THE NECESSITY OF PRESERVING RELIGION

ضرورة حفظ الدين

Abul Firdaus Bayinat Basha Al Bajali*

*Ass. Professor, Department of Quranic Sciences and Interpretation, College of Islamic Sciences, International Islamic University for Sharia and Humanitarian Studies

This research came on an important topic, the importance of which was agreed upon by all nations, regardless of their sects, as guidance and as a reminder to the nation on its great impact on preserving these necessities, and on understanding their purposes from the Creator to attain happiness in this world and the hereafter, and I made it into the following issues:

- The importance of religion
- Pictures of preserving religion

In it I dealt with the definition of objectives in language and terminology and among contemporary scholars, then I turned to talk about the emergence and development of the science of objectives since the time of the Messenger, may God’s prayers and peace be upon him, to the scholar Ibn Ashour and Allal Al-Fassi, passing through Imam Al-Juwayni, Al-Ghazali, Al-Shatibi and other imams of the objectives.

This research has been devoted to clarifying the first of the five necessities (preserving religion), which is one of the most important purposes of Sharia, and I have simplified it in detail.

And for this, I extrapolated the verses in which the conditions of earning are mentioned in the Holy Qur’an, using the inductive method, and then I interpreted the verses and explained hadiths, criticism and deduction using the analytical method.

Keywords: necessity, preservation, religion, pictures, importance.
INTRODUCTION

Praise be to God. We praise Him, we seek His help, we seek His forgiveness, we seek His guidance, and we seek refuge in God from the evils of ourselves and the evils of our actions. He whom God guides, there is no misleading him, and he who misleads, there is no guide for him, and I bear witness that there is no god but God alone, without partner, and I bear witness that Muhammad is His servant and Messenger.

As for what follows: For the sake of God’s blessings upon His servants is that His true religion loves them, without which they have no life in this world and no happiness on the Day of Judgment. His good pleasure comes to His faithful followers, and His wrath descends on those who deviate from His straight path. The Almighty said: \( \text{بِيَامِيَ} \text{إِنَّ أَنَا} \text{يَغُفُّرُ} \text{مَا نَكَّرَتِ} \text{ذُنُوبَهُمَا} \) and dhah doG dhA. \( \text{حَبَّتَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاثَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاتَ} \text{ثَلَاثَ} \text{ذَاث} \\

The first requirement: the importance of religion

For the sake of God’s blessings upon His servants that His upright religion has bestowed upon them, without whom there is no life in this world or happiness on the Day of Judgment. The Almighty said: “\( 

The second requirement: Pictures of preserving religion

First: It is necessary to agree on it

The Islamic religion is not like other religions, whose people perform something that they believe is worship in a church or temple, then each of them goes individually and in groups and conducts their lives freely, and their religion does not restrict them to what is permissible or forbidden; Because those religions do not have a detailed legislation that obliges them to work on its approach, unlike this religion, which is a way of life for Muslims throughout their entire life, and from here it was necessary for every Muslim man and woman to know this approach, and to understand it in the religion, so that he knows what actually draws closer to God Almighty. Like the obligatory, the recommended and the permissible, and the left: like the permissible, the makrooh, and the forbidden, and they are the five mandated rulings known in the books of the principles of jurisprudence, for God Almighty does not accept from anyone without knowledge.

Imam al-Bukhari, may God have mercy on him, said: “The chapter on knowledge before speech and action, because God Almighty says: “By me” What he meant by it is that knowledge is a condition for the validity of speech and action, and they are not considered except by it, for it is prior to them both. Because it corrects the intention and the interest of the action, and thus it is known that individual Muslims cannot preserve their religion except by understanding the religion of God Almighty, so that they know God’s rights over themselves and the rights of His servants over them, in order to fulfill their rights and take what they have upon insight and guidance from God. They will not be wronged, nor will they be wronged.”

There are sufficient obligations that must be found in the ummah who can perform them adequately. Because their lives are not straightened without them, and they are the sciences and precise rulings that only the special Muslims know, such as fatwas and jurisprudence, the jurisprudence of inheritance, the jurisprudence of the family, the jurisprudence of transactions, the jurisprudence of jihad, the jurisprudence of punishments and punishments, political jurisprudence, economic jurisprudence, Arabic linguistics and its rules, and sciences Industry, these sciences and other things that Muslims need in their peace and war, and their religion is not preserved except by the presence of those who practice it, the Almighty said: “

Knowing what is required is one of the doors indicating the necessity of preserving the religion.

