

The Prohibited and Disliked Acts in Islam

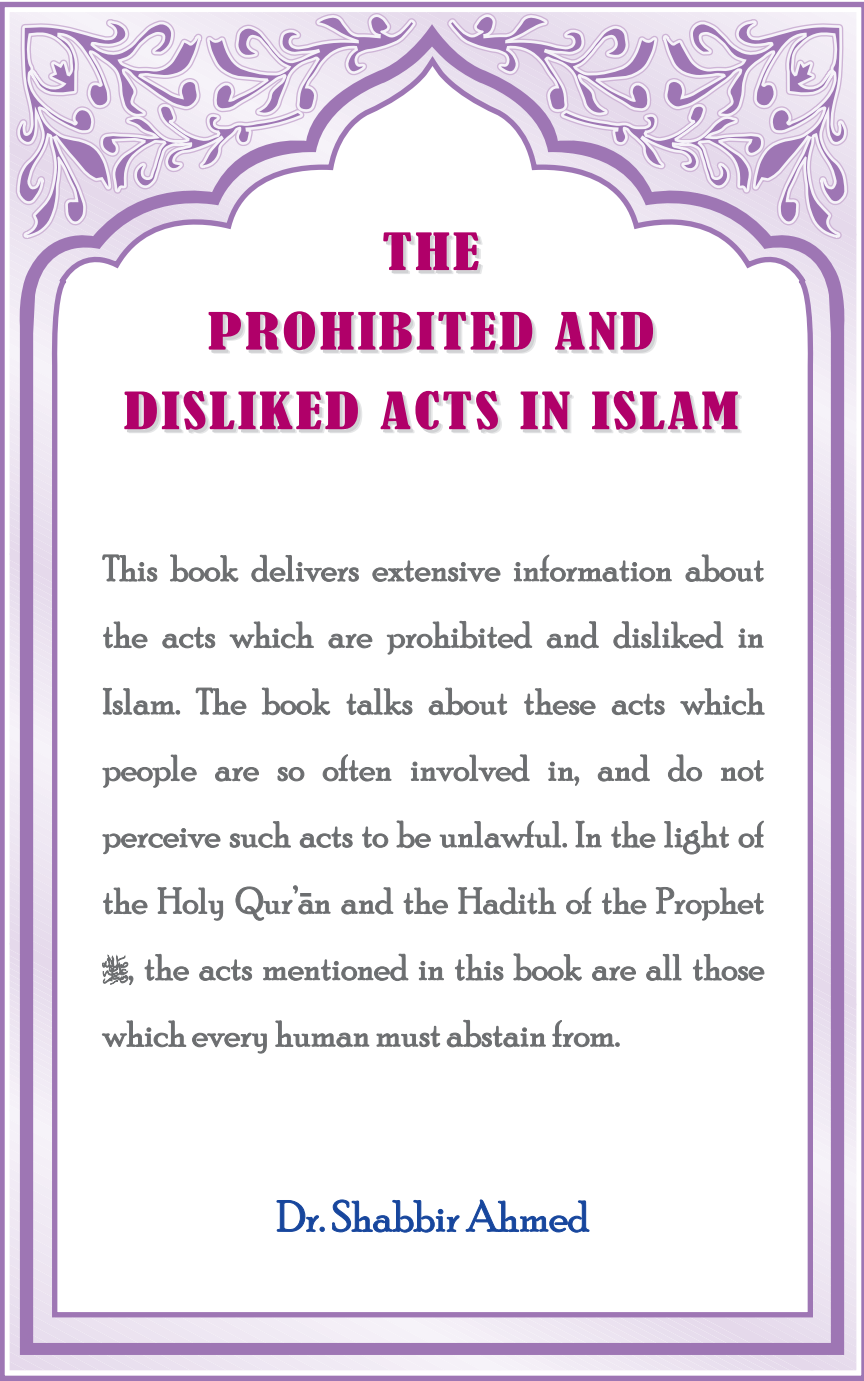
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*In the name of Allah,
the Most Beneficent,
the Most Merciful*





THE PROHIBITED AND DISLIKED ACTS IN ISLAM

This book delivers extensive information about the acts which are prohibited and disliked in Islam. The book talks about these acts which people are so often involved in, and do not perceive such acts to be unlawful. In the light of the Holy Qur'ān and the Hadith of the Prophet ﷺ, the acts mentioned in this book are all those which every human must abstain from.

