

# Deen is a Way of life that Governs the Relationship between the Creator and the Creation

(Translated)

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If we examine the etymology of the word Deen (الدين) and its various derivations, we find [1] that it refers to three meanings, that are interrelated. There is a slight variation among these three meanings, which arises, in truth, from the fact that the word being explained is not just one word but three words, or more precisely, that it encompasses three alternative verbs:

This can be explained as follows: The word Deen is sometimes derived from the verb without preposition, (دانه يدينه), sometimes from a verb with the prepositional for 'for' lam, (دان له), and sometimes from a verb with the preposition for 'with' ba: 'daan bihi' (دان به). Depending on the derivation, the conceptual image changes:

1. When we say, (دانه ديناً), it means: he ruled over him, governed him, managed him, and held him accountable. In this usage, Deen revolves around the meaning of ownership, control, and authority, as pertains to ruling, governance, management, and accountability. For instance, ﴿مَلِكِ يَوْمِ الدِّينِ﴾ "Master of the Day of Judgement" refers to the day of reckoning and recompense. Similarly, in the hadith, «الكيس من دان نفسه» "The intelligent person is the one who holds himself accountable," it implies ruling over and restraining oneself.

2. When we say, with the preposition 'for' (دان له), it means he obeyed and submitted to him. Here, Deen signifies obedience, submission, and worship. The phrase "Ad-Deen Lillah" (الدين لله) may be interpreted to mean either "Authority belongs to Allah" or "Submission belongs to Allah".

3. When we say, (دان بالشيء), it means he adopted it as a Deen or doctrine, i.e., he believed in it, became accustomed to it, or adhered to it. In this context, 'deen' refers to the doctrine or way of life that a person follows, whether theoretically or practically.

Summary of the Linguistic Meanings:

In Arabic, the word Deen denotes a relationship between two parties, one of whom holds a position of reverence and authority, while the other submits to and respects that authority. If the term describes the first party, it signifies command, prohibition, authority, judgment, and enforcement. If it describes the second party, it signifies submission and obedience. If it is viewed as the binding link between the two parties, it becomes the system that organizes the relationship or the manifestation expressing it. The root meaning revolves around the idea of necessity of submission: In the first usage, Deen means imposing submission (الزام الانقياد). In the second usage, it means committing to submission (التزام الانقياد). In the third usage, it refers to the principle to which a person commits submission (المبدأ الذي يلتزم الإنسان الانقياد له) [2]. In conclusion, there are two parties: one of utmost greatness, loftiness, and authority, and the other characterized by extreme humility, submission, and servitude to the first. The relationship or system that governs this interaction is what we call Deen. [3]

In Tafsir Al-Bahr Al-Muhit by Abu Hayyan Al-Andalusi, he explains the ayah, ﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ﴾ "Indeed, the only Deen accepted by Allah is Islam." The linguists state that Deen as a verbal noun is derived from Dana (to submit). As a noun, it refers to governance and law. The term Deen also implies authority and governance, as reflected in the verse, ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ﴾ "Fight them until there is no more fitnah and the Deen is entirely for Allah." Ibn Allaan Al-Siddiqi, in Dalil Al-Falihin, mentions from *Al-Kashaf* regarding the ayah,

﴿أَعِنَّا لَمَدِينُونَ﴾ “Are we indeed going to be recompensed (maDeenoon)?” that it could mean “subject to governance” or “ruled over,” deriving “Deen,” from politics (siyaasah) and governance. Similarly, the Hadith, «الكيس من دان نفسه» “The wise one is he who governs himself,” ties the concept of Deen to accountability, governance, and submission to Shariah Laws of Allah (swt). [4] Thus, Arabs understood the Deen of Muhammad (saw) as a comprehensive system of life involving submission to Allah (swt), adherence to His laws, and accountability for fulfilling obligations. Deen replaces pre-Islamic laws with divine governance, naturally making it a system that regulates individual behavior and governs society according to Allah’s method. **The reality of takleef (Shariah liability for the basis of accountability) and its foundational pillars form the basis of the Islamic legislative system. These pillars guarantee the comprehensiveness and completeness of the Deen, the expansiveness of the Shariah, the restriction of warnings exclusively to revelation, the preservation of the Sunnah, and the affirmation of definitive Unanimous Consensus (Ijmaa) of the Companions (ra).**

Islamic legislation is based on the concept of, the Shariah ruling, relying on the concept of takleef (Shariah liability for accountability). Man is liable in Shariah, and he will be held accountable for his commitment to the takleef in every matter of his affairs. والتكليف مأخوذ من الكلفة على وجه التفعيل، ومعناه الحمل على ما في فعله مشقة، ويندرج تحته الإيجاب والحظر، لا وفق ما يتشوّف إليه الطبع، وما ينبو عنه “Takleef is taken from the liability in the form of undertaking deeds, and its meaning is to force one to do something that is difficult to do. Under takleef falls the obligation and prohibition, not according to what nature desires and what it rejects..” [5]

Before questioning where accountability begins and ends, we will provide an important introduction that explains **the reality of Takleef** and its role in organizing the lives of individuals, communities, and states. The discussion will focus on four main ideas:

**First, Reality of the Legislation (Tashree’a) of Takleef**

**Second, Preservation of Legislation**

**Third, Comprehensiveness and Consistency of Legislation,** and its ability to solve human problems until the Day of Judgment.

**Fourth, Methodology of Engaging with the Sources of Legislations,** ensuring the connection between reality and Shariah rulings to regulate behavior or address societal issues.

The details are as follows:

Allah (swt) established the system of existence upon justice and prohibited oppression, as mentioned in the Hadith Qudsi narrated by Abu Dharr Jundub ibn Junadah (ra) from the Prophet (saw), who said, conveying from Allah (swt) «يا عبادي إني حرمت الظلم على نفسي وجعلته بينكم محرماً فلا تظالموا» “O My servants, I have forbidden oppression for Myself and made it forbidden among you, so do not oppress one another.” Allah (swt) has forbidden oppression for Himself and prohibited it among His servants, **revealing the Shariah and the system that ensures no injustice enters the dominion of the heavens and the earth. He made humankind His Khaleefah to establish a system that upholds justice and prevents oppression,** as Allah (swt) says, ﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾ “We have sent Our Messengers with clear proofs and revealed with them the Scripture and the balance so that people may establish justice.” [TMQ Surah Al-Hadid 25]. Allah (swt) entrusted humanity to reform the earth, not to spread corruption. He (swt) did not neglect the organization of rights, the establishment of justice, the prevention of oppression, the regulation of behavior leading to reform, the resolution of disputes, and the prevention of corruption to human whims, their domination of the weak, or their confusion in discovering the proper system for their well-being. Instead, He (swt) provided a divinely guided framework to regulate and organize these matters, establish proof against creation, and hold them legally liable (mukallaf) and accountable accordingly.