Secondly, it is necessary to act upon it

Any principle, no matter how strong its arguments and proofs are, and how well its texts are formulated, does not have an effective effect as long as it is not applied in practice in the reality of life. Its meanings are established and not lost, and its respect descends in the hearts and is not lost. It is the principle that its people apply in practice in the reality of
life, and people see them moving by it, and it is transmitted from them by generations as it is neither distorted nor altered, so preserving this religion was an obligation on Muslims not only in its texts, but to work with it as well.

Hence, God Almighty enjoined the minimum that does not fall on the authority of someone as long as he is able to establish it with a mental ability, which is the basis of the assignment, and an actual ability: such as: the foundations of Islam and faith, for God Almighty has assigned them to each of his servants, none of them is waived except for an excuse, and what is the obligation of the eye is what must be done regardless of who Ibn Taymiyyah, may God have mercy on him, said: “The verification is that the Prophet mentioned religion, meaning in the hadith of Gabriel, which is the absolute surrender of the servant to his Lord, which is obligatory for God pure worship over objects. It is upon everyone who is able to do it in order to worship God with it, not devoting it to the religion. These are the five: that is, the five pillars that are the pillars of Islam mentioned in the aforementioned hadith.

Whatever else is required for reasons of interests, it is not obligatory for all people. Rather, it is either an obligation of sufficiency: such as jihad, enjoining what is good and forbidding what is evil, and what follows from that in terms of leadership, rule, fatwas, recitation, modernization and other things, or it is obligatory because of a right of human beings that is specific to it from He owed him. The individual is mandated by God Almighty to establish his religion in himself, so that he performs what he has imposed on him in particular of his worship as long as he is worthy of the mandate, able to do the action that God has assigned him, and he is also charged with fulfilling the rights attached to him, and the whole nation is charged with doing what God has imposed. It is obligatory to perform it from the obligations of sufficiency, and if no one performs the duties of sufficiency, then the entire nation is a sinner, and this is the minimum required for the individual and the nation to do to preserve this religion, which includes both the obligations of the eye and the obligations of sufficiency, and the upper limit is that the individual performs the laws of religion. In kind and supererogatory acts that are legally required by way of deputation from each individual, such as the regular Sunnahs before or after the written prayers, such as the supererogatory fasts, Hajj and Umrah, non-obligatory charity, dhikr and reciting the Qur’an in excess of what is required of him, and so on, as well as the sufficiency Sunnahs that are required to be performed by Sharia, but not on the Every individual, but if some of the community performs it, it is sufficient, such as the rain prayer, the two Eid prayers, and others.

There is a minimum level, which is the prohibitions that God Almighty has prohibited for each individual. They are specific prohibitions that each individual is required to avoid, and they are the taboos that have been prohibited in and of themselves because of harm to the individual and the nation because of their perpetration, such as fornication, drinking alcohol, killing a soul that God has unlawfully forbidden, and marriage. It is forbidden for every member of the nation to commit any of the forbidden things, except for what he is forced to do without which he has no life without which he can eat, such as eating dead meat, and an upper limit which is the abomination. God Almighty has arranged reward for doing the obligatory and recommended and for leaving the forbidden and the hated, for the recommended serves the duty, and the hated serves the forbidden, and the Noble Qur’an was only revealed to work with what it commands, prohibits and directs. He also arranged misery for his disobedience in this world and the hereafter, as the Almighty said: نذُّرتُ الكُفُّارَ وَيَوْمِ الْقَيَامَةِ. Faith, righteous deeds, exhortation to truth, and exhortation to patience, but God Almighty has proven success for those who are characterized by faith and righteous deeds, the Most High said: ﴿فَقُولُوا لَمَّا كَانَ الْمُؤْمِنُ يَخْشَى عَلَيْهِ ﻣَا لَمْ يَكُونَ لِهِ ﻣَعِينٌ ﻋَلَى ﻣَا لَمْ يَكُونَ لِهِ ﻣَعِينٌ﴾.

In Surat Al-Asr, Glory be to Him, He affirmed loss for those who did not have faith and righteous deeds, including exhorting one another to truth and exhorting one another to be patient.

