

Quranic Guidance on Removing Hardship

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ABSTRACT

This research examined Quranic guidance on verses that address the removal of hardship, a critical yet underexplored aspect of Islamic law. Sharia, as articulated in the Quran, is fundamentally intended to alleviate hardships and promote ease for adherents. Despite its significance, the principle of alleviating hardship in Islamic law remains insufficiently explored in contemporary scholarship. This study aims to comprehensively analyse Quranic verses that explicitly address the removal of hardship («haraj») to uncover the underlying principles of ease in Sharia. Using a descriptive-analytical approach, the research integrated insights from classical Tafsir (exegesis) to provide a deeper understanding of these verses. The findings confirm that Sharia prioritises the removal of hardship unconditionally, thereby reinforcing the principle of ease as a universal maxim in Islamic law. These conclusions highlight the compassionate foundations of Sharia and its role in promoting overall well-being. This study offers valuable insights into contemporary applications of Islamic law, highlighting its relevance in addressing the challenges of modern society.

Keywords: Guidance; The Quran; verses; removing hardship; Sharia

INTRODUCTION

The vital purpose of Islam is to ensure and promote the well-being of all humanity and to prevent harm (Rasool & Isa 2021). It focuses on the development of individuals whose physical ability, intellectual capacity and spiritual strength come hand in hand with the role of an individual. This was recommended in the First World Conference on Islamic Education in Mecca in 1977. During the conference, it was suggested that education should aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, the rational self, feelings, and bodily senses. It should therefore cater to the growth of man in all aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and all these aspects should be directed towards goodness and the attainment of perfection (Ahmed 2019).

That it appears in Quran, which is none other than a guidance, light, antidote, and mercy. It is a guide to those who are lost and beacon to passersby. Those who are guided by the guidance will not be astray and miserable, and those who turn from it have failed and been misguided. And due to all of

that, the Quran is indeed the best of things which concern those who study, and the most beneficial of them cared for by those who research. It is the noblest path servants take to the door of piety and the source of all guidance. Allah has made it to guide His worshippers and embedded into it what leads to the guidance. When people's path diverges and they are severely afflicted with trials, and so then the paths multiply to escape punishment. Those who follow the right method, which Allah has purified will be saved. Those who contemplate upon people who follow the guidance of the Quran will find how Allah guided some of them with a verse that they hear or read or contemplate upon or understand its meanings and therefore He expands their breast to contain the light of faith. The guidance on removing hardship verses to which I have been guided and stumbled upon are just a drop of water in an ocean of never-ending guidance. Efforts presented are flawed to serve the Quran for it is the absolute perfection and miracle. There is no end to its guidance and if a person reaches what he has achieved, then over the achieved guidance is another guidance, over which is a guidance and so forth for the guidance of the Quran are successive. Sharia has

considered hardships that may befall Muslims, and so it removes these hardships from them all at once unconditionally, for wherever there is a hardship the obligations are lifted off, and whenever a person is exposed to distress or hardship, he or she will be exempted from the obligations completely. This witnesses the infinite blessings and completeness of Islam. It is underscored in the current research that the guidance of the Quran is overarching, complete, and there is no room to claim that there is absence of such guidance that we might know or are ignorant of. Thus, the current research sought to address verses on removing hardship, motivated by two concerns; the difficulty in researching the topic itself as there was no previous studies that directly researched on the topic where most of them only touched on it in a general manner or specific for a specific topic that was still far from the reach of current research intention and the life of a Muslim is not possible without the guidance which he or she really needs as Sharia is established on the basis of removing hardship. Hence, these concerns necessitate examining the Quranic guidance on verses revolving around removal of hardship for the welfare of mankind. The significance of this research lies in its focus on one of the most essential aspects of Quranic exegesis, addressing a topic that closely relates to the daily realities of human life. The removal of hardship, a fundamental characteristic of Sharia, holds immense importance, and examining this attribute offers significant benefits. This topic requires ongoing clarification to guide Muslims toward improving the quality of their acts of righteousness, which ultimately serve as an asset in the hereafter. Furthermore, the science of guidance in Quranic studies, particularly in relation to guiding humanity, reflects the primary purpose of the Quran. The Quran emphasizes alleviating hardships that accountable Muslims may face, underscoring the importance of compiling and summarizing what exegetes have written about verses addressing the removal of hardship.

PROBLEM STATEMENT

The Quran emphasizes the removal of hardship as a core principle of sharia, offering essential guidance for the spiritual and practical lives of Muslims. Despite its significance, systematic research specifically addressing Quranic verses on hardship removal is scarce. Most existing studies only touch on the topic indirectly or within narrow contexts.

This lack of research limits Muslims' from fully benefiting from Quranic guidance in overcoming personal and societal challenges. Therefore, this study aimed to collect and analyse interpretations of these verses, providing a clear and comprehensive resource to enhance understanding and application of this important Quranic principle.

