



Analyzing the Meaning and Legal Implications of Prohibitive Injunctions (Lafadz Nahi) In Islamic Law

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Article received: 01 Januari 2026, Review process: 12 Januari 2026

Article Accepted: 22 Februari 2026, Article published: 25 April 2026

ABSTRACT

The existence of lafadz nahi (prohibitive injunctions) constitutes a central pillar in the epistemology of Ushul Fiqh that dictates the behavioral boundaries of legal subjects. However, the literal application of classical texts lafadz nahi inherently results in legal invalidation (fasad/bathil) complexities of modern state institutions, global legal pluralism, and commercial economic disruptions. This study aims to analyze the semantic construction, interpretative problematics, and legal implications of lafadz nahi concerning the validity of legal acts and contemporary judicial decisions. This research employs a qualitative normative legal study design, applying conceptual, statutory, and comparative approaches. Data were collected through comprehensive library research encompassing primary sources (Qur'anic nash and Hadith) and multidisciplinary secondary literature from reputable international journals, subsequently analyzed using qualitative content analysis and critical hermeneutics grounded in Maqashid al-Syariah. The results indicate that the semantic certainty of a prohibition (qat'i dalalah) serves as the primary foundation for averting interpretative anarchy within the judiciary. Nevertheless, state authorities frequently politicize the interpretation of prohibitions to consolidate hegemonic power, culminating in legal inflation and jurisdictional clashes with global human rights norms (jus cogens). The application of Maqashid al-Syariah proves crucial in resolving these conflicts, as evidenced by the successful harmonization of the prohibition of riba (usury) within Islamic insurance (Takaful) regulations and the deployment of the nahi doctrine to combat labor exploitation. It is concluded that the violation of an absolute lafadz nahi inherently results in legal invalidation (fasad/bathil), and the rational contextualization of prohibitive texts is absolutely imperative to ensure that Islamic law remains relevant as an instrument of justice in the modern era.

Keywords: Contemporary Law, Lafadz nahi, Legal Implications, Maqashid al-Syariah, Ushul Fiqh.

ABSTRAK

Dalam ilmu Ushul Fiqh, keberadaan lafadz nahi (kalimat larangan) adalah pilar utama yang menentukan batasan perilaku seseorang secara hukum. Namun, jika teks-teks klasik tentang larangan ini hanya dipahami secara tekstual/literal, sering kali muncul kerumitan dalam menentukan sah atau tidaknya suatu hukum (fasad/bathil). Hal ini terutama terjadi di tengah sistem negara modern, keberagaman hukum global, serta perubahan di sektor ekonomi. Penelitian ini bertujuan untuk membedah bagaimana kalimat larangan disusun, apa saja masalah dalam menafsirkannya, serta dampaknya terhadap sahnya suatu perbuatan

hukum dan keputusan pengadilan saat ini. Metode yang digunakan adalah penelitian hukum normatif kualitatif dengan pendekatan konseptual, undang-undang, dan perbandingan. Data dikumpulkan melalui studi pustaka yang mendalam, mencakup sumber utama (nas Al-Qur'an dan Hadis) serta literatur pendukung dari berbagai jurnal internasional. Semua data tersebut dianalisis menggunakan analisis konten dan metode penafsiran kritis yang berlandaskan pada Maqashid al-Syariah (tujuan-tujuan syariat). Hasil penelitian menunjukkan bahwa kepastian makna dari sebuah larangan (qat'i dalalah) sangat penting sebagai fondasi agar tidak terjadi kekacauan tafsir di lembaga peradilan. Meski begitu, pihak penguasa sering kali mempolitikasi tafsir larangan ini demi memperkuat kekuasaan mereka. Dampaknya, muncul tumpang tindih aturan hukum dan benturan dengan norma HAM internasional (jus cogens). Penerapan Maqashid al-Syariah terbukti sangat penting untuk menyelesaikan konflik tersebut. Contohnya terlihat pada keberhasilan penyelarasan larangan riba dalam aturan asuransi syariah (Takaful) serta penggunaan doktrin nahi untuk melawan eksploitasi tenaga kerja. Kesimpulannya, melanggar lafadz nahi yang bersifat mutlak memang secara otomatis membuat suatu perbuatan hukum menjadi tidak sah atau batal (fasad/bathil). Namun, penyesuaian teks larangan dengan konteks zaman secara rasional sangatlah wajib dilakukan. Hal ini penting agar hukum Islam tetap relevan sebagai alat untuk menegakkan keadilan di era modern.