The angels questioned Allah's Decision to appoint humankind as a delegated vicegerent on earth, upon His saying, ﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾ **“I am placing a delegated vicegerent on earth,”** and asking, ﴿قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ﴾ **“Will You place in it one who will spread corruption and shed blood?”** Allah (swt) replied, ﴿قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾ **“Indeed, I know that which you do not know.”** This response signifies that Allah's appointment of humankind as a delegated vicegerent was not for corruption or bloodshed. Hence, those who follow systems leading to corruption or bloodshed are excluded from being vicegerents. Systems based on human legislation and whims often lead to injustice and chaos, as Allah (swt) says, ﴿وَلَوْ أَتَّبَعَ الْهَوَاءَ هُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَن فِيهِنَّ﴾ **“If the truth had followed their desires, the heavens and the earth and whoever is in them would have been corrupted,”** [TMQ Surah al-Muminoon] and He commands, ﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ﴾ **“Then We put you on a clear way of religion, so follow it and do not follow the desires of those who do not know.”** [TMQ Surah Al-Jaathiyah 18] Following other than Allah's Shariah is succumbing to human whims, which inevitably leads to corruption, injustice, and oppression. Therefore, the Khilafah mentioned is one who establishes Allah's system, upholds justice, and implements His Shariah. This applies to the believers who live by Allah's guidance in all aspects of their lives and pledge allegiance to a leader who implements these divine principles in societal relations. Imam Al-Qurtubi stated, هذه الآية أصل في نصب إمام وخليفة يُسْمَعُ له ويطاع؛ لتجتمع به الكلمة، **“This ayah is the basis for appointing an imam or Khaleefah who is obeyed to unify the word of the ummah and execute the rulings of the Khilafah State. There is no disagreement among the ummah or scholars about its necessity, except for what is reported from Al-Asam, who was deaf to the Shariah itself.”** Islam entrusts authority to the ummah, which appoints a ruler to govern them by Allah's Shariah. This understanding derives from the principles of Islamic governance, where the true Khaleefah are those who implement Allah's commands in their lives and society. [6] Without establishing this system collectively, justice and adherence to Allah's laws cannot prevail. The Khilafah State is the method through which these principles are actualized, fulfilling the divine purpose of Khilafah as indicated in the verse, ﴿ثُمَّ جَعَلْنَاكُمْ خُلَفَاءَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ﴾ **“Then We made you delegated vicegerents in the land after them so that We may observe how you will act.”** [TMQ Yunus 14]. [7] This delegated vicegerent entails applying Allah's commands in all matters, particularly in governance, distinguishing the righteous from those who corrupt and shed blood. For this divine system to prevail, it must operate through a state and not merely through individuals in a society dominated by opposing systems. Thus, the honor of Khilafah lies in implementing Allah's system, and there is no honor for those who spread corruption or shed blood.

Thus, it is necessary to have Revelation, a miracle, a risaalah (message), and legislation. The risaalah must serve as the ultimate reference for determining what must be believed regarding Unseen matters that are beyond sensory perception or their effects. It must also establish the system by which life is to be organized, enabling humanity to fulfill its role as Khaleefah on earth properly. This guidance provides a philosophy of existence that brings contentment and allows people to live in peace, following a clear path. The Shariah extends the cosmic order, founded on justice and the prevention of oppression, maintaining balance, precision, and organization. It is based on light, truth, and guidance, steering clear of falsehood, error, and darkness. Allah (swt) has restricted the right of legislation to Himself Alone [8], a concept known as Hakimiyyah [9]. He revealed it as a Book and a Sunnah, conveyed to His Prophet (saw), and prohibited anyone else from assuming this role. Allah (swt) says, ﴿إِنَّا أَنزَلْنَاهُ إِلَّا وَهْمًا وَخُلُقُنَا فِيهِ مِنْ﴾ **“Legislation is only for Allah.”** [TMQ Surah Yusuf 40]. He (swt) also says, ﴿وَمَا آخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ﴾ **“And whatever you disagree upon, its ruling is referred to Allah.”** [TMQ Surah ash-Shura 10] Linguistically, hukm “ruling” means prevention, and the judicial judgement is called hukm because it prevents anything outside the prescribed judgment. **Therefore, Allah (swt) alone has the right to prevent people from acting except according to His Shariah, as legislation embodies servitude to Allah.**

Allah (swt) divinely inspired the Messenger (saw) to articulate the Revelation sent to him in his own words, to as a clarification of legislative meanings. Allah (swt) says, ﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ﴾ **“And We revealed to you the message that you may clarify for the people what was sent down to them and that they might give thought.”** The Prophet (saw) was granted the right to formulate the meanings, divinely revealed to him, into legislation. Thus, what is legislated in the Sunnah is equivalent to the legislation in the Qur’an, as both originate from revelation. His expressions are divinely guided and meticulously accurate in conveying Allah’s intent. He (swt) was protected from error, ensuring that the Sunnah’s wording was crafted under the care of Revelation, to convey the meanings revealed to him, precisely.

The intellect is not a source of legislation. Allah (swt) says, ﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ﴾ **“Or do they have partners who have legislated for them a religion to which Allah has not consented?”** [TMQ Surah ash-Shurah 21] and ﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾ **“And whatever you disagree upon, its ruling is to Allah.”** [TMQ ash-Shurah 10]

The legislation of Allah (swt) is the guarantor for achieving justice and establishing the scales of equity on earth. If any matter were devoid of divine legislation, it would open the door to oppression or error in judgment, stemming from the human-made laws for that matter. **Thus, it is essential for the Shariah, with its Qur’an and Sunnah, to be preserved to complete the blessing of establishing justice and equity** among creation until the Day of Judgment. It is known that the Sunnah clarifies the generalities of the Qur’an. It is said, *فالسنة مبينة وموضحة* “So, the Sunnah serves as the explainer, clarifier, and elaborator of the Qur’an. Additionally, it links subsidiary (branch) rulings to their usool (principles) and introduces new rulings that are not explicitly mentioned in the Qur’an.” [11] Therefore, the loss of any part of the Sunnah, would mean the loss of essential aspects of legislation. [12]