The research aims to explore the Quranic guidance related to verses that address the removal of hardship, highlighting the role of Islamic legislation in easing difficulties for believers. Despite the significance of this topic, there has been a scarcity of direct studies focusing solely on these verses, which necessitates a thorough examination. This study seeks to fill the gap by analysing the Quranic verses explicitly mentioning "haraj" (difficulty or distress) thereby contributing to a deeper understanding of how Sharia is designed to facilitate ease and remove hardship for Muslims.

LITERATURE REVIEW

Studies dealt with the subject of the Quranic guidance on the removal of hardship verses in an accurate manner remain scarce but I had come across a number of studies related to the Quranic guidance in general, with various topics amongst which are study by Ismail (2022) in which he focuses on the guidance in stages of human creation in the Quran by discussing the creation of the first human Adam and his wife, and stages of the creation of his offsprings. Next, the explanation and interpretation of Quranic proverbs with respect to the guidance were discussed by al-Mahsi (2018). He began with brief interpretation of the proverbs then explanation of organic unity of the Quran, and the guidance that relates to it by quoting what has been mentioned by scholars or contemplating the connotations of the proverbs and deducing their guidance.

(Shubayan 2020) on the other hand, explained the Quranic purposes and guidance as well as the relationship between them, and the glorification of Allah through the guidance of the Quranic purposes. Furthermore, al-Faqih (n.d.) detailed the obstacles in achieving the Quranic guidance in contemporary Islamic societies by utilizing inductive cum deductive method. The research is organized into introduction, five sections, and conclusion. It is concluded that the importance of the Quranic guidance, having the Quran as its source, its goals are the same as the Quran's. The guidance however has some obstacles for preachers and the Muslim communities themselves.

Dahwi (2019) addresses the name of the sura, its virtues, occasions of revelation, purposes, and general meanings in the first chapter. He then conducted practical aspect on guidance of the sura and linked that to the reality of the society in the second chapter under which three sections are subsumed. The first highlights partial and total guidance in the sura while the second discusses organic unity of the sura, its characteristics, and styles in presenting its guidance, and the third reviews the reality of society considering the guidance and impact of the sura on them.

Taha (2017) reviewed a book titled *Al-Hidayat Al-Qur'aniyyah (Dirasah Ta'siliyyah)* which is considered a prelude to a global encyclopaedia of Quranic guidance. It is organized into five chapters, each of which consists of three sections. The first chapter pointed out the importance of Quranic guidance, the second revealed the Quranic guidance and the third reviewed the styles of the Quran in presenting its guidance amongst which are intellectual reasoning, refusing imitation and warning against it, contemplating upon the Quran, and urging people to act upon it, explaining role models, praising and commanding them to be followed. The fourth talked about the guidance of the predecessors in dealing with the guidance of the Quran while the fifth dealt with ways to achieve the Quranic guidance, their obstacles, and impact of their implementation on the reality of society. The study concluded that defining the Quranic guidance is lengthy and complicated. It can be sufficient that the guidance is but "the Quran's instructions that lead to all good and prevent all evil."

Al-Darb (2021) highlights the meanings of the Quranic guidance and their importance, a practical and applied model of the Quranic guidance and how to derive it. This study also stimulates researchers and scholars and stimulate their interest in the subject of Quranic guidance as it represents the first purpose of the Quran. In the meantime, the Quran which acts as a guidance and that the overarching, complete and evergreen guidance is the purpose of its revelation further confirmed by (Rashid 2019). (Ibtihal Abdullah 2021) studied the Quranic and recitation guidance mentioned in the context of motherhood stages to highlight the importance of the science of guidance, explain its concept, introduce the various stages of motherhood, deduce the Quranic and recitation guidance contained therein, and explain their relationship. (Jameel 2021) concludes that the greatest reason for the worldly punishments

afflicting Muslims is due to their negligence in duties and falling into sins. He also suggests such means to help prevent general temptations and worldly punishments as enjoining good and forbidding evil, warning against the spread of evil, forbidding the oppressors from injustice, spreading justice among people and beneficial knowledge.

Thus, a fundamental difference the current study holds that the previous studies are lacking is the difference in the topic which is the Quranic guidance on the removal of hardship embedded in its verses. In terms of methodology, the current study utilizes both descriptive and analytical approach and none of the previous studies combined both approaches which will eventually bring different results and recommendations to which the current study aspires.

METHODS

This study employs a descriptive-analytical approach to explore Quranic verses addressing the removal of hardship, combining textual analysis with insights from classical Tafsir to uncover the guidance within these verses. The methodology ensures a systematic examination and clear interpretation of the relevant Quranic texts.

STEP 1: DATA COLLECTION

Source Identification: The primary data for the study was collected from the Quranic verses that explicitly mention the term "haraj" (difficulty or distress).

Supporting References: Additional data was gathered from various books of Tafsir (Quranic exegesis) and Quranic sciences to provide a comprehensive understanding of the verses.

STEP 2: DATA ANALYSIS

Textual Analysis: The collected Quranic verses were analysed using a descriptive-analytical approach. This involved a careful reading and reflection on the verses to extract the intended guidance.

Comparative Study: The verses were compared with explanations provided in the Tafsir literature to ensure accurate interpretation and to identify any common themes or differences in understanding.