Kata Kunci: Hukum Kontemporer, Lafadz nahi, Implikasi Hukum, Maqashid al-Syariah, Ushul Fiqh.

INTRODUCTION

In the epistemology of Islamic law, language is not merely an instrument of communication but the foundation of divine authority that delineates the boundaries of human obedience. The concept of lafadz nahi (prohibitive injunctions) constitutes a primary instrument of the Sharia intended to prevent harm (dar'u al-mafasid). Allah SWT affirms the absolute obligation to obey these prohibitions in QS. Al-Hashr [59]: 7: "Wa mā ātakumur-rasūlu fakhuzūhu wa mā nahākum 'anhu fantahū" (وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا) - And whatever the Messenger has given you - take; and what he has forbidden you - refrain from). Normatively, adherence to these prohibitive texts aims to preserve public morality and order. However, when these dogmatic texts are transposed into the reality of modern statecraft fraught with political dynamics, highly complex sociological clashes frequently emerge. Therefore, the deconstruction and redefinition of the meaning of prohibition are imperative to prevent Islamic law from stagnating and to ensure its continued relevance.

Prior scholarship has endeavored to dissect the concept of nahi from diverse perspectives. Certain scholars focus on purely linguistic structural analyses, bifurcating lafadz nahi into qat'i (definitive) and zanni (speculative) forms as the principal parameters for judges in formulating foundational laws. Within the realm of exegesis (tafsir), other studies underscore the urgency of comprehending sighat taklif (forms of legal imposition) in the Qur'an, ensuring that legal scholars do not erroneously conflate prohibitions entailing absolute unlawfulness (haram) with those constituting mere moral advisories. These foundational studies demonstrate that linguistic methodology plays a crucial role in forging equitable legal products.

Although the discourse on the linguistics of Ushul Fiqh is exceptionally rich, a palpable epistemological gap remains. The majority of the literature stops merely at theoretical, comparative grammatical analyses across different schools of thought (madhhab). There is currently no comprehensive research that directly bridges this classical Arabic grammatical structure with its concrete implications in the modern world, such as the invalidation of banking business contracts or the formulation of judicial decisions within a global legal order. This analytical void is precisely what occasionally causes the doctrine of lafadz nahi to be perceived as incapable of responding to the rapid pace of transactional innovations in contemporary society.

To bridge this academic lacuna, this article aims to comprehensively and critically analyze the meaning and legal implications of lafadz nahi. The three primary problems addressed in this study are structured sequentially: (1) How are the theoretical construction and semantic analysis of lafadz nahi formulated within the epistemology of Ushul Fiqh?; (2) How is the textual application of lafadz nahi implemented in Sharia texts, and what are the interpretative problematics in contemporary law?; and (3) What are the legal implications of lafadz nahi on the validity of legal acts and contemporary judicial decisions? Through this analytical framework, it is anticipated that Islamic law can demonstrate its capacity to provide legal certainty and justice amidst the myriad currents of modern transformation.

METHODS

This study constitutes normative (doctrinal) legal research that applies conceptual, statutory, and comparative approaches to unravel both the textual and contextual dimensions of lafadz nahi. Data collection was conducted through a comprehensive library research method, utilizing primary legal materials namely the Qur'an, the Hadith, and classical Ushul Fiqh treatises (turats) alongside secondary legal materials comprising dozens of recent, highly reputable international (Scopus-indexed) journal articles. These secondary sources encompass multidisciplinary literature analyzing Islamic legal theory, state constitutionalism, international jurisprudence, and contemporary socio-economic regulations to establish a precise state of the art.