The Lord of all humanity has commanded us to follow the Shariah alone. Allah (swt) says, ﴿اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ﴾ **“Follow what has been sent down to you from your Lord and do not follow other than Him as allies. Little do you remember.”** [TMQ Surah al-Araaf 3]. He (swt) also says, ﴿قُلْ إِنَّمَا أُنذِرُكُم بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ﴾ **“Say, ‘I only warn you by revelation.’ But the deaf do not hear the call when they are warned.”** [TMQ Surah al-Anbiyyah 45] Moreover, He states, ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ﴾ **“Whatever the Messenger gives you, take it; and whatever he forbids you, refrain from it, and fear Allah. Indeed, Allah is severe in penalty.”** [TMQ Surah al-Hashr 7] This divine instruction is repeated in numerous verses, including, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ **“O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger if you believe in Allah and the Last Day.”** [TMQ Surah An-Nisaa 59]. Allah (swt) further emphasizes, ﴿إِن الْحُكْمَ إِلَّا لِلَّهِ﴾ **“Legislation is only for Allah.”** [TMQ Surah Al-Anaam 57, Yusuf 40, Yusuf 60] and ﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾ **“And whatever you disagree upon, its ruling is for Allah.”** [TMQ Surah Ash-Shura 10]. These ayaat reaffirm that divine legislation is the only source of governance, ensuring justice, and preventing deviation or arbitrariness.

Allah (swt) says, ﴿فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾ **“And if you disagree over anything, refer it to Allah and the Messenger”** and ﴿وَأَنْزَلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾ **“And We have sent down to you the Book as clarification for everything.”** The Prophet (saw) also said, *«كل أمر»* **“Every matter that is not based on our command is rejected.”** This indicates that the foundation lies in adhering to and being bound by the Shariah. Humans are liable (mukallaf) for accountability, and Shariah takleef entails obliging the individual with what the Shariah necessitates, performing, refraining from, or permitting actions, based on the conditions of accountability. Allah (swt) commands, ﴿فَأَسْتَقِمَّ كَمَا أَمَرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ﴾

﴿بَصِيرٌ﴾ **“So remain steadfast as you have been commanded, and those who have repented with you, and do not transgress. Indeed, He is All-Seeing of what you do.”** [TMQ Surah Hud: 112]. It is said, **“There is no ruling before the wurood (coming) of the Shariah Law.”** Al-Shawkani states in *Irshad Al-Fuhul* (p. 6), **“ولا خلاف في كون الحاكم هو الشرع؛ وذلك بعد** ولا خلاف في كون الحاكم هو الشرع؛ وذلك بعد **“There is no disagreement that the authority is the Shariah, and this is after the advent of the Prophet and the arrival of the message.”** Al-Ghazali, in *Al-Mustasfa* (p. 40), adds, **“What is subject to judgment is the action of the liable individual. There is no ruling before the wurood of Shariah. Reason identifies rulings but is not the judge.”** Similarly, Imam Al-Nawawi mentions in *Al-Majmu’* (Book of Purification), **﴿وَكُنْتَبِ الْمَذْهَبِ أَنْ أَصْلَ الْأَشْيَاءِ قَبْلَ وُرُودِ الشَّرْعِ عَلَى الْإِبَاحَةِ أَمْ التَّحْرِيمِ أَمْ لَا حُكْمَ قَبْلَ وُرُودِ الشَّرْعِ؟ وَفِيهِ ثَلَاثَةٌ، أَوْجُهُ مَشْهُورَةٌ الصَّحِيحُ مِنْهَا عِنْدَ الْمُحَقِّقِينَ لَا حُكْمَ قَبْلَ وُرُودِ الشَّرْعِ، وَلَا يُحْكَمُ عَلَى الْإِنْسَانِ فِي شَيْءٍ يَفْعَلُهُ بِتَّحْرِيمٍ وَلَا حَرَجٍ، وَلَا نُسَيْبِهِ مُبَاحًا لِأَنَّ الْحُكْمَ بِالتَّحْرِيمِ وَالْإِبَاحَةِ مِنْ أَحْكَامِ الشَّرْعِ، فَكَيْفَ يَدْعَى ذَلِكَ قَبْلَ الشَّرْعِ. وَمَذْهَبُنَا وَمَذْهَبُ سَائِرِ أَهْلِ السُّنَّةِ أَنَّ الْأَحْكَامَ لَا تُثَبِّتُ إِلَّا بِالشَّرْعِ، وَأَنَّ الْعَقْلَ لَا يُثَبِّتُ شَيْئًا** **“The books of the madhab query whether the origin of objects before the wurood of the Shariah is either permissibility or prohibition, or that there is no ruling before its wurood. The correct view among those who verify is that there is no ruling before wurood of the Shariah. A person is neither judged for prohibition nor excused. We do not call it permissible, as rulings of prohibition and permissibility derive from the Shariah. It is incorrect to claim them before the Shariah. Our madhab and that of the Sunnis affirm that rulings are established only by Shariah, and reason alone does not establish anything.”** Al-Shatibi reinforces in *Al-Muwafaqat* (4/200), **“والأصل في الأعمال قبل ورود الشرائع سقوط التكليف؛ إذ لا حكم عليه قبل العلم** **“The default origin of actions before the wurood of the Shariah is the absence of takleef. There is no ruling without knowledge of the Shariah. According to the usooli ulema, Shariah liability (takleef) mandates knowledge of the obligation.”**

The Lord of all humanity explains in multiple verses of the Qur’an that our existence in this world, and the creation of life and death, is meant to test which of us performs the best deeds. For deeds to be good, they must be sincerely intended for Allah (swt) and conform to the Shariah, derived from its guidance. This understanding is reflected in the words of the Salaf, such as Al-Fudayl ibn Iyad’s commentary on the verse, **﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾** **“That He may test you as to which of you is best in deeds.”** [TMQ Surah Al-Mulk: 2]. It is stated, **قال، أخلصه وأصوبه، فقيل، يا أبا علي، ما أخلصه وأصوبه؟ فقال: إن العمل إذا كان صوابًا ولم يكن خالصًا لم يقبل، وإذا كان خالصًا ولم يكن صوابًا** **“He said, “It means the most sincere and most correct.”** When asked for clarification, he explained, **“If a deed is correct but not sincere, it will not be accepted. If it is sincere but not correct, it will not be accepted. It must be both sincere, done for Allah (swt) Alone, and correct, aligned with the Sunnah.”** Testing and takleef would not be possible if there were no guidance for actions, underscoring the necessity of preserving the Shariah, which provides the evidence for every act of takleef. [13]

Takleef is intrinsic to the divine mandate, as Allah promises judgment even for the weight of an atom’s deed. He (swt) says, **﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾** **“So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.”** [TMQ Surah Al-Zilzilah 7-8]. This necessitates that even the smallest actions be governed by guidance from Revelation to be judged as good or evil. Purely rational judgments do not constitute Shariah rulings. Allah (swt) does not hold anyone accountable on the basis violating personal or arbitrary opinions. These verses emphasize that divine legislation comprehensively addresses all human issues, with commands and prohibitions covering everything from the weight of an atom upward. They also highlight the necessity of preserving the Shariah’s evidence, allowing believers to derive rulings, and act upon them with certainty of their goodness or evil.