STEP 3: RESULTS PRESENTATION

Categorization of Guidance: The Quranic guidance was categorized according to the themes of removing

hardship, with each category supported by relevant verses and Tafsir explanations.

Discussion: The findings were discussed in the context of their significance to Islamic jurisprudence and their practical implications for Muslims, with an emphasis on how Sharia facilitates ease and alleviates hardship.

RESULT AND DISCUSSION

FIRST DIVISION: THE CONCEPT OF GUIDANCE AND THEIR IMPORTANCE

The clarification of the concept of guidance lexically and contextually, and explanation of the importance of guidance are organized into two subsections as follows:

1. First subdivision: the concept of guidance lexically and contextually.

Guidance (الهدايات) means: the plural of guidance (هداية), and it is a plural used by later scholars (Taj al-Arous 283H) even if it is not based on the sound feminine plural rule, it is permissible due to its vast related meanings. The word هداية is derived from هد, يهدي, هدى, هديا, هدى, هداية, هدية and it has many expressions all of which originally go back to two meanings; guidance and gift as Ibn Faris said: (The letter *hā'*, *dāl*, and the defective: has two origins, one of which is advancing for guidance, and a mission of kindness. To say, "I guided him to the path" is to say, "I led him to his guidance" and everyone who advances to that is a guide... The other origin is the gift in one is saying "what kindness I have given to someone with affection (Abu al-Husayn 1979). Al-Raghib Al-Isfahani says that Guidance indicates gentleness (Al-Isfahani 1991) and the origin of guidance in language is indicating (Al-Wahidi 2008).

Guidance contextually means: although it has numerous and varied meanings, but all of them are not distant from the lexical meaning including: Al-Raghib Al-Isfahani's definition, guidance to good things via words and actions (Al-Shadi 2000) and Al-Jurjani's definition: Guidance is the indication to what leads to what is desired. (Al-Jurjani 1983). While bin Ashour's definition: guidance indicates gentleness. Therefore, it was designated as an indication to what is good as gentleness suits one whose goodness is desired upon (Ibn Ashur 1984). However, the science of guidance does not mean the guidance which is the effect and goal of the

Quran as the entire of it is guidance, and there is no doubt about listening to it, reading, memorizing, contemplating, interpreting, and acting upon it. But what is meant by Quranic guidance here is a specific aspect from one of its scientific perspectives, which is to extract the guidance from Quranic verses with apparent or hidden meaning, according to scientific method (Saleh 2011). This definition explains the subject of the science of guidance, which is the guidance learned from the verses, and the ways to reach them, which are connotations of all kinds from language, evidence, clues, and principles. And the parameters for this are the adapted scientific method. These definitions, even if they differ in their wording, revolve within the orbit of the same lexical meaning, and this substantiates the subtleties and secrets of the Arabic language.

2. Second subdivision: The Importance of Guidance.

Guidance helps in achieving the leading purposes and objectives of the revelation of the Quran, and the most important and significant of them is guidance. The Quran verily is the book and source of guidance to the safest path that leads to Allah. The guidance calls for contemplation of Allah's cosmic signs and delving into their secrets, as Ibn Badis says: "One of the methods of Quranic guidance to cosmic sciences is that the Quran presents to us images from the heaven and the earth, in a wonderful and attractive statement, that longs us to contemplate upon them and delve deeply into their secrets" (Tafsir Ibn Badis 1995).

Muslims believe that the Prophet's mission to deliver the Qur'ān as the fundamental guidance for human life (Sarkun 2019). The Quran's guidance is permanent and evergreen considering the renewed needs of societies. In the fact that "the guidance of the Quran are evergreen, and it contains miracles that satisfy all generations across the centuries, and that the miraculous verses over time are renewed with the permanent Quranic guidance until the Day of Judgment" (Al-Dakhil fi Al-Tafsir). The Quranic guidance is numerous and various representing the many and varied forms of its miracle: the Quran has other miracle aspects other than the mysteries of eloquence and expression it contains, and they are easy to know for those who are not skilled in the sciences of Arabic and linguistics. The Quranic guidance also includes all the morals and virtues mankind should have many of the noble verses present the mothers of esteemed morals and calls

for adherence to it as it is a divine command, and in the adherence to it is the success and happiness of human beings and winning the pleasure of Allah. By stipulating these general matters, it is as if the Quranic guidance draws broad outlines of the map of human behaviour and what the situation should be like. One of the rules of the Sunnis regarding establishing beliefs is their silence about what Allah and His Messenger were silent about as this is a great principle brought by the prophetic tradition.