This is indicated by the command of God Almighty for every good deed that is required by itself, such as: ﴿وَلَا تَذَكَّرُوا إِلَّا بِالْحَقِّ كَمَا أَذَكَّرْنَاكُمْ وَلَا تَفْسَدُوا عَلَى النَّاسِ إِنَّكُمْ لَمِنَ الْمُؤْمِنِينَ﴾. Likewise, he forbids disobedience, as He forbids each disobedience separately: such as the Almighty’s saying: ﴿وَأَوْفُوا بِمَا رَحَمْنَاكُمْ مِنْ لَغْوٍ﴾ very low? This is what the Muslims suffer in this time of misery and affliction because of wasting their religion because most of them did not work with it, and in the few who try to act upon it, there is a severe shortcoming.

Third: It is obligatory to call him

God Almighty has mandated His servants to believe in this religion and to act upon it as before, as well as to call them to it, teach and explain its rulings and etiquette. The Almighty said: ﴿يَوْمَ يَا أَيُّهَا النَّاسُ إِنَّكُمْ لِنُنْتَهِي إِلَيْهِ وَإِنَّكُمْ لَمَّا كُنْتُمْ شَرِيقَةَ﴾. Because this religion was revealed to all people, it is obligatory for those who believe in it to call to God, and those who do not believe in it, so that the religion will spread and the argument will be established over the creation. He sends his companions to call to God and teach people about their religion, as he said to Muadh bin Jabal: “You come to a people of the People of the Book, so the first thing you invite them to is to worship God Almighty, and if they know God, then tell them that God has enjoined upon them five prayers in their day and night. If they do, then tell them that God has enjoined zakat.
on them to be taken from the rich and given back to the poor, so if they obey you, take it from them, and be mindful of their wealth, and fear the supplication of the oppressed, for there is no veil between it and God.”

And he used to command his commanders in jihad to call to Islam first, and to accept that from those who responded and refrain from it, as in the hadith of Buraydah، he said: If the Messenger of God, So invite them to three qualities, then invite them to Islam, and if they respond to you, then accept from them and stop them). The religion of God Almighty, which is the most important of necessities, must be called to the people, and explained to them with evidence and proof; Because the call to it will increase the blackness of its people, strengthen them, and protect the religion from its enemies who lie in wait for it at all times.

**Fourth: The obligation to rule by Islam**

God has ordained the scholars of Islam in order to show people the truth from falsehood, but that is not only what is meant by preserving the religion. Rather, the religion must govern the behavior of human beings, and it must judge the one who has the right with his right. They attack their money and their souls. There is no principle on earth that is capable of preserving these necessities in order to guarantee them a happy life except this religion. Because it is from God, the Wise, the All-Aware, of which is right for people.

The religion of God, which is the most important necessities of human life, can only be preserved by ruling by it and applying His law in reality. Therefore, God Almighty denied faith from those who did not judge by the religion that God Almighty revealed to His Messenger, may God bless him and grant him peace, and the Most High said: "Whoever introduces something into this matter that is not from it will have it rejected.” The one who traces the lives of human beings will find the reality attesting that ruling by other than the religion that God Almighty revealed, corrupts that life, and makes it a life of hardship and hardship, and one of its necessities will not remain safe from aggression. God, and they were interested in explaining the functions of the guardian who is the first responsible for ruling in Islam, and they placed at the top of his duties the preservation of the religion, as al-Mawardi said, may God have mercy on him, when he mentioned - in the rulings of the Sultanate - that among the ten matters that oblige the caliph of the Muslims is “preserving the religion on its stable foundations. And what the predecessors of the ummah unanimously agreed upon.

and borders; So that the religion is guarded from faults, and the nation is forbidden from faults.” Imam Ahmad Shah Wali Allah al-Dahlawy, may God have mercy on him, said: Know that there must be a caliph in the Muslim community, interests can only be achieved with his presence, and they are very many, brought together by two types:

The first: What is related to the politics of the city, such as the disarmament of the soldiers that invade and subjugate them, the cessation of the oppressor from the oppressed, the determination of cases, and other things.

The second: what is related to the religion, and that the reference to the religion of Islam over all other religions is not conceivable unless there is a caliph among the Muslims who would most severely denounce those who left the religion and committed what it stipulated forbidding, or left what it stipulated on its assumption, and the Prophet صلی اللہ علیه وسلم combined those needs. In four chapters: the chapter on grievances, the chapter on borders, the chapter on justice, and the chapter on jihad.