Allah (swt) has not left humanity without commands and prohibitions on even a single matter for which they will be held accountable. He (swt) says, **﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾** **“Does man think he will be left neglected?”** [TMQ Surah Al-Qiyyaamah:36]. If any issue lacked guidance, humanity would be abandoned in that matter, making takleef impossible. Without the attribution of good or evil based on divine revelation, judgment would not be valid, contradicting explicit verses confirming that every matter has a ruling, and every action will be judged based

on its alignment with divine guidance. Revelation has allowed for some rulings to rely on inconclusive (dhanni) evidence, and differences in juristic interpretation, based on authentic methodology, are part of the Deen. For instance, one mujtahid may derive from the evidence that touching a woman does not nullify wudu, while another may conclude the opposite. Both rulings are Shariah-based, as each mujtahid acts on their best understanding of the Shariah hukm. This carriage of possibility over interpretation, intended by Allah (swt), has made the texts adaptable to multiple understandings, promoting the richness of jurisprudence. So the mujtahid used his mind to understand the texts and their meanings, and arrived at an understanding that he presents to Allah (swt), and he will be held accountable for following what his ijihad arrived at [14]. We have previously noted the wisdom of the Wise Lawgiver in making the mujtahid follow operational procedures in studying and understanding texts, to prevent the influence of whims, and the intrusion of desires, into understanding texts. When a mujtahid, free of personal desires, examines the texts through proper linguistic and jurisprudential principles, their verdict aligns with Shariah. This capability of the texts to encompass diverse meanings, within concise words, ensures their capacity to address humanity's needs until the Day of Judgment.

It is narrated from Umm Al-Mu'minin Aisha (ra) that the Prophet (saw) said, «من أحدث في أمرنا» **“Whoever introduces into this matter of ours something that is not part of it, it is rejected.”** (Reported by Muslim). Imam Al-Nawawi, in his commentary, explained, وفي الرواية الثانية: «من عمل عملاً ليس عليه أمرنا فهو رد» قال أهل العربية: (الرد) هنا بمعنى المردود، ومعناه: فهو باطل غير معتد به، وهذا الحديث قاعدة عظيمة من قواعد الإسلام، وهو من جوامع كلمه صلى الله عليه وسلم، فإنه صريح في رد كل البدع والمخترعات، وفي الرواية الثانية زيادة وهي أنه قد يعاند بعض الفاعلين في بدعة سبق إليها، فإذا احتج عليه بالرواية الأولى يقول: أنا ما أحدثت شيئاً فيحتج عليه بالثانية التي فيها التصريح برد كل المحدثات، سواء أحدثها الفاعل، أو سبق بإحداثها... وهذا الحديث مما ينبغي حفظه فيحتج عليه بالثانية التي فيها التصريح برد كل المحدثات، سواء أحدثها الفاعل، أو سبق بإحداثها... وإشاعة الاستدلال به in another narration, the Prophet said, “Whoever does an act that is not in accordance with our matter, it is rejected.” Experts of language clarify that the term “rejected” here means “invalid and not acknowledged.” This hadith is a significant principle of Islam, one of the concise yet comprehensive statements of the Prophet (saw). It explicitly rejects all innovations and new practices in Deen. The second narration addresses those who might argue that they did not initiate a specific innovation, making it clear that all innovations, whether initiated or adopted, are invalid. This hadith is crucial for refuting wrong practices and should be frequently referenced in combating deviations.”

Thus, any ruling based solely on intellect, disconnected from evidence and the principles of Shariah, is rejected as it constitutes an innovation in Islam. Such rulings are not derived from revelation, and any actions based on them are similarly rejected, being invalid. It is a definitive principle that Allah (swt) does not punish without first sending a messenger to warn and clarify what must be avoided. Allah (swt) says, ﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ﴾ **“And Allah would not let a people go astray after He has guided them until He makes clear to them what they should avoid,”** [TMQ Surah at-Tawba 115] and ﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾ **“And We do not punish until We have sent a messenger.”** [TMQ Surah al-Israa 15]. These ayaat affirm that revelation is the basis of warning, and its rulings are binding upon those who have received it clearly. Rejecting or replacing Islam's rulings with other laws contradicts the fundamental principles of the message, and undermines the completeness and comprehensiveness, of divine guidance.

Warning and guidance are exclusive to revelation, and the prohibition against following anything else is definitive. Revelation must be preserved to serve as the basis for accountability and to prevent reliance on other legal systems. Allah (swt) commands, ﴿اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ﴾ **“Follow what has been revealed to you from your Lord”** [TMQ Surah Al-Anaam:106] and ﴿اتَّبِعُوا مَا أَنْزَلَ عَلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ﴾ **“Follow what has been sent down to you from your Lord, and do not follow other than Him as allies.”** [TMQ Surah Al-Aaraaf:3]. Revelation encompasses the Qur'an and Sunnah, both of which are complete and authoritative. With the cessation of revelation, there is no new legislation after the Prophet Muhammad (saw), who is the Final Seal of the Prophets (as), as Allah (swt) says, ﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ﴾ **“Muhammad is not the father of any of your men but is the Messenger of Allah**

**and the Final Seal of the Prophets.”** [TMQ Surah Al-Ahzaab:40]. This necessitates the preservation of the complete and clear proof of Islam for all generations.

The comprehensive system of Islam, encompassing both belief and Shariah, is perfect and lacks no aspect of legislation derived from revelation. This ensures that no human-made law can serve as a source of injustice in any matter. The preservation of the Shariah in its entirety, both the Qur’an and the Sunnah, is essential for the completion of Allah’s blessing by establishing justice and equity among creation until the Day of Judgment.