SECOND DIVISION: THE CONCEPT OF REMOVING HARDSHIP AND ITS IMPORTANCE

The concept of hardship (الحرَج) lexically and contextually, and importance of removing it are organized into two subdivisions as follows:

1. First subsection: the concept of hardship (الحرَج) lexically and contextually.

Hardship (الحرَج) means narrow. It is said that breast is tight as Allah says: “and whoever He wants to misguide - He makes his breast tight and constricted” (Al-An’am: 125) and its origin in the language is the collection of things and narrowness. The word can also mean sin, sinner, and embarrassment: it is one who abstains from sin, and their saying: a man who is embarrassed, is like their saying: a man who sins and turns away, who takes away the embarrassment, breaking the oath, love, and sin from himself (Ibn Manzur 1955) and difficulty in terminology means something that involves hardship beyond the norm, so it is more specific than hardship, as Al-Shatibi said. Whatever is one of the usual hardships in work is not considered difficult, linguistically, and legally (Al-Shatibi 1997) and therefore one of the purposes of Sharia law is to remove hardship from repeating in a way that removes this extra, unusual hardship, and ensures ease for the person in the actions he undertakes and the obligations he performs (Al-Shatibi 1997).

The difference between the hardship that is not normally considered hardship and the one that is considered hardship; comes back to the fact that if the continuous work leads to interruption of it, or part of it, and to the occurrence of a defect in its owner; to himself, his money, or any of his circumstances, the hardship here is outside the norm, and if there is none of that in it in most cases, then it is not usually considered a hardship, even if it is called a burden. It can also be differentiated by Maslahah hajiyyah, which is the kind which is located at the level of

(need) only. It is needed for removal of hardship and difficulties, and the attainment of convenience and ease in life. Unlike darury maslahah, its absence does not consequent the disruption of the social life hence, desperate situation (Nik Abdul Ghani, Laluddin & Mat Nor 2011).

For example, the use of e-wallets provides significant *maslahah* (advantages) in line with maqasid shariah by enhancing human wellbeing and reducing harm. E-wallets save time by expediting transactions, offer convenience by eliminating the need to carry cash and reducing risks such as theft and counterfeit money, and promote efficiency by automatically recording expenses to help users manage their spending. Additionally, e-wallets contribute to economic improvement by lowering transaction costs, stimulating consumption, increasing GDP, enhancing government efficiency, boosting financial intermediation, and improving financial transparency, thus supporting societal prosperity and the development of sectors like education, health, and the environment (Razali, Mohd, Hadigunawan & Saidon 2021).

2. Second Subdivision: The Importance of Removing Hardship

Ease and mitigation from difficulty, although it is general and includes most of the provisions of Sharia, it is not an intended goal in the end. Rather, it is a means to help achieve the goal, which is obedience to Allah’s law by complying with His commands and avoiding His prohibitions. This also indicates the meaning of Islam: that is, submission to Allah and His law by obeying Him to achieve servitude to Him, the Almighty alone, in a way that ensures the fulfilment of the purposes of His law in bringing benefits to His servants and warding off evil from them. Therefore, many Quranic verses have alerted this meaning by mentioning righteousness while praising its people and warning against it. In the maqasid approach, the most critical needs of mankind are known as dharuriyat. The five aspects of dharuriyat or ad-dharuriyat al-khams are preservation and protection of faith, life, intellect, progeny, and wealth which are critical in preserving and protecting the dignity of mankind. Harm reduction can therefore be accepted as a necessity to preserve the faith, life, intellect, progeny, and wealth of mankind (Kamarulzaman & Saifuddeen 2010). This classification shows the wide range of dimensions and varieties of maqasid Shariah which

aim to provide ease and eliminate or reduce hardship to the Ummah (Abdullah 2012).

The command to preserve the goodness of the world in which man lives and the warning against seeking to corrupt it, and this undoubtedly confirms that the general purpose of Sharia is to preserve the order of society and the world and to sustain its goodness through the goodness of man, his work, and the assets of the world in which he lives. (Maqasid al-Sharia 1988) and from that there is no concealment of the goodness of aspects of belief, worship, dealings, and all matters of life; In order to achieve reconstruction and construction on the land as well, there is ease and relief from difficulties that if it turns into an end in itself, it will gradually lead to moving away from the Sharia and breaking away from its provisions by not paying attention to performing duties in the manner required by the Sharia, whether the matter is related to the field of worship or the field of transactions, and this will also lead to negligence. In adhering to the limits of what is permissible and what is forbidden in the areas of food, drink, clothing, financial transactions, etc., in the name of ease and the removal of hardship in religion, it is also no secret that this is a distortion of the true concept of ease and the removal, and a major error in understanding and a straying from the path of truth. Likewise, since the principle of ease and removal of hardship is not an intended end. Rather, it is a means to help achieve the goal of complying with Allah's commands and avoiding His prohibitions. This principle does not mean following concessions as the accountable person must have an internal motive that prompts him to adhere to the provisions of Sharia. He does not permit himself to take some licenses that he is not legally permitted to do. One of the most important purposes of Sharia is to relieve the embarrassment of those responsible. Know that the hardship that may occur beyond the norm for some of the circumstances of those charged with performing worship and complying with the legal obligations is not intended by the law, as is indicated by the many legal texts indicating the removal of hardship in religion. With the existence of this harmonious situation, the concept of Maqasid as-Syariah can be better practiced in developing a knowledgeable generation (Mat Saad & Rajamanickam 2021).

