



Every Action Requires a Sharia Rule

The statement “**every action requires a sharia rule**” is an important Islamic concept which is vital for Muslims to understand correctly, especially for Muslims living in the West. When growing up in a secular society, you are taught concepts, from a young age, which are derived from secularism. One of these concepts is that “man” is the legislator and is able to decide what is good and what is bad, what is beneficial for man and what is not. So, in other words, man is seen as the one who should shape behaviour and decide whether to undertake an action accordingly.

The danger lies in the fact that these secular concepts, such as having “man-made laws”, might rub off on Muslims and start influencing the way they think and behave in a manner that could be displeasing to Allah (swt). We, for example, might see that behaviour is based upon what we ourselves see as fitting instead of what Allah (swt) has revealed on the issue. A consequence could be that woman start wearing the khimaar when they feel they are ready to wear it, instead of looking at the ruling which accurately states when woman should start wearing the khimar.

Islam- as we know- is a comprehensive Deen which provides answers to every aspect of our lives. With its principles, laws and solutions to modern day problems in all fields of life; it is capable to provide ruling for all our actions as we are told in the following verse: ﴿مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾ “**We have neglected nothing in the Book...**” [Al-Anam: 38]

Furthermore, Allah (swt) reminds us numerous times that we should shape our behaviour and actions according to His rules. These Sharia rules have been given to us through the Quran and Sunnah. If we don't, Allah (swt) warns us that we will not belong to the ones with true belief as stated in the following verses:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

“No by your God, they shall not have true belief until they make you judge in all disputes between them, and find in their souls no resistance against your decision, but accept it with the fullest conviction.” [Surat an-Nisaa: 65]

And the Sunnah:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

“You should accept whatever the Messenger gives you and abandon whatever he tells you to abandon.” [Surat al-Hashr 59:7]

When understanding the two above verses, it practically means that every action we undertake should be related to a sharia rule which evidence is derived from the Quran and the Sunnah. This is a principle explained in the first rules of Usul ul Fiqh which teaches us that when linking actions to a Hukm, it makes the action either *Fard*, or *Mandub*, or *Mubah*, or *Makruh* or *Haram*. With this uncomplicated categorisation, we will be able to understand whether we need to proceed with the intended action when we learn it is *Fard*, or whether we have the choice to proceed when understanding it is either *Mandub* or *Mubah* or whether we need to leave the action if categorised as *Makruh* or *Haram*.

So, Allah (swt) helps the believers to make the right choices by reminding them to be mindful of Him when deciding on an issue or discussing an issue. The Quran reminds us that our main concern should be to find out what Allah (swt) has revealed to us about a certain issue or what our Beloved Prophet taught us about this subject. With this frame of mind, the word “I” (or man) consequently won't need to play any role in the decision and it will help us attain the pleasure of our Lord.

﴿وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ﴾

“And to Allah belongs the dominion of the heavens and the earth, and to Allah is the destination.” [An-Nur:42]

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