Dr. Shabbir Ahmed

THE PROHIBITED AND DISLIKED ACTS IN ISLAM

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ABOUT THE AUTHOR

Praise be to Allāh ﷻ, the Cherisher and Sustainer of the Worlds.

In 1992, with the grace of Allāh ﷻ, I, as the Secretary of the Islamic Association Western Suburbs Sydney, had the honour to participate in the selection of Doctor Hafiz Shabbir Ahmed as the Imam of Rooty Hill Mosque, Sydney.

I also had the privilege to proof read and edit this book. Many Islamic, jurisprudential and social topics have been covered in this book in the light of the Holy Qur'an alongside the teachings of our beloved Prophet Muhammad ﷺ in full detail.

Maulana Doctor Shabbir Ahmed's personality needs no introduction as he is the Imam and *Khateeb* of the Rooty Hill mosque (Sydney) in conjunction with being a very well-known authentic scholar amongst the people of the subcontinent. As for his introduction, it would not be fair to shorten and summarise it. He is very knowledgeable, eloquent in teaching and preaching and has written a number of books to serve the *Ummah* (nation).

The following are a few notes pertaining to his biography:

- Date of Birth: September 6, 1961.

- He memorized the Holy Qur'an at a very young age.
- Upon the completion of 12 years of Islamic studies, he obtained the International Certificate of Islamic and Arabic studies from *Wafāq al-Madāris Al-Arabiyyah*, Pakistan, in 1985.
- To complete his extensive studies in the field of 'Science of Haidth', he studied under the guidance of Allamah Abdul Rasheed No'mani and obtained the Certificate of '*Takhassus fil Hadith*' in 1991. The thesis he wrote was '*Al-Durr ul-Munaddad fi Rijali Muwatta Muhammad*'.
- He also studied under the guidance of Professor Doctor Ahmed Iqbal in the University of Sindh, Jamshoro, and researched in the field of Hadith authentication in the book '*Kitab ul-Kharāj*' by Imam Abu Yusuf. He thereby completed his education and obtained the degree of Ph.D. in 1992.
- He has completed the studies of *Fadhil* Urdu and *Fadhil* Arabic and also accomplished various courses in the field of English, Information Technology, and Internet.

- After obtaining the International Certificate of Islamic and Arabic studies in 1985, he offered some services in the Urdu newspaper in Jeddah, Saudi Arabia.
- He was the Imam and *Khateeb* of the Pakistani Embarkation Headquarters Mosque for a long time.
- With the grace of Allāh ﷻ, he has been the Imam and *Khateeb* of Rooty Hill Mosque for the last 20 years.
- He has written books on various topics, such as Moon sighting in Australia [English & Urdu], *Manasik Hajj* and *Umrah* [English], History of *Hajj* and *Haramain* [Urdu], the Reality of *Shab-e-Barā'at* in the light of Hadith [Urdu], and Machine slaughtering [English & Urdu].
- Since 2005, he has been editing the articles of International Islamic knowledge magazines which are published in Karachi every six months.
- He has been an Examiner of approximately 20 students from the International Urdu University, Karachi University and Sindh University, and he has examined M.Phil. and

Ph.D. thesises of those students and granted them their Certificates.

He has held the following positions in Australia:

- Marriage Celebrant
- Ex-Member of Australian Health Ethics Committee
- Coordinator of the Moon Sighting Committee in Australia
- Member of Imam Council New South Wales (Sydney, Australia)
- Member of Mufti Council
- Ex-Member Regional Council for University of Western Sydney-NSW
- Member of ANIC (Australian National Islamic Council)

In conclusion, I very humbly pray to Allāh ﷻ make this book beneficial to all of us and to graciously bless the efforts of the author and his family with abundant rewards in this world as well as in the hereafter [Āmeen].

Gulam Qutbuddin Siddiqi

16th December, 2012



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The production of this book has taken the assistance of the references and bibliographies of more than 60 resources produced by earnest and famous scholars. All references used for this book have been cited along with their corresponding authors. May Allāh ﷻ grant them great reward for their efforts.

I express my sincere appreciation to my son, Ikramullah Ahmed, who is the translator of this book. He has studied and completed his full Alim course in Darul-Uloom-Victoria. Currently he is undertaking further studies in the International Islamic University of