Such as the verse: "It is not Allah's Will to burden you, but to purify you and complete His favour upon you, so perhaps you will be grateful" (Al-Ma'idah: 6) and: "and laid upon you no hardship in the religion" (Al-Hajj: 78) and the saying of the Prophet: "Allah removed the

hardship" (Sunan Ibn Majah, H. 3436) as well as texts indicating ease and relief; Such as the saying of the Prophet: "Religion is easy" (Sahih Al-Bukhari 2002) and it also indicates the existence of the concessions stipulated for the prevention of hardship, in addition to the convergence of evidence that the goal of Sharia is to achieve the interests of the people. Al-Shafi'i said: "The evidence is in the Quran, the prophetic traditions, and the scholars' consensus." (Ibn al-Qayyim 1983). In this case, maqasid al-sharia can be considered as a method used by the mujtahid in the process of ijtihad by looking at the considerations of maslahah and mafsadah of an issue (Abd Razak, Zainal Abidin & Harun 2023).

THIRD DIVISION: QURANIC GUIDANCE AS MENTIONED IN THE REMOVING HARDSHIP VERSES

In this section, we will address the verses that explicitly address the word "hardship" (الرج) in the Quran according to their order in the Quran, and we will attempt to explain the guidance that they contain, in five subsections, as follows:

1. First subsection: the guidance in the Almighty's saying: "and laid upon you no hardship in the religion" (Al-Hajj: 78).

Guidance of the verse: The Quran has settled the situation and closed the doors of fabrication or over explanation, so it came with clear wording in confirmation of removing hardship from society regarding the burdens of this religion, and no command or prohibition mentioned in the Sharia is except for the benefit of the country and the people, especially when we know that the following verse was mentioned in the context of *jihad* (striving). Allah the Almighty said: "Strive for 'the cause of' Allah in the way He deserves, for 'it is' He 'Who' has chosen you and laid upon you no hardship in the religion" (Al-Hajj: 78). Al-Shawkani said in explaining the verse: "Indeed, Allah, Glory be to Him, has reduced that which entails hardship from the obligation upon His servants either by dropping it from the original and not assigning it with it, as He burdened others, or with mitigation and permissibility of justice to a compensation without hardship, or with the legitimacy of getting rid of sin in the manner that Allah has legislated" (Al-Shawkani 1994). When we return to the context of the verse, we find that it was mentioned immediately after the mention of *jihad*, and here in its general sense is *jihad* against oneself and one's desires, and the enemy. Because the verse is preceded by

the call to bow, prostrate, and worship, and it ends with the call to establish prayer, render almsgiving, and hold fast to the rope of Allah. This is the *jihad* of the soul, as it strives to perform the obligatory duties. The wording of its words and the generality of its demands suggest this. Allah says: “and laid upon you no hardship in the religion” (Al-Hajj: 78). This verse is one of the verses that one must stop and contemplate upon it and it can be the motto of every Muslim who believes in the Quran. Rather, we must make it a constitution in our daily lives and while carrying out our legitimate duties and our worldly chores with ourselves and within our small community - that is, the family - or the large, - that is, society. All of it - if we did that, we would save ourselves and people from a lot of hardship and suffering. The verse emphasizes that facilitating, alleviating, and removing hardship is one of the purposes and priorities of Sharia.

Al-Karbouli says: “One of the characteristics of Islamic law is facilitation and removing hardship from those who are burdened (المكلفين). Indeed, this is one of its priorities. It gives priority to mitigation over severity, priority to facilitation over difficulty, and the priority of removing hardship over its existence” (Al-Wakili 2008). There are many verses that confirm this priority, including the Almighty’s saying: “It is not Allah’s Will to burden you, but to purify you and complete His favour upon you, so perhaps you will be grateful” (Al-Ma’idah: 6) and among the traditions are: “The best of your religion is the easiest” (Musnad al-Imam Ahmad ibn Hanbal 2001) and on the authority of Nafi’, on the authority of Ibn Umar, who said: The Messenger of Allah said: “Allah loves that a concession be given, just as He hates that disobedience be given to Him” (Musnad al-Imam Ahmad ibn Hanbal 2001) and on the authority of Aisha, she said: “The Messenger of God, was never given a choice between two matters, one of which was easier than the other, but he chose the easier of the two, so long as it was not a sin. If it was a sin, then he was the furthest away amongst the people.” (Sahih) Muslim, H. 2327).

Al-Shatibi says: “For every difficult matter, the Lawgiver has provided a way out for the burdened, so the Lawgiver intended by that way out for the burdened to investigate if he wished, as stated in the concession, the legality of the way out of hardships. If the burdened seeks to get out of that in the manner prescribed for him, then he is complying with the Lawgiver’s order, taking the order firmly, and if he does not do that, he will fall into two prohibitions:

violating the intention of the Lawgiver, whether that violation is obligatory matters, recommended matters, or permissible matters, and blocking the doors of facilitation for him, and losing the way out of that difficult matter, from which he sought to depart by what was not prescribed. (Al-Shatibi 1997).

