتَاعُهَا، وَعَاصِرُهَا، وَمُعْتَصِرُهَا، وَحَامِلُهَا، وَالْمَحْمُولَةُ إِلَيْهِ، وَآكِلُ ثَمَنِهَا»

25-Abdullah ibn Umar reported that the Prophet Muhammad said: “Intoxicants are cursed from ten aspects: the intoxicant itself, the one who consumes it, the one who serves it, the one who sells it, the one who buys it, the one who makes it, the one whom it is made for, the one who carries it and the one for whom it is carried for, and the one who makes profit off of it.” (Musnad Imam Ahmed #4787, Sunan Abee Dawud #3674, Sunan Ibn Majah #2741 with a fair ‘hasan’ chain of narration)

26- تقدم المقاصد على الوسائل

OBJECTIVES TAKE PRECEDENCE OVER THE MEANS

26- عن أمّ كلثوم بنت عقبة رضي الله عنها: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، فَيَنْمِي خَيْرًا، أَوْ يَقُولُ خَيْرًا»

26-Umm Kulthum bint Uqbah heard Allah's Messenger say: "A liar is not one who tries to bring reconciliation amongst people and speaks good (in order to avert dispute), or he conveys good." (Saheehul Bukhari #2692, Saheeh Muslim #2605)

27- ما حرم سداً للذريعة أبيح للمصلحة

**THAT WHICH IS DEEMED IMPERMISSIBLE AS A
PRECAUTIONARY MEASURE BECOMES PERMISSIBLE
FOR A GREATER BENEFIT**

27- عن جابر بن عبد الله رضي الله عنهما، أن النبي صَلَّى الله عَلَيْهِ وَسَلَّمَ، قَالَ: «إِذَا خُطِبَ أَحَدُكُمْ الْمَرْأَةَ، فَإِنْ اسْتَطَاعَ أَنْ يَنْظُرَ إِلَى مَا يَدْعُوهُ إِلَى نِكَاحِهَا، فَلْيَفْعَلْ»

27-Jabir ibn Abdillah reported that the Prophet Muhammad said: “When one of you proposes to a woman for marriage, if he is able to look at what will induce him to marry her, he should do so.” (Musnad Imam Ahmed #14626, Sunan Abee Dawud #2082 with a fair ‘hasan’ chain of narration)

28- تمنع الحيل المخالفة للشرع

LEGAL STRATAGEMS 'HIYAL' THAT ARE CONTRADICTORY TO ISLAMIC LAW ARE FORBIDDEN

28- عن جابر بن عبد الله رضي الله عنهما، أنه سمع رسول الله صلى الله عليه وسلم يقول عام الفتح وهو بمكة: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ، وَالْمَيْتَةِ، وَالْخَنْزِيرِ، وَالْأَصْنَامِ، فَقِيلَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ شُحُومَ الْمَيْتَةِ؛ فَإِنَّهَا يُطْلَى بِهَا السُّفُنُ، وَيُدْهَنُ بِهَا الْجُلُودُ، وَيَسْتَصْبَحُ بِهَا النَّاسُ؟ فَقَالَ: لَا، هُوَ حَرَامٌ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ: قَاتَلَ اللَّهُ الْيَهُودَ؛ إِنَّ اللَّهَ لَمَّا حَرَّمَ شُحُومَهَا جَمَلُوهُ، ثُمَّ بَاعُوهُ، فَأَكَلُوا ثَمَنَهُ»

28-Jabir ibn Abdillah reported that He heard the Messenger of Allah say in the year of the Conquest when he was in Makkah: "Allah has forbidden the sale of intoxicants, animal carcasses, swine and idols. He was asked: Messenger of Allah, what do you think of the fat of dead animals, for it was used for caulking ships, greasing skins, and making oil for lamps? He replies: "No, it is forbidden." Thereafter, the Messenger of Allah said: "May Allah curse the Jews. When Allah declared the fat of such animals as unlawful, they melted it, sold it, and profited from it." (Saheehul Bukhari #2236, the original narration is in Saheeh Muslim #1582)

29- الأصل في المعاملات التعليل

THE BASIS FOR TRANSACTIONS IS THE
JUSTIFICATION/REASONING BEHIND IT

29- عن سعد بن أبي وقاص رضي الله عنه، قال: سمعتُ رسولَ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُسألُ عن شراءِ التَّمْرِ بالرُّطْبِ، فقالَ رسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أينقصُ الرُّطْبُ إذا يبس؟ قالوا نعم، قال: فلا إذن»