Data analysis was operationalized through content analysis and critical hermeneutics, executed in three consecutive stages. The first stage involves the semantic deconstruction of lafadz nahi based on the parameters of semantic certainty (qat'i and zanni dalalah). The second stage entails a contextual evaluation of these prohibitive texts when confronted with the realities of global legal pluralism and fundamental international norms (jus cogens). The final stage is a teleological synthesis utilizing the analytical framework of Maqashid al-Syariah to extract deductive and inductive conclusions regarding the legal implications of nahi violations on the validity of contracts, civil rights, and the formulation of modern judicial rulings.

RESULTS AND DISCUSSION

Theoretical Construction and Semantic Analysis of Lafadz Nahi in the Epistemology of Ushul Fiqh

Lafadz nahi (prohibition) is the primary pillar shaping Islamic law, regulating the boundaries of human behavior. A definitive example is the prohibition of adultery in QS. Al-Isra' [17]: paragraph 32:

وَلَا تَقْرَبُوا الزَّوْجَىٰ ۚ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

The meaning: "And do not approach unlawful sexual intercourse".

Theoretically, an absolute prohibition in a sacred text functions as an indisputable, absolute rule. In the author's view, this absolute nature is precisely what gives Islamic law its authoritative weight, successfully preventing moral relativism in society. For this law to be applied without hesitation by judges, the prohibition must possess a singular, definitive semantic certainty, or Qat'i Dalalah. The author strongly believes that upholding this semantic certainty serves as the ultimate safeguard against the subjective whims and arbitrary decisions of adjudicators in modern courts.

However, one must astutely distinguish which Prophetic prohibitions constitute permanent religious rules and which are merely managerial policies. The author contends that failing to make this methodological distinction often leads to a rigid, anachronistic application of the law that suffocates societal progress. In the modern era, the concept of nahi is highly relevant to the practice of newcomer injunctions (court prohibitory orders) to swiftly prevent harm. It is the author's perspective that this conceptual parallel highlights the enduring, universal relevance of Islamic preventive doctrines in modern litigation. The synchronization of Sharia theory with these modern instruments is crucial in addressing transnational legal pluralism. The author asserts that this adaptability is non-negotiable if Islamic law is to maintain its jurisdictional integrity and applicability in a highly globalized era.

In statecraft, prohibitive texts are frequently politicized. The prohibition of treason in QS. Al-Hujurat [49] paragraph 9: فَفَاتُوا الَّذِينَ تَبَغَىٰ is often manipulated by modern states to silence opposition. From the author's standpoint, such manipulation maliciously strips the Sharia of its liberating essence, weaponizing it for authoritarian survival. Ottoman history proves that religious interpretation was frequently altered to protect power during state crises. The author notes that this historical pattern serves as a stark warning against the unchecked amalgamation of religious edicts and state political power. This politicization is dangerous as it generates defective laws that ultimately confuse the public. The author strongly argues that such regulatory inflation fundamentally violates the Sharia's core mandate to ease the burdens (taysir) of the populace.

At the global level, Lafadz Nahi is highly congruent with the highest human rights standards (jus cogens). The prohibition of killing without right in QS. Al-Isra' [17]: 33 (Wa lā taqtulun-nafs... / وَلَا تَقْتُلُوا النَّفْسَ...) serves as a foundation aligned with the prohibition against the annexation of sovereign territories. The author posits

that this alignment confirms the Sharia's inherent compatibility with, and foundational contribution to, modern human rights discourse. Furthermore, the concept of coercion in international intervention is identical to the concept of *Ikrah* in Islamic law, which absolves an individual from the sin of violation. The author views this parallel as definitive proof that the Islamic concept of duress is a highly sophisticated, timeless legal mechanism for achieving substantive justice.