Evidence for the principle of removing hardship in *Hajj* (pilgrimage) worship in particular:

The declaration of removing hardship from the Lawgiver for those who disobeyed his actions during *Hajj* by saying: “Do it” (Sahih Al-Bukhari H.331 and Sahih Muslim H. 486) is evidence for observing the principle of facilitating *Hajj* in addition to its being a general principle, the Almighty said: “and laid upon you no hardship in the religion” in Surah (Al-Hajj: 78) and *Hajj* is one of the most important legacies of our father Abraham. It is an act of worship that has been linked to capability in text, even though all acts of worship require capability to be obligatory. Allah said: “Pilgrimage to this House is an obligation by Allah upon whoever is able among the people” (Al-Imran: 97). Then, in many of its rulings, *Hajj* is based on choice, which is the basis for facilitation and the removal of hardship. The time for *Hajj* is ample, and it is obligatory over laxity according to some scholars, such as the Shafi’is and Moroccan Malikis. It is prescribed to enter ihram in one of three rituals as a matter of choice, which are: *Tamattu’* (ease), *Qiran* (conjoining), and *Ifrad* (isolation). Some of the *Hajj* actions in which there is a difference of precedence and delay, such as throwing stones, there is no verbal evidence regarding them from the law, but rather they fall under the denotation of the action, and the denotation of the action as being obligatory is a speculative indication of the possibility of recommendation or permissibility, due to his saying: “To perform your rituals” (Sahih Muslim 943). Even if it is known that his actions during *Hajj* amongst them are obligatory, sunnah, and permissible, then the possibility remains, and thus the worship of *Hajj* is characterized by a widening circle of forgiveness and the removal of hardship in specifying any of them by entering it under the meaning of the verb. One of the indications of facilitation in *Hajj* is that whoever intends to perform a voluntary *Hajj* becomes an obligatory duty, so that if he intends it on behalf of someone else, it is forfeited on his own behalf if he does not perform *Hajj* on his own behalf (Al-Juwayni 2007). Even though the intention is the basis of worship, nevertheless the error in it is mitigated and there is no hardship, and there are many

examples that indicate the principle of facilitating and removing hardship in this worship has been given greater attention by the Lawgiver than to any other acts of worship. Based on the fact that the will of the law was directed towards facilitating this act of worship and removing hardship, the observer and the diligent person should seek in his jurisprudential choices what will remove hardship for the servants, in light of the limited space and time, based on the rule, "Where a matter is narrowed, it becomes wide" (Al-Zarqa 2001) branching off from the major maxim, "Hardship begets facility."

In addition, one of the examples of removing hardships in Islam, the matter of going outside home for Muslim female, whether this rule applies on Prophet's wives only, or on all Muslim females. As ease and alleviation are required in religion, and rigidity and over-complication disrupt the interests of life, as Allah said: "Allah intends for you ease and does not intend for you hardship" (Al-Baqarah: 185). And He also said: "He has chosen you and has not placed upon you in the religion any difficulty" (Al-Hajj: 78). And He said: "So fear Allah as much as you are able" (At-Taghabun: 16). These verses and others emphasize the need for ease in the application of Islamic laws, especially concerning Muslim women, as the strictness in the rules may lead to hardship, which contradicts some of the Qur'anic texts.

For instance, removing hardship in religion aligns with some of life's interests. This is explicitly stated in the Qur'an and Hadiths, which emphasize the importance of ease and the removal of hardship. The absence of ease and the presence of difficulty contradict the intended goals of Islamic law. And for these reasons, many Muslim scholars emphasized that the of not going outside home for Muslim females applies only for Prophet's wives and not on others (Gazdar & Al-Khairabadi 2022).

2. Second subdivision: The guidance in the verse: "It is not Allah's Will to burden you, but to purify you and complete His favour upon you, so perhaps you will be grateful" (Al-Ma'idah: 6)

Guidance in the verse: the verse indicates the perfection of Allah's mercy toward creation. Al-Jassas said: "Since hardship is distress, and Allah denied Himself the will of distress upon us, it is valid to use the apparent reasoning to deny distress and confirm expansion in all the rulings on *sami'yyat*" (Al-Jassas 1989). The verse also states that Allah

does not burden anyone with what he cannot bear, and this is an explanation of Allah's mercy toward His servants, the ease of His legislation for them, considering people's conditions and capabilities, and not putting them in any hardship. The verse also indicates the absence of hardship in Islamic law, and an indication that the purpose of the Sharia burdens is not to burden or exhaust the body. It also indicates that if the matter revolves around permissibility and prohibition in matters that are not originally prohibited, then the permissible side prevails; because it is the easiest, and the most beloved to Allah. As for the suitability of the verse to what came before it, Allah says at the end of what came before it: "And whoever rejects the faith, all their good deeds will be void (in this life) and in the Hereafter they will be among the losers." (Al-Ma'idah: 5). Then he commanded after it commands of whose wisdom cannot be comprehended by pure reason. They are only done out of faith and seeking reward, such as: why is the impure prevented from praying? what is the relationship between ablution and passing wind? Why to the facilities? How do you separate dirt from water? And so on, we do all of this to believe in Him, as if He is saying: What you do not realize is wisdom, believe and submit to it, and beware of disbelief, lest you lose both worlds. The verse is useful in conjunction with what preceded it: "And whoever rejects the faith, all their good deeds will be void 'in this life' and in the Hereafter they will be among the losers." (Al-Ma'idah: 5), to the effect that whoever establishes his prayer according to its conditions, pillars, and obligations has succeeded and succeeded. The first key to the servant's ladder of success is to perform prayer. Likewise, since the greatest obedience after faith is prayer, and that prayer cannot be performed except with purity, there is no crime, starting with mentioning the obligatory duties of ablution. In the verse, there is a concession from Allah for His sick servant who finds water and is afraid for himself to perform *tayammum* (dry ablution), as well as from the lack of water. This is evidence of the breadth and tolerance of the Islamic religion, and one of the guidance of the verse is that Allah is courting His servants and being kind to them. Although He is the one who commands and forbids due to the perfection of His authority, nevertheless He mitigate difficulties from them with this verse; Thus, the soul is stimulated to comply, and accordingly, the verse contains guidance for preachers and educators if they are ordered to explain a matter, so that no one