29-Sa'd ibn Abee Waqaas reported that he heard the Messenger of Allah being asked about buying fresh dates with dried dates. So he asked those around him: "Will fresh dates decrease/shrink when they dry out?" They said: 'Yes.' So he forbade that." (Sunan Abee Dawud #3359, Jami At Tirmidhi #1225, Sunan ibn Majah #2264 with a fair 'hasan' chain of narration)

30- الأصل في العبادات التعبد

THE BASIS IN ACTS OF WORSHIP IS DEVOTION

30- عن معاذة، قالت: سألت عائشة، فقلت: ما بال الحائض تقضي الصوم، ولا تقضي الصلاة. فقالت: أحروريه أنت؟ قلت: لست بحرورية، ولكنني أسأل. قالت: «كان يصيبنا ذلك، فتؤمر بقضاء الصوم، ولا تؤمر بقضاء الصلاة»

30-Mu'adha al-'Adawiya said that when she asked 'A'ishiah why one who has been menstruating has to make up for her fast but not her prayer, she replied, "That happened to us, and we were ordered to make up the fast, but were not ordered to make up for the prayer." (Saheehul Bukhari #321, Saheeh Muslim #335)

31- لا تكليف بما لا يطاق

NO ACCOUNTABILITY/RESPONSIBILITY FOR THINGS THAT ARE UNBEARABLE

31- عن عائشة رضي الله عنها: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَحْتَجِرُ حَصِيرًا بِاللَّيْلِ، فَيُصَلِّيُ عَلَيْهِ، وَيَبْسُطُهُ بِالنَّهَارِ فَيَجْلِسُ عَلَيْهِ، فَجَعَلَ النَّاسُ يَتُوبُونَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَيُصَلُّونَ بِصَلَاتِهِ حَتَّى كَثُرُوا، فَأَقْبَلَ فَقَالَ: «يَا أَيُّهَا النَّاسُ، خُذُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ؛ فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا، وَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ مَا دَامَ وَإِنْ قَلَّ»

31-Aishiah reported that the Prophet Muhammad had a straw mat that he would spread out at night and pray upon it, and in the day he would sit on it. Then the people started to come to him at night to pray along with him (behind him). When their numbers increased, he turned to them and said: “O people! Do only those good deeds which you can do, for Allah does not get tired (of giving reward) until you get tired, and the best deeds to Allah are the consistent ones even if they are small.” (Saheehul Bukhari #5861, Saheeh Muslim #782)

32- ضرورة مراعاة مآلات الأفعال

THE NECESSITY OF CONSIDERING THE CONSEQUENCES OF ACTIONS

32- عن بُسر بن أبي أرطاة رضى الله عنه قال: قال رَسُولُ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ: «لَا تُقَطِّعُ الأَيْدِي فِي الغَزْوِ أَوْ السَّفَرِ»

32-Busr ibn Abee Arta'ah reported that Allah's Messenger said: "Do not cut off hands in battle or during travel" (Musnad Imam Ahmed #17626, Sunan Abee Dawud #4408, Jami At Tirmidhi #1450, Sunan An Nisaa'ee #4979 with a sound 'saheeh' chain of narration)

33- تعرف المقاصد من الشرع

KNOWING THE OBJECTIVES OF ISLAMIC LAW IS FROM THE 'DEEN'

33- عن عبدالله بن عباس رضي الله عنهما، قال: قال صلى الله عليه وسلم: « تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُم بِهِمَا: كِتَابَ اللَّهِ، وَسُنَّةَ نَبِيِّهِ »

33-Abdullah ibn Abbaas reported that Allah's Messenger said: "I have left two affairs with you, as long as you hold fast to them you will never be misguided: The Book of Allah and the Prophet's Sunnah." (Muwatta Imam Malik 2/899, Mustadrak Al Hakim #318 with an acceptable chain of narration)

34- أهمية المقاصد في الاجتهاد

THE IMPORTANCE OF ISLAMIC OBJECTIVES IN 'IJTIHAAD'

34- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْأَحْزَابِ: «لَا يُصَلِّيَنَّ أَحَدُ الْعَصْرِ إِلَّا فِي بَنِي قُرَيْظَةَ. فَأَذْرَكَ بَعْضُهُمُ الْعَصَرَ فِي الطَّرِيقِ، فَقَالَ بَعْضُهُمْ: لَا نُصَلِّي حَتَّى نَأْتِيَهَا، وَقَالَ بَعْضُهُمْ: بَلْ نُصَلِّي، لَمْ يُرَدْ مِنْ ذَلِكَ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ يُعَنِّفْ وَاحِدًا مِنْهُمْ»

34-Abdullah ibn Umar said to us when returning from the Battle of Al Ahzab: “No one should pray the Asr prayer except in Bani Quraythah. The Asr prayer became due for some of them on their way. While others decided not to offer the prayer until they reached Bani Quraythah. The first group said: ‘No we are going to pray now; the Prophet didn’t intend that for us.’ Later on it was mentioned to the Prophet Muhammad and he did not blame or berate any of them.” (Saheehul Bukhari #4119, Saheeh Muslim #1770)

35- الأصل عموم الأحكام

THE BASIS IS WITHIN THE GENERALITY OF ISLAMIC RULINGS

35- عن أبي هريرة رَضِيَ اللهُ عَنْهُ، قال: سئل النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْحُمْرِ، فَقَالَ: «لَمْ يُنْزَلْ عَلَيَّ فِيهَا شَيْءٌ إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَادَّةُ: {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ} [الزلزلة: 7، 8]»

35-Abu Hurairah reported that Allah's Messenger was asked about donkeys he said: "Nothing has been revealed to me regarding donkeys except this comprehensive Verse which includes everything: "So whoever does good equal to the weight of an atom (or a smallest ant) shall see it; And whoever, does evil equal to the weight of an atom or a smallest ant) shall see it.' (99.7-8)" (Saheehul Bukhari #4963 Saheeh Muslim #987)

36- كليات الشرع لا ترتفع بتخلف الآحاد

THE GENERAL PRINCIPLES OF ISLAMIC LAW ARE NOT INVALIDATED BECAUSE OF SOME EXCEPTIONS OR INDIVIDUAL ISSUES

36- عن العرباض بن سارية رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «لقد تركتكم على مثل البيضاء، ليلها كنهارها، لا يزيغ عنها إلا هالك»

36-Al Irbaad ibn Sariyah reported that Allah's Messenger said: "I have left you upon a path of brightness, its night is like its day, no one deviates from it except they are doomed." (Musnad Imam Ahmed #17142, Sunan ibn Majah #43, Sunnah of Ibn Abee Aasim #48 with a sound chain of narration)

37- لا يؤاخذ الإنسان بجرم غيره

NO ONE IS HELD ACCOUNTABLE FOR THE CRIME OF ANOTHER PERSON

37- عن أبي رُمثة رضي الله عنه، قال: انطلقتُ مع أبي نحو النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي: «ابْنُكَ هَذَا؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ. قَالَ: حَقًّا؟ قَالَ: أَشْهَدُ بِهِ، قَالَ: فَتَبَسَّمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ضَاحِكًا مِنْ ثَبْتِ شَبْهِي فِي أَبِي، وَمِنْ حَلْفِ أَبِي عَلَيَّ، ثُمَّ قَالَ: أَمَا إِنَّهُ لَا يَجْنِي عَلَيْكَ، وَلَا تَجْنِي عَلَيْهِ، وَقَرَأَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: {وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى}»

37-Abu Rimthah reported that he went with his father to the Prophet Muhammad and then he asked his father: “Is this your son?” He replied: ‘Yes, by the Lord of the Ka’bah’. The Prophet asked: “Is it true?” He said: ‘I bear witness to it.’ The Messenger of Allah then smiled because of my resemblance of my father, and for the fact that my father took an oath upon me. He then said: “He will not bring any harm to you, nor will you bring any harm to him. The Messenger of Allah recited the verse: “No one can bear the sins/crimes of another.” (Al An’am:164) (Musnad Imam Ahmed #17499, Sunan Abee Dawud #4495 with a good chain of narration)

38- المصالح الآخروية مقدمة على الدنيوية

THE BENEFITS/INTEREST OF THE HEREAFTER TAKE PRECEDENCE OVER THE WORLDLY ONES

38- عن أبي سعيد الخدري رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: «تَكْفُلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ مِنْ بَيْتِهِ إِلَّا الْجِهَادُ فِي سَبِيلِهِ، وَتَصْدِيقُ كَلِمَتِهِ، أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرُدَّهُ إِلَى مَسْكِنِهِ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»