Lastly, prohibitions must be flexible regarding factual economic and social affairs. The prohibition of *riba* (usury) in QS. Al-Baqarah [2]: 275 (wa ḥarramar-ribā / وَحَرَّمَ الرِّبَا) has historically had its application negotiated by Islamic judges to prevent economic stagnation. The author believes this historical pragmatism is the true blueprint for implementing Islamic finance today without collapsing the market. Today, this principle has been successfully adapted into modern Islamic insurance regulations. The author observes that this successful adaptation definitively shatters the myth that Islamic prohibitions are incompatible with modern financial innovation. Similarly, during disaster crises, the prohibition against desecrating corpses continues to guide medical teams in managing victims. From the author's viewpoint, this proves that the dignity enshrined in a *Lafadz Nahi* transcends all circumstantial urgencies, even in catastrophic scenarios.

Table 1: Semantic Analysis of Lafadz Nahi and Its Application in Contemporary Cases

No	Classification of Nahi	Textual Evidence or about Methodologic Indicator	Description of Application & Implications
1	Tahrim (Absolute Prohibition)	QS. Al-Isra [17]: 32 (Absolute prohibition c approaching zina)	Binds the state to draft decent penal codes & invalidates prostitution contracts
2	Tahrim Muamalah	QS. Al-Baqarah [2]: 275 (Explicit prohibition of Riba)	Becomes the primary referen for anti-gharar insurance (Takaful) regulations
3	Karahah / Irsyad	Hadith prohibiting breathing into a drinki vessel	Adapted into health Standar Operating Procedure (SOP) instruments
4	Nahi Siyasah	Sadd al-Dzari'ah Maxir (Preventing harm)	Generates interlocutory decisions (Injunctions) to prevent asset destruction
5	Nahi Jus Cogens	QS. Al-Isra [17]: (Prohibition of kill without right)	Correlates with internatic human rights law regard anti-violence

Data Source: Synthesis of Linguistic Theories of Ushul Fiqh and Transnational Law Literature (2026).

Textual Application of Lafadz Nahi in Sharia Texts and the Problematics of Contemporary Legal Interpretation

Understanding a prohibition should not merely rely on its surface (blind textualism), but must comprehend its logical reasoning (illat). The Hadith prohibiting sales involving the throwing of stones (nahā... 'an bay' al-ḥaṣāh / نَهَى... عَنِ بَيْعِ الْحَصَاةِ (رَسُولُ اللَّهِ...)) is essentially a prohibition against transactions involving gambling elements (gharar). The author maintains that this shift from literalism to purposive reasoning is absolutely essential to preserve the law's rational integrity. Reading religious texts rigidly will only dilute substantial justice values. The author firmly asserts that textual idolatry is the greatest threat to the realization of Islamic substantive justice in the modern era.

When applied by the state, religious prohibitions are susceptible to colliding with secular laws. Debates often arise when Sharia is utilized to restrict civil rights. The author argues that this friction is largely artificial, stemming from a flawed, overly politicized reading of the religious text rather than the text itself. However, Islamic law possesses a rational framework for harm elimination that can be negotiated to resolve public issues without repression. It is the author's position that prioritizing harm elimination over dogmatic, blind enforcement is the true hallmark of a mature Islamic legal system.

The problem becomes more complex when national prohibitions conflict with global human rights norms. For example, anti-homosexual penal codes in several countries (based on QS. Al-A'raf [7]: 80-81) frequently trigger sharp international jurisdictional conflicts. The author contends that such severe clashes isolate Islamic jurisdictions and necessitate a critical re-evaluation of punitive discretions (ta'zir) to align with international diplomacy. A similar situation occurs in Africa, where religious courts must mediate disputes over Islamic inheritance prohibitions that clash with local civil rights constitutions. The author believes that a culturally dialogical approach is the only sustainable way to implement Sharia in a pluralistic, multi-religious society.

If understood rigidly, legal language can become a tool for discrimination. In the European Union, blind adherence to "rules" actually triggers a crisis of legalism that ignores humanitarian justice. The author warns that mechanical jurisprudence, whether secular or Islamic, inevitably breeds institutional tyranny. Policy language also often contains racial code words that appear neutral but are inherently discriminatory. The author strongly advocates that Islamic judges must be trained in critical sociology to unmask and neutralize these deceptive legislative drafts.