might think that it is sheer domination and control. The verse proves the will of Allah. Where He denied Himself the desire to cause hardship to His servants, which means affirming for Himself what contradicts that, which is the desire to purify Him, and His denial, of the desire to cause hardship to Him is an exaggeration in showing His compassion for His servants and His care for their interests. It is not Allah's way with worship to legislate for them anything that entails hardship or difficulties. What the verse indicates is that it proves that Allah has granted it, and that it is a legal designation.

3. Third subdivision: The guidance in the verse: "There is no blame on the weak, the sick, or those lacking the means (if they stay behind), as long as they are true to Allah and His Messenger. There is no blame on the good doers. And Allah is All-Forgiving, Most Merciful." (At-Tawbah: 91)

The verse indicates the occasion of those who have an excuse for *jihad*. When Allah mentioned the condition of those who neglect *jihad* even though they are capable of it, He explained here the condition of those who have an excuse for staying behind. It indicates that excuses are favoured by Allah over His servants, so the end of the verse is with the His saying: "And Allah is All-Forgiving, Most Merciful." They need forgiveness, even if the abandonment is an excuse. It also includes honouring "the good doers" for those who are excused, so that consideration of their circumstances is accompanied by consideration of their psyches, so that the excuse is not accompanied by harm or harm, but rather by completing kindness and kindness with a better and nobler kindness. The verse indicates attention and support for the psychological aspect of all segments of society, especially in times of crises, and not allowing the active parties to reproach others due to the great negative impact that this action has in such times of weakening society and distracting it. His saying: "There is no blame" emphasizes the inclusion of the negation of every path, and it also an addition in wording is an addition in meaning, and an increase in structure necessitates an increase in meaning. The verse includes the tolerance of Sharia law and its consideration of people's conditions, and this is one of the great purposes. The verse is also the basis for waiving the obligation from the incapable, and the fundamental rule: "There is no obligation with the incapacity." It contains Allah's mercy in worshiping and facilitating the Sharia in

easing the burden on those mentioned in the verse. The virtue of spending in *jihad*; In the tradition: "Whoever prepares a conqueror has conquered" (Al-Bukhari 843 and Sahih Muslim 1895). The verse indicates the major jurisprudential rule: "Hardship brings ease." The accuracy in stating the precautions and restrictions in the Quran indicates that it is not possible for any of the hypocrites to be characterized by the characteristics mentioned by Allah in: "There is no blame on the weak, the sick, or those lacking the means (if they stay behind)" and guarding from that is the words of Allah: "as long as they are true to Allah and His Messenger.", that is, in their staying behind and all their circumstances (Al-Baqaei 1984). The verse stated there is a group of truthful Muslims whom Allah has excused and relieved them of difficulties if they neglect *jihad* in His cause. Because they are people with excuses, but it is a condition for removing the hardship from them with an important condition, which is Allah's saying: "When they are sincere to Allah and His Messenger" and are among "the good doers." It also means extraction of all capabilities is each according to his ability: "There is no blame on the weak, the sick, or those lacking the means (if they stay behind)," as is evident in it, the diversity of responsibility comes with the diversity of abilities, so each according to his own.

4. Fourth subdivision: The guidance in the verse: "There is no blame on the Prophet for doing what Allah has ordained for him. That has been the way of Allah with those (prophets) who had gone before. And Allah's command has been firmly decreed." (Al-Ahzab: 38)

The verse indicates the perfection of Allah's mercy upon the Prophet, in eliminating any hardship for him in what Allah imposed on him, made lawful for him, and commanded him to do, such as the marriage of Zainab. There are no difficulties upon the prophets, by what Allah made lawful for them, and it was made lawful for David, a hundred women, and Solomon, three hundred women and seven hundred concubines. This all indicates the absence of difficulties and hardships in accepting the verses of Allah.

Al-Tabari said: "Allah would not hold His Prophet accountable for what was permissible for him such as what He did with those of the messengers who came before him is that he would not hold them accountable for what He made permissible for them. His Prophet would not have people fearing what He

commanded him to do or made permissible for him, and he based his saying (the Sunnah of God) on Meaning: Truly from Allah, as if He said: We did that as a sunnah of ours” (Al-Tabari 1994).