38-Abu Sa'eed Al Khudree reported that Allah's Messenger said: "Allah guarantees the one who fights for His sake and nothing compelled him to go except fighting for the sake of Allah, and has certainty in Allah's promise; that Allah will either enter him into the Paradise or return him back home with great reward that he earned or spoils of war." (Saheehul Bukhari #7463, Saheeh Muslim # 1876)

39- إذا حرم الشرع شيئاً أباح أنفع منه

**IF ISLAMIC LAW PROHIBITS SOMETHING THEN IT
ALLOWS SOMETHING MORE BENEFICIAL THAN IT**

39- عن أبي أنس رضي الله عنه، قال: قدم النبي ﷺ عليه وسلم المدينة ولهم يومان يلعبون فيهما فقال: «ما هذان اليومان؟ قالوا: كنا نلعب فيهما في الجاهلية، فقال النبي ﷺ: قد أبدلكم الله بهما خيراً منهما: يوم الأضحى، ويوم الفطر»

39-Anas ibn Malik reported that when the Prophet Muhammad came to Al Madinah the people had two days that they engaged in games so he asked: “What are these two days?”. They said: ‘We used to engage ourselves in games during the pre-Islamic period.’ So the Prophet Muhammad said to them: “Allah has exchanged them for something better than them; Eidul Adhaa (Day of Sacrifice) and Eidul Fitr (Day of Breaking the Fast).”(Musnad Imam Ahmed #12006, Sunan Abee Dawud #1134, Sunan An Nisaa’ee #1556 with a good chain of narration)

40- لا يتعارض الشرع مع العقل

ISLAMIC LAW DOES NOT CONFLICT WITH REASON/INTELLECT

40- عن عائشة رضي الله عنها: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّغِيرِ حَتَّى يَكْبُرَ، وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ أَوْ يُفِيقَ»

40-Aishiah reported that the Prophet Muhammad said: “The pen has been lifted from three: a sleeping person until he awakens, a child until he reaches puberty, an insane person until his sanity returns or comes back to his senses.” (Sunan Abee Dawud #4403, Jami At Tirmidh #1423, Sunan An Nisaa’ee #3432, Sunan ibn Majah #2041, Imam Al Bukhari transmitted it in his ‘Saheeh’ as a suspended ‘mu’allaq’ narration)

41- مشقة التكليف غير مقصودة لذاتها

DIFFICULTY EXPERIENCED IN DEVOTIONAL WORSHIP IS NOT THE PRIMARY OBJECTIVE

41- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ، فَقَالَ: «مَا هَذَا الْحَبْلُ؟» قَالُوا: هَذَا حَبْلٌ لَزَيْنَبَ، فَإِذَا فَتَرَتْ تَعَلَّقَتْ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا، حُلُّوهُ، يُصَلِّ أَحَدُكُمْ تَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ»

41-Anas ibn Malik reported that the Messenger of Allah entered the masjid and saw a rope tied between two pillars and he said: “What is this?” They said: “It is for Zaynab when she prays; if she gets tired she holds on to it.” The Prophet said: “Untie it. Pray as long as you have energy, and if someone gets tired then let them sit down.” (Saheehul Bukhari #1150, Saheeh Muslim #784)

42- الشريعة مبنية على التيسير

'SHARIAH' IS BASED UPON FACILITATION AND EASE

42- عن عائشة رضي الله عنها، قالت: «ما خيّر رسول الله صلى الله عليه وسلم بين أمرين قط إلا اختار أيسرهما، ما لم يكن إثماً، فإن كان إثماً كان أبعد الناس منه، وما انتقم رسول الله صلى الله عليه وسلم لنفسه في شيء قط، إلا أن تنتهك حرمة الله، فينتقم بها لله»

42-Aishiah said: “Whenever the Prophet Muhammad was presented with a choice between two matters, he would always choose the easiest of the two, provided that it was not conducive to sin. If it was sinful, he would remain far from it. By Allah, he never took revenge for himself concerning any matter that was presented to him, except when Allah's Limits were transgressed, he would take revenge for Allah's Sake.” (Saheehul Bukhari #6126, Saheeh Muslim #2327)



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