In the era of capitalism, lafadz nahi must be activated to combat economic oppression. The Hadith "Give the worker his wages before his sweat dries" (أَعْطُوا... الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجْفَأَ عَرَقُهُ) explicitly prohibits labor exploitation in sweatshops that ignore labor laws. The author argues that ignoring this prophetic injunction renders any corporate claim of Sharia compliance hypocritical and ethically void. Similarly, when confronting data theft in the quantum computing era, scholars must immediately apply an analogy (qiyas) from the prohibition of spying (QS. Al-Hujurat [49]: 12, wa laa tajassasuu / وَلَا تَجَسَّسُوا) to establish robust cybersecurity

penal laws. From the author's perspective, the courageous use of analogy in this technological frontier is the ultimate test of Islamic law's future viability.

Table 2: Problematics of Interpretation of Lafadz Nahi and Solutions Based on Maqashid

No	Case Problematic	Textual Evidence and Interpretive Bias	Legal Resolution Based on Maqashid
1	Prohibition of the Travel for Women	Hadith prohibiting travel without a mahram. Interpreted as restricting civil rights	Focus on the illat of security. If transportation is secure, the prohibition is no longer binding
2	Factory Worker Rights	Disregard for the hadith "wages before sweats"	State intervention in establishing minimum wages to preserve human life
3	Hegemony of Treason Interpretation	QS. Al-Hujurat: 9 used by rulers to crack down on demonstrators	Separating pure bughy interpretation from political regime interests via independent judiciary
4	Cyber Regulation Gap	Personal data theft via Quantum Computing	Utilizing the principle of Qiyas (analogy) from the prohibition of Tajassus for cyber penal laws

Data Source: Construction of Qur'an/Hadith Text Analysis and Contemporary Islamic Law Literature (2026).

Legal Implications of Lafadz Nahi on the Validity of Legal Acts and Contemporary Judicial Decisions

In the courtroom, prohibitions are tested for their efficacy. A Hadith Qudsi strictly forbids injustice: "Yā 'ibādī, innī ḥarramtuz-ẓulmā 'alā nafsī..." (يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي... - O My servants, I have forbidden injustice for Myself...). Judges must utilize Sharia to restore justice, similar to the provisions for remitting sanctions for repentant offenders. The author insists that integrating such rehabilitative frameworks is a divine mandate, not just a modern legal luxury. Public legal lawsuits against labor exploitation (karoshi) have proven effective in forcing the state to reform its legislation to be more equitable. The author views this phenomenon as definitive proof that public litigation is a legitimate, powerful vehicle for actualizing Islamic anti-oppression doctrines.

The most concrete implication of violating a prohibition is the invalidation of a legal transaction (fasad/bathil). QS. Al-Jumu'ah [62]: 9 explicitly prohibits trading during the Friday call to prayer: "Warazul-bai'a" (وَدَّرُوا الْبَيْعَ). Violating this absolute prohibition renders business contracts null and void from the outset. The author asserts that this absolute nullification is the most effective deterrent against systemic commercial corruption. An understanding of Amar (commands) and Nahi (prohibitions) is absolutely necessary to ensure judges do not mistakenly rule on the

validity or invalidity of public transactions. The author contends that an inaccurate grasp of these grammatical rules by a judge constitutes a fatal miscarriage of justice.

Prohibitions also strictly regulate public private rights. The Hadith regarding the distribution of wealth, "Lā waṣīyyata li wārīsin" (لَا وَصِيَّةَ لِرِوَارِثٍ) - There is no bequest for an heir), prevents greed that destroys the rights of the legitimate family. The author observes that this strict limitation brilliantly safeguards the economic stability of the core family unit. This rule (sighat taklif) often requires dialogue with local cultures to ensure its application does not spark larger family conflicts. The author believes that prioritizing familial harmony over rigid textual execution perfectly encapsulates the higher objectives of the Sharia.