There is no sin in what Allah has permitted for the Prophet to marry a woman whom he adopted after separating from her. Al-Zajjaj said: In the verse “There is no blame on the Prophet for doing what Allah has ordained for him. That has been the way of Allah with those (prophets) who had gone before.” Allah established a good and broad law with no difficulties in it, that is there is no distress/narrowness in it, and the Sunnah is the way, and the Sunnahs are from all of that” (Ma’ani al-Qur’an 1988). In the verse, there is a general denial of embarrassment in the past and future. If the matter were specific, they would have been allowed to enter it in the future without fear, and the Prophet would have been embarrassed by what God has imposed on him in the future, and this is abundant in the Quran (Al-Qayrawani 2008). It contains the obligation of absolute obedience and submission to the Creator.

Al-Qushayri said: “That is, he does not oppose, contradict, reject, or deny. And the Prophet was not embarrassed in any way as he was infallible.” (Al-Qushayri 2014).

As guidance to the believers that the Prophet’s marriage to Zainab is something in which there is no difficulties, Ibn Jazi said: “The meaning is that the Prophet’s marrying Zainab after Zaid is permissible, and there is no difficulty, no sin, or reproach in it, and in that there is a response to the hypocrites who spoke about that. And “He imposed” here in the sense of an oath to him “the law of Allah regarding those who passed before” meaning Allah’s habit in the prophets of old to obtain what Allah permitted for them, and it was said: This refers to David in his marriage to the woman to whom what happened to him, and the generality is better (Abu Al-Qasim 1996).

5. Fifth subdivision: The guidance in the verse: “There is no blame on the blind, or the disabled, or the sick ‘for staying behind’.” (An-Nour: 61)

The Islamic law concerns in people with special needs, as it reduced some such obligatory rulings for them as *jihad* and others and recorded them in his immortal book in texts from the Book of Allah, and the Sohīb of the approach, applied it in his call to them, and that is one of the features of Islamic law that he brought. The obligation is only fulfilled according to what is possible. The approach of

Islamic law is the only approach that recognizes that it is not obligatory for a blind person to ask permission when entering other people’s homes to eat from them. He is one of those who have excuses, and he is not expected to look at what he hates, and as Allah has removed his request for permission, He says: “There is no blame on the blind” (An-Nour: 61) and as for the lame and the sick, it is a concession for them to enter and eat from other people’s homes with permission, and this is what is unique about the Sharia approach to caring for people with special needs.

CONCLUSION

It became clear verses containing a clear indication of removing hardship from this nation, and that Allah did not place any hardship in Islamic rulings. Although some of these verses are specific to specific rulings, their explanation is general, as if they meant alleviating and removing hardship. In these rulings and obligations by returning something to its origin, which is removing hardship from the nation, in everything that leads to hardship for a specific or general reason, it is forgiven, in reference to the maxim. This topic is not only significant within the Muslim community but also holds broader implications for the global understanding of Islamic jurisprudence and its approach to human welfare. By examining the Quranic verses that explicitly mention “haraj”, the study highlights the Islamic emphasis on removing hardship and facilitating ease for its followers. This principle aligns with the universal values of compassion, justice, and human dignity, making it a subject of interest to scholars, policymakers, and anyone invested in promoting a deeper, more nuanced understanding of Islam’s contributions to the alleviation of human suffering. The followings are the most meaningful results and recommendations:

1. The most meaningful results:

The rational and sound mind is naturally inclined to contemplate and reflect upon the signs of Allah scattered throughout His vast universe. Neglecting these signs is indicative of a diseased heart and mind. Islamic law, recognizing the potential hardships Muslims may face, provides relief from these difficulties in a universal and unconditional manner. The Quranic verses that remove such hardships represent only a fraction of the infinite guidance

offered by Allah. Facilitation and the alleviation of hardship form a foundational principle of Islamic law, firmly rooted in Quranic texts. Moreover, the Quran provides solutions to every hardship a person might encounter, affirming the perfection and flawlessness of Sharia. The science of Quranic exegesis is essential to understanding and applying this divine guidance, as it yields profound benefits and insights for individuals and communities.

2. The most significant recommendations:

Further studies and research should be conducted in the field of Quranic guidance, particularly focusing on its application in Quranic verses. This includes exploring guidance in verses related to mercy, encouragement toward Paradise, intimidation, warning, and more, to create a comprehensive scientific encyclopaedia that serves as a primary reference in the study of Quranic guidance. Institutions dedicated to the Quran and its sciences are encouraged to organize seminars, scientific courses, and workshops to introduce the science of Quranic guidance, highlighting its virtues, chapters, and related rules and topics. Additionally, it is important to emphasize the excellence of Islamic law, particularly its objectives of facilitation and the removal of hardship. Special attention should also be given to individuals with special needs, ensuring they are not burdened with challenges beyond their capacity.

AUTHORS' CONTRIBUTIONS

Conceptualization, methodology, validation, data analysis; writing—original draft preparation, review and editing, Afaf A. Almoabadi. All authors have read and agreed to the published version of the manuscript.

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