

Introduction

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي
الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Nor should the Believers all go forth together; if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil).¹

Man lives in this world and interacts with all that is in it. There are various relationships between man and the different beings of this world and there are relationships between man and Allah, the most high.

Every relationship is different. A relationship can be between man and Allah, a person and his family, a person and society, a person and government or between one family and another, one society and another or one government and another. People want to act according to their knowledge or according to revelation regarding these relationships in order that they can be prosperous and successful.

The divine commands that create the perfect path for man to walk onto must be inclusive of all different aspects and dimensions of life.

The Islamic legal system organizes people's lives in all dimensions, individual or social. This system is called '*al-ahkam al-shar'yyah*'. Islamic jurisprudence explains this system and is one of the deepest and widest Islamic science.

Islamic jurisprudence is one of the sciences that glorify the Islamic civilization.

This jurisprudential system started with the proclamation to prophethood. Its principles were perfected during the life of the prophet.

We will try, in this humble effort, to describe the important general and specific topics that are covered under jurisprudence. The style of this book is in the form of a book to be taught in schools and it is a

prelude to the field of comparative jurisprudence.

I ask Allah, the most high, to make this effort fruitful and to grace me by accepting it and to correct our intentions and actions. Definitely, he is the best helper.

Also, I give special thanks to professor, Shaykh Mahmūd al-Sayf and professor, Dr. Ya'qūb 'Alī Barjī for their remarks and guidance.

Hassan al-Ridā

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1. 9:122

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