In the realm of international diplomacy, Islamic law strongly opposes all forms of territorial colonialism. A Prophetic Hadith firmly states that land usurpers will be encircled by seven earths: "Man akhadha shibran..." (مَنْ أَخَذَ شَيْبْرًا...). This serves as a very strong basis for prohibiting invasions. The author strongly posits that this hadith provides an unequivocal theological mandate to condemn modern imperialist aggressions globally. In conclusion, the future of Islamic economic law will heavily depend on how astutely lafadz nahi is applied to prevent digital business fraud. The author argues that without this astuteness, Islamic finance risks degenerating into a mere facade of conventional banking. Therefore, scholars are demanded to use flexible legal maxims (qawaid fiqhiyyah) to provide legal certainty for contemporary issues that continuously emerge. Ultimately, the author concludes that the dynamic, context-aware application of these maxims is the singular guarantee of Islamic law's eternity and global relevance.

Table 3: Specific Implications of Lafadz Nahi on Case Rulings and Validity of Acts

No	Domain of Application	Prohibitive Evidences	Description of Ruling/Sanction
1	Business & Insurance Contracts	QS. Al-Jumu'ah: 9 prohibition of riba/gambling	Judge rules the contract null and void; losses must be returned (restitution)
2	Family Inheritance Law	Hadith: "There is no additional bequest for an heir"	Invalidates unilateral bequests to preserve the peace of the family
3	Labor Disputes	Hadith: "before his sweat dries"	The company is sanctioned with compensation for labor exploitation
4	International Jurisdiction	Hadith on territorial aggression: "a spear of land" (HR. Bukhari)	Territorial aggression is ruled as a fatal global human rights violation

CONCLUSION

This study concludes that *lafadz nahi* (prohibitive injunctions) serves as the foundational pillar of Islamic jurisprudence, where its semantic certainty (*qat'i dalalah*) acts as the ultimate safeguard against arbitrary judicial rulings and

authoritarian political weaponization. To maintain its global relevance and avoid legal inflation, the interpretation of these prohibitions must transcend blind textualism and embrace purposive reasoning (*illat*) grounded in the higher objectives of the law (*Maqashid al-Syariah*). This methodological shift is imperative to resolve contemporary jurisdictional clashes with secular laws, combat modern economic exploitation, and adapt to technological disruptions without compromising the liberating essence of the Sharia.

Furthermore, the practical legal implications of violating an absolute prohibition fundamentally invalidate legal transactions (*fasad/bathil*), functioning as a definitive deterrent against systemic commercial and social corruption. The inherent alignment of Islamic prohibitive doctrines with global preemptory norms (*jus cogens*) confirms its capacity to champion transnational human rights, from opposing territorial annexation to ensuring substantive justice in modern courts. The dynamic application of these rules proves that Islamic law is not an anachronistic artifact, but a highly sophisticated mechanism for achieving equity when interpreted contextually. Based on these findings, it is suggested that future research explores the operationalization of flexible Islamic legal maxims (*qawaid fiqhiyyah*) specifically within the rapidly evolving realms of digital economies, quantum computing, and transnational cybersecurity. Additionally, policymakers and Islamic adjudicators are encouraged to foster continuous interdisciplinary dialogues between classical jurisprudence and critical sociology to ensure that the application of *lafadz nahi* consistently yields harmonious and progressive solutions in a highly globalized society.

ACKNOWLEDGMENTS

The author expresses profound gratitude to the Beasiswa Indonesia Bangkit (BIB) program for the sponsorship and comprehensive financial support provided throughout the duration of this study. This research was made possible through the strategic collaboration between the Lembaga Pengelola Dana Pendidikan (LPDP) and the Ministry of Religious Affairs of the Republic of Indonesia (Kementerian Agama RI). Their commitment to fostering academic excellence in the fields of law and Islamic studies has been instrumental in the realization of this manuscript.

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