**Fifth: The obligation to reject everything that contradicts Islam**

The evidence for this is very numerous, and we will suffice to mention a few of them. Because this meaning is self-evident in Islam, God Almighty said: And in the hadith of Aisha, may God be pleased with her, she said: The Messenger of God, may God bless him and grant him peace, said: “Whoever introduces something into this matter of ours that is not from it will have it rejected.” Rejected, and in its sense indicates that every action is subject to his command, it is not rejected, and what is meant by his order here is his religion and his law, so the meaning, then: whoever his work is outside the law, that is, he is not bound by the law, then he is rejected, and his saying: (He is not on our command) is an indication that the work of all workers It should be under the provisions of the Shari’a, so that the provisions of Shari’a govern it by its command and its prohibition, so whoever is working under the provisions of the Shari’a is acceptable, and whoever is outside of that is rejected.” Religion, but rather to save all necessities.

**Research Results:**

After this easy tour with the maqasid theory, I can summarize the results of this research in the following points:

1. Islamic Sharia, with its comprehensiveness and lofty purposes, included all aspects of society's life, with the intention of organizing it in a precise organization based on achieving the interests of the people in the life and the future.
2. Islamic Sharia seeks to maintain the balance of society by applying the principle of enjoining good and forbidding evil.
3. It falls under the purpose of preserving debt, taking into account the jurisprudence of balancing between bringing benefits and warding off evil.

Finally:
This is my diligence, which I put before you, and I ask God to help us to serve His religion, and to provide us with His help, for He is the Guardian of that and the One who is able to do so.

Margins:
The table: 3.
Al Imran: 19.
Al Imran: 85.
Taha: 123.
table : 3
Al Imran: 19
Al Imran: 85
Sahih Al-Bukhari (1/37).
Muhammad: 19

He is Imam Shihab al-Din Abu al-Fadl Ibn Hajar al-Asqalani, the modernist of the Shafi'i school of thought. He was born in the month of Sha’ban / the year 773 AH in ancient Egypt, and he died at the end of Dhul-Hijjah 852 AH.

He is the son of Al-Munir Al-Iskandari, Ahmed bin Muhammad bin Mansour bin Al-Qasim bin Mukhtar Al-Qadi Abu Al-Abbas Nasir Al-Din Al-Jazami, born - and died 683 AH.

Fath Al-Bari, previous, pg. 160.
Repentance: 122.
Ebn Taimia, Total Fatwas (7/314).

Al-Shatibi, Al-Muwafaqaat (previous reference) (1/92,93), as well as (3/205 and beyond).
Asr: 1:3.
The Believers: 1:11.
Cow: 43.
Cow: 185.
The table: 38.
Light: 2.
Cow: 196.
Isra: 32.
Women: 36.
Joseph: 108.
Narrated by Al-Bukhari, Book of Faith, Volume 1 pg. 19, Volume 50.
Narrated by Al-Tirmidhi, chapters on the biography of the Prophet ﷺ, volume 3 - pg. 260, p. 1617.
Women: 65.
The table: 44.
The table: 50.

Imam al-Mawardi Abu al-Hasan Ali bin Muhammad bin Habib al-Basri (364, 450 AH), the greatest judge of the last Abbasid state, author of the classifications.


He is the great imam, Sheikh of Islam Wali Allah, Ahmed bin Abdul Halim Al-Dahlawy, known as Shah Wali Allah (1114-1176 AH), the imam of modernists in India, and a reformed Indian religious scholar.

Ahmad Shah, Hujjat Allah al-Balgha (2/735), see also pg. 772, investigated by Sayyid Sabiq, Dar Al-Jeel for Publishing, Printing and Distribution - Beirut.
Al Imran: 85.
Al Imran: 19.
Al-Bukhari - Kitab al-Solh - Part 3 - pg. 184 - h 2697.

Resources and References
[1]. Sahih Bukhari.
[2]. Fateh Alpari, ex.
[3]. Total fatwas Ibn Taymiyyah.
[4]. Al-Shatibi approvals, (previous reference) (1/92,93), as well as (3/205 and beyond).
[6]. Hujjat Allah al-Balaghah Ahmad Shah (2/735), see also pg. 772 invested by Sayed Sabiq, Dar Al-Jeel for Publishing, Printing and Distribution - Beirut.
[7]. The Collector of Science and Wisdom in the Explanation of Fifty Hadiths from Jami’ al-Kalam Zain al-Din Abd al-Rahman ibn Ahmad ibn Rajab ibn al-Hasan al-Salami al-Baghdadi al-Dimashqi