Imam Ibn Hazm Al-Andalusi said reflecting on **﴿أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا﴾** “**This day I have perfected for you your Deen and completed My favor upon you and have approved for you Islam as your Deen**” [TMQ Surah Al-Ma’idah: 3] that, فنقول لمن جَوَزَ أن يكون ما أمر الله به نبيه من بيان شريعة الإسلام لنا غير محفوظ، وأنه يجوز فيه التبديل، وأن يختلط بالكذب الموضوع اختلاطاً لا يتميز أبداً: أخبرونا عن إكمال الله -عز وجل- لنا ديننا، ورضاه الإسلام لنا ديناً، ومنعه تعالى من قبول كل دين حاشى الإسلام. أكل ذلك باق علينا ولنا إلى يوم القيامة؟ أم إنما كان للصحابة - رضي الله عنهم - فقط؟ أم لا للصحابة ولا لنا؟ ولا بد من أحد هذه الوجوه ... فإذا كانت الإجابة بالضرورة: كل ذلك باق لنا وعلينا إلى يوم القيامة، صح أن شرائع الإسلام كلها كاملة، والنعمة بذلك علينا تامة، وهذا برهان ضروري وقاطع على أن كل ما قاله رسول الله صلى الله عليه وسلم في الدين، وفي بيان ما يلزمنا محفوظ لا يختلط به أبداً ما لم We say to those who claim that what Allah (swt) commanded His Prophet (saw) to convey of the Shariah of Islam is not preserved, that it is susceptible to alteration and mixing with falsehood such that it becomes indistinguishable: Tell us, when Allah, Glorified and Exalted, completed the Deen for us, approved Islam for us as our Deen, and prohibited acceptance of any other Deen besides Islam, was this completion meant only for the Companions (ra), or does it remain for us until the Day of Judgment? If the answer is necessarily that it remains for us until the Day of Judgment, then it follows that all the laws of Islam are complete and the favor upon us is absolute. This is a definitive and conclusive proof that everything the Messenger of Allah (saw) conveyed regarding Deen and what is obligatory upon us is preserved, without any mixture of falsehood.” (End of quote). [15]

And since Allah (swt) has specified in Surah Al-A'raf, verse 3, that abiding adherence is limited to what Allah (swt) has revealed, and Allah (saw) has said in the Noble Quran through His Prophet (saw), **﴿إِن تَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ﴾** “**I only follow that which is revealed to me, and I am but a clear warner**” [TMQ Surah Al-Ahqaaf] and He also said: **﴿وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ﴾** **﴿قُلْ إِنَّمَا أُنذِرُكُمْ﴾** “**And follow what is revealed to you from your Lord.**” [TMQ Surah Al-Ahzaab 2] Allah (swt) has further restricted warning to revelation and emphasized this by saying, **﴿قُلْ إِنَّمَا أُنذِرُكُمْ﴾** **﴿قُلْ إِنَّمَا أُنذِرُكُمْ﴾** “**Say, I only warn you by revelation.**” This indicates that warning and abiding adherence in speech and action, are exclusively through Revelation, with restriction and emphasis.

Allah (swt) commanded abiding following (ittibaa’) to the Prophet (saw), which is evidence that the Prophet’s commands and prohibitions are part of what Allah has revealed, meaning they are from revelation. Allah (swt) says, **﴿اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا﴾** **﴿تَذَكَّرُونَ﴾** “**Follow what has been sent down to you from your Lord and do not follow others besides Him. Little do you remember.**” [TMQ Surah Al-Aaraaf:3]. The placement of the phrase **﴿اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُمْ﴾** “**Follow what has been sent down to you**” serves as a comprehensive demarcation, and the phrase **﴿وَلَا تَتَّبِعُوا﴾** “**Do not follow**” serves as a restrictive demarcation. The command if following the unlettered Prophet (saw) is evidence of his inclusion in this boundary, indicating that his speech, actions, commands, and prohibitions are part of the revelation.

The Deen itself is complete, containing clarification for everything. Allah (swt) has perfected the Deen, completed His favor upon the Muslims, and caused the disbelievers to despair of it. Allah (swt) says: **﴿أَلْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا﴾** “**Today, those who disbelieve have despaired of your Deen, so do not fear them but fear Me. Today I have perfected your Deen for you, completed My favor**

**upon you, and have approved Islam as your Deen”** [TMQ Surah Al-Maaidah:3]. When Allah approved Islam as our Deen, He promised, His promise being true, that He would not accept any Deen other than Islam, and those who follow other ways will be among the losers in the Hereafter. Allah (swt) says, ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ٨٥﴾ **“And whoever seeks a Deen other than Islam, it will never be accepted of him, and in the Hereafter he will be among the losers.”** [TMQ Surah Aali Imran:85]. This indicates that Allah (swt) will not accept any Deen, in terms of Aqeedah and law, which is a system of life other than Islam.

Allah (swt) has completed the legislation, leaving nothing as small as the weight of a speck without providing a ruling that distinguishes good from evil as an obligatory directive for adherence. Allah says: ﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾ **“Does man think he will be left aimless?,”** [TMQ Surah Al-Qiyaamah 36] meaning without commands or prohibitions concerning any of his matters. Allah (swt) also says, ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ٧ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ **“So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.”** [TMQ Surah Al-Zilzalah 7-8]. Thus, it is necessary for revelation to provide clarification between good and evil in every action so that judgment is based on it.

Allah (swt) says, ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ﴾ **“And We have sent down to you the Book as a clarification for everything, and as guidance, mercy, and good news for the Muslims.”** [TMQ Surah An-Nahl 89] He (swt) also says, ﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ﴾ **“And whatever you disagree upon, its ruling is with Allah”** [TMQ Surah Ash-Shurah 10] and He (swt) says, ﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾ **“So if you disagree over anything, refer it to Allah and the Messenger.”** [TMQ Surah An-Nisaa 59]. The Deen is firmly rooted in revelation as shown by these evidences. Since Allah (swt) commands us to refer any dispute to Allah (swt) and His Messenger (saw), meaning to the Qur’an and Sunnah, it implies that every matter must have a ruling found in the Qur’an and Sunnah. Similarly, since Allah (swt) restricts the right of legislation to Himself alone, any disagreement is to be referred to Allah (swt), necessitating that He has clarified its ruling in the Qur’an and Sunnah.

These verses use forms of generality (siyagh ul-umoom) such as ﴿وَمَا﴾ **“And all that”**, ﴿مِنْ﴾ **“of anything,”** ﴿لِكُلِّ شَيْءٍ﴾ **“for everything,”** and ﴿فِي شَيْءٍ﴾ **“in anything.”** All these phrases indicate generality, meaning they encompass every issue with a ruling that defines the stance to be taken regarding it.

It is not permissible, from a legal (Shariah) perspective, for any action of a person to exist without evidence, or an indication pointing to its ruling, due to the generality of Allah’s statement, ﴿تَبْيِينًا لِكُلِّ شَيْءٍ﴾ **“a clarification for everything”** and the explicit text affirming that Allah (swt) has perfected this Deen. If it is claimed that certain incidents lack a Shariah legal ruling, meaning that there are some actions of individuals that the Shariah has completely neglected, neither providing evidence nor setting an indication to guide the responsible person regarding its intent, then this claim implies that there are matters not clarified in the Qur’an, and that Allah (swt) has not completed this Deen. This would mean that there exists an action without a ruling, rendering the Deen incomplete. [16] Such a claim contradicts the explicit text of the Qur’an and is therefore false. [17] The truth of these verses necessitates the preservation of the Qur’an and Sunnah, including all evidences of legislation, enabling mujtahidoon to derive legal rulings from revelation, with a strong likelihood of aligning with the divine intent. The absence of preservation would lead to the loss of clarity or explanation.

Undoubtedly, Allah (swt) has revealed the Qur’an and Sunnah for people to use them as the basis for judgment in all their matters, to resolve their disputes, and to determine outcomes for every issue and conflict. Consequently, individuals are judged in this world and the Hereafter based on them, and their abiding adherence to the rulings of Islam is assessed and their ranks determined, leading to reward or punishment. If these rulings were lost before reaching people in the present age, what significance would they hold? Could anyone be held accountable for





**Allah after the messengers. And Allah is ever Exalted in Might and Wise.**” [TMQ Surah An-Nisaa:165]. If any part of the Deen is lost, then the confirmatory argument in those aspects would be absent, contradicting the establishment of the hujjah and the possibility of accountability for them.

The loss of any part of the Sunnah would imply the loss of its role as a clarification for aspects of the Deen revealed in the Qur’an. This would mean that the Qur’an is no longer explanatory, as it designates the Sunnah as its clarification. Allah (swt) says, ﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا﴾ **“Say, Obey Allah and obey the Messenger. However, if you turn away, then upon him is only that which he is charged, and upon you is that which you are charged. If you obey him, you will be guided. There is not upon the Messenger except the clear notification.”** [TMQ Surah An-Nur 54]. The word “clear” (المبين) is descriptive and implies precision, thereby qualifying the act of conveying the message. Without the explanation provided by the Sunnah, the message would not be “clear,” and the means to guidance would be incomplete. Limiting oneself to the general or ambiguous aspects of the Qur’an alone, without the clarifying details provided by the Sunnah in specific matters, would fail to establish proof in those areas.

This signifies that the Deen is preserved from loss, and by extension, the Sunnah is also preserved, as it provides the clarification, detailing the generalities of the Qur’an, specifying its unrestricted terms, explaining its expressions, and elucidating its rulings and meanings. Through the Sunnah, the Deen was completed. Our task is to distinguish its authentic parts from the weak, given that the majority of Shariah rulings are derived from the Sunnah. The Sunnah serves as the clarifier, explainer, and expounder of the Qur’an, linking branches (furoo’) to their roots (usool) and introducing new rulings not explicitly found in the Qur’an. With both the Qur’an and Sunnah, the Deen was completed, Allah’s blessing perfected, and He approved Islam as our Deen, encompassing all its rulings. Allah (swt) says, ﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ﴾ **“And We revealed to you the message that you may clarify for the people what was sent down to them and that they might give thought.”** [TMQ Surah An-Nahl: 44]. He (swt) also says, ﴿وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾ **“And We have not revealed to you the Book except that you may clarify to them that over which they differ and as guidance and mercy for a people who believe.”** [TMQ Surah An-Nahl: 44]. With the existence of precise usool for reaching the Shariah legal ruling, it permitted the existence of a way to obtain the preponderance over inconclusiveness (ghalbat ud-dhan) in reaching the Shariah legal rulings. Consequently, it permitted the existence of inconclusiveness in the ahaad narrations of evidence that came from the Sunnah, in their authenticity of text (thaboot), or evidencing (dalaalah), just as it permitted the dhan (inconclusiveness) the evidencing interpretation of some Qur’anic verses. Hence, the Deen in its entirety, through the usool of fiqh (principles of jurisprudence,) fulfills Allah’s Promise of providing commands and prohibitions for every action, matter, and issue, ensuring hisaab (accounting) down to the weight of an atom, and distinguishing good from evil. Those who transmitted this Deen must have transmitted it with definitive consensus, as any doubt about their reliability would undermine the certainty of the Deen’s completeness, its inclusiveness of every detail, and its ability to establish accountability. Thus, the consensus of those who preserved and transmitted the Deen to us is affirmed with certainty.

We have elaborated on the preservation of the Sunnah through the precision and detailed methodologies of the sciences of Hadith in our book, “Al-Burhan A-Mubeen on the Sunnah Being Revelation, Its Preservation, Its Authority, and Its Role as a Fundamental Source of the Deen.” Therefore, the obligation entails understanding the process through which Shariah rulings are applied to specific incidents, providing each situation with a ruling that **regulates human behavior in life, addresses the actions of those accountable, defines the rulings for human interactions, and clarifies the laws governing the systems of state, life, and society.**

## References

[1] The definition of religion in the book "I Am Content with Islam as My Deen" by Sheikh Saleh Al-Shami, quoting a summarized passage from the scholar Dr. Muhammad Abdullah Draz in his book "Religion."

[2] "I Am Content with Islam as My Religion," pp. 15-17 by Sheikh Saleh Ahmed Al-Shami, summarized extensively from "Deen" by Dr. Muhammad Abdullah Draz, pp. 30-52.

[3] "I Am Content with Islam as My Religion," pp. 15-17 by Sheikh Saleh Ahmed Al-Shami

[4] Some commentators have said that its meaning is "to hold oneself accountable." However, the more precise meaning extends to governing oneself to avoid actions that would require accountability. Don't you see that the Prophet ﷺ explained it further in his saying: «الكيس "The wise person is the one who holds himself accountable and works for what comes after death, and the foolish one is the one who follows his desires and places false hopes in Allah the Almighty." Thus, the foolish person follows his desires, while the wise person governs himself according to Allah's rulings and restrains his desires.

Al-Azhari mentioned in Tahdhib al-Lughah: Abu Ubaid said: "The phrase دان نفسه (dan nafsahu) means to humble oneself and bring oneself into servitude..." And the phrase "the Deen is for Allah" comes from this, as it means obedience and worship of Him. It has also been said regarding the phrase, "The wise person is the one who دان نفسه (dan nafsahu), that it means he holds himself accountable." End of quote.

[5] Al-Mankhool min Ta'liqat al-Usul by Imam Abu Hamid Al-Ghazali, p. 21.

[6] The cornerstone of a society's identity lies in how relationships are managed, and the systems that govern these relationships. For instance, usurious (riba) relationships are the result of implementing a capitalist system. They cannot change within a society as long as the society remains capitalist. The abstaining from Riba of millions of Muslims in Western societies, or even in Islamic countries, where the system of usury is widespread has no impact on changing the capitalist economic system.

In fact, their money will inevitably enter banks and be legally invested by the banks as they see fit. Muslim money will mix with usury (riba), alcohol trade, and investments made by banks in nightclubs, whether Muslims in the West like it or not. Moreover, they will be subject to state laws such as mandatory insurance, taxes, and other systems forbidden in Islam.

Therefore, the focus is on relationships and systems, not on the individual beliefs of people alone.

[7] And His saying, exalted be He, ﴿وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلُوَكُمْ﴾ "And it is He who has made you delegated vicegerents upon the earth and has raised some of you above others in degrees of rank to test you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful." [Surah Al-An'am: 165] And His saying, exalted be He, ﴿فِي مَا آتَيْنَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ﴾ "It is He who has made you successors upon the earth." [TMQ Surah Fatir: 39]

[8] The right of legislation belongs solely and exclusively to Allah, ﴿إِنِ الْحُكْمُ إِلَّا لِلَّهِ﴾ "Legislation is not but for Allah." [Surah Al-An'am: 57; Surah Yusuf: 40; Surah Yusuf: 67].

Refer to the detailed discussion in the chapter: The Second Section: Allah the Almighty is the Supreme Judge: The Right of Legislation Belongs Solely and Exclusively to Allah.

[9] Sovereignty (Hakimiyyah) is one of the attributes of Lordship (Rububiyyah) through Allah's exclusive right to legislate, and one of the attributes of Divinity (Uluhiyyah) through His Exclusivity in worship and sanctification by adhering to what He has legislated and refraining from taking others as lords who legislate matters of Deen without Allah's permission, or alter His rulings. Allah says, ﴿إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ "Legislation is

not but for Allah. He has commanded that you worship none but Him. That is the correct religion, but most of the people do not know.” [Surah Yusuf: 40]. This ayah combines the right to obedience and the right to worship. It is incumbent upon the servants to obey Allah (swt) in what He commands and to worship Him (swt) alone. Lordship inherently includes legislative sovereignty.

Whoever rules by other than what Allah (swt) has revealed rejects Allah’s Lordship and His Attributes, in one aspect, while claiming for themselves the right to Lordship and its attributes in another.

[10] From this, it follows that when human beings legislate for one another, they are effectively taking one another as lords besides Allah.

[11] Allah (swt) said, ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَيِّبًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِّلْمُسْلِمِينَ﴾ **“And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.”** [TMQ Surah An-Nahl: 89]. In the Qur’an, there is clarification through guidance (Dhikr) that is brought by the Messenger (saw), which necessitates obedience to him and acting upon it. This (clarification) is part of that (guidance), as the clarification is also achieved through the Sunnah, whose foundation is established in the Qur’an, ﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ﴾ **“And We revealed to you the Dhikr (Reminder) that you may clarify to the people what was sent down to them and that they might give thought.”** [Surah An-Nahl: 44].

[12] We have elaborated extensively on the evidence for the authority of the Sunnah, that it is preserved revelation, in our book: “The Clear Evidence That the Sunnah is Revelation, That It Is Preserved, Authoritative, and a Fundamental Source of Deen.”

[13] Imam Al-Nabhani, may Allah have mercy on him, states in Al-Shakhsiyyah Al-Islamiyyah, Part Three (Usul al-Fiqh), “It cannot be said that the default rule regarding actions and things is permissibility, based on the argument that they are forms of benefit free from indications of harm or damage to the owner, and thus permissible. This cannot be said because the verse’s implication is that human beings are bound by what the Messenger (saw) has brought, as they are punished for disobedience to it. Thus, the default is to follow the Messenger (saw) and adhere to the rulings of his message, not permissibility or freedom from obligation.

The generality of the verses about rulings indicates the necessity of referring to the Shariah and adhering to it. Allah (swt) says, ﴿وَمَا اٰخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُٓ اِلَى اللّٰهِ﴾ **“And in whatever you disagree, its ruling is to Allah.”** [Surah Ash-Shura: 10], He (swt) says, ﴿فَاِنْ تَنٰزَعْتُمْ فِي شَيْءٍ فَرُدُّوْهُ﴾ **“If you disagree over anything, refer it to Allah and the Messenger.”** [Surah An-Nisa: 59] and He says, ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبَيِّنًا لِّكُلِّ شَيْءٍ﴾ **“And We have sent down to you the Book as clarification for all things.”** [Surah An-Nahl: 89]. Moreover, the Messenger (saw) said, ﴿كُلُّ اَمْرٍ لَيْسَ عَلَيْهِ اَمْرُنَا فَهُوَ رَدٌّ﴾ **“Every matter not based on our command is rejected.”** This indicates that the default is to follow the Shariah and adhere to it.

Furthermore, with the wurood of Shariah, actions and things were assigned rulings. The default, therefore, is to seek in the Shariah whether actions or things (objectives) have rulings, not to consider them permissible by default or to assign permissibility through rational judgment while Shariah exists.

Likewise, it cannot be said that the default origin regarding things is to suspend judgment or abstain from ruling. Suspension implies either halting action or delaying the application of Shariah rulings, which is impermissible. The Qur’an and Hadith affirm that in cases of ignorance, one must inquire about the ruling rather than abstain. Allah (swt) says, ﴿فَسْئَلُوا اَهْلَ الذِّكْرِ﴾ **“So ask the people of the message if you do not know.”** [Surah An-Nahl: 43]. The Prophet (saw) also said regarding tayammum for the open wound, ﴿اَلَا سَأَلُوا إِذَا لَمْ يَعْلَمُوا، فَاِتْمَا

«شفاء العي السؤال» **“Why did they not ask if they did not know? Indeed, the cure for ignorance is to ask.”**

This clearly establishes that the origin is to seek rulings from Shariah, not to abstain from ruling or judgment.

This indicates that the default origin is not to suspend judgment or refrain from ruling. Accordingly, after the Prophet's (saw) mission, rulings are derived from the Shariah, and there is no ruling before the wurood of Shariah. Thus, judgment depends on the arrival of Shariah, meaning that each matter requires a specific Shariah evidence. Consequently, no ruling is issued without evidence, and no ruling is given without the Shariah. The default origin is to seek the ruling in the Shariah, meaning that the search for Shariah evidence for any ruling must stem from the Shariah itself.

This applies to actions. As for things (objects), which are the objects of actions, the default origin concerning them is permissibility, unless there is evidence of prohibition.

The default origin regarding things is that they are permissible and are not considered prohibited, unless there is explicit Shariah evidence indicating their prohibition. This is because the Shariah texts have permitted all things, and these texts are general, encompassing everything. Allah says, ﴿أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ﴾ **“Do you not see that Allah has subjected to you whatever is in the earth?”** [TMQ Surah Al-Hajj: 65] The meaning of Allah (swt) subjecting everything on earth to humanity is that He has permitted all things on earth for human use. Allah (swt) also says, ﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَّالًا طَيِّبًا﴾ **“O mankind, eat from whatever is on earth [that is] lawful and good.”** [TMQ Surah Al-Baqarah: 168], ﴿يَبْنِي عَادَمَ خُدُوا﴾ **“O children of Adam, take your adornment at every masjid, and eat and drink.”** [Surah Al-A'raf: 31], and, ﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا﴾ **“It is He who made the earth tame for you – so walk among its slopes and eat of His provision.”** [Surah Al-Mulk: 15]. All these ayaat and others that permit things are general in scope, indicating the permissibility of all things. Thus, the permissibility of all things is derived from the general address of the Shariah. Therefore, the evidence for their permissibility lies in the Shariah texts that declare everything permissible.

If something is prohibited, there must be a specific text restricting this generality and indicating the exclusion of this particular thing from the general permissibility. This is why the default concerning things is permissibility. Accordingly, the Shariah explicitly identifies things that are prohibited as exceptions to the general texts. For example, Allah says, ﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةَ﴾ **“Prohibited to you are dead animals, blood, and the flesh of swine.”** [Surah Al-Ma'idah: 3], and the Prophet (saw) said, «حُرِّمَتِ الْخَمْرُ لِعَيْنِهَا» **“Wine is prohibited for its essence.”** Thus, the things (objects) explicitly prohibited by Shariah are exceptions to the general texts, making them contrary to the default rule. The default is that all things are permissible.

This leads to the conclusion that there is no ruling before the wurood of Shariah. Any ruling issued by reason in matters of Shariah without evidence is to be rejected.” End of quote.

[14] Refer to the chapter: “Establishing That Practical Shariah Rulings May Be Based on Dhanni Evidence” in our book, “The Clear Proof That the Sunnah is Revelation, That It Is Preserved, Authoritative, and a Fundamental Source of Deen.”

[15] Al-Ihkaam fi Usul al-Ahkam by Ibn Hazm Al-Andalusi, Vol. 1, pp. 122-123, Dar Al-Kutub Al-Ilmiyyah, Beirut, 1st Edition, 1405 AH / 1985 CE.

[16] Refer to the chapter, “There Is No Legislative Vacuum” with respect to the verse, ﴿الْيَوْمَ﴾ **“This day I have perfected for you your Deen.”** [Surah Al-Ma'idah: 3].

[17] Refer to Al-Shakhsiyyah Al-Islamiyyah, Part Three: (Usul al-Fiqh) by Taqiuddin Al-Nabhani.

[18] 1. Al-Umm, Vol. 7, p. 251. 2. Jama' al-Ilm by Imam Al-Shafi'i, pp. 21-22. 3. Hujjiyyat al-Sunnah by Dr. Abdul Ghani Abdul Khaliq, Al-Dar Al-Alamiyyah lil-Kitab Al-Islami / International Institute of Islamic Thought, 1995 Edition, pp. 262-263.

[19] Imam Ibn Hazm stated in Al-Ihkam, Vol. 1, p. 97, regarding the meaning of “referring back” in the verse, **يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ** **وَالْبُرْهَانَ عَلَى أَن الْمَرَاد** بهذا الرد: إنما هو إلى القرآن والخبر عن رسول الله صلى الله عليه وسلم، أن الأمة مجمعة على أن هذا الخطاب متوجه إلينا، وإلى كل من يُخلَقُ وثرَكَبَ روحه في جسده إلى يوم القيامة، من الجنة والناس كتوجهه إلى من كان على عهد رسول الله صلى الله عليه وسلم، وكل من أتى بعده عليه السلام وقبلنا، ولا فرق **“O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best [way] and best in result.”** [Surah An-Nisa: 59], as follows, **“The burhan (confirmed evidence) that this referring back is specifically to the Qur’an and the reports from the Messenger of Allah (saw) is the consensus of the ummah that this address is directed toward us and to everyone who will be created and have their souls placed in their bodies until the Day of Resurrection, from both jinn and mankind, just as it was directed toward those who lived during the time of the Messenger of Allah (saw), as well as those who came after him and before us. There is no difference in its application.”** Reference: Hujjiyyat al-Sunnah by Dr. Abdul Ghani Abdul Khaliq, Al-Dar Al-Alamiyyah lil-Kitab Al-Islami / International Institute of Islamic Thought, 1995 Edition, p. 263.

[20] Commentary from Al-Alusi, Al-Razi, Ibn Ashur, and the Reflections of Al-Sha'rawi, Dr. Fadel Al-Samarrai said, “These attributes were mentioned to remind and admonish the Jews, as they denied the Prophethood of Muhammad (saw) and claimed that there would be no Prophet after Moses. They viewed the mission of Muhammad (saw) as something incredulous, believing that no prophet could resemble Moses. Thus, Allah reminded them that He Alone is the Owner of the heavens and the earth and the giver of virtues. Therefore, it is not surprising that He sends one Messenger and then another, as sovereignty belongs to Him alone.

The mention of giving life and death serves to remind them that Allah revives one law and then another. Hence, they should not find it astonishing that these attributes are mentioned in this context, for the matter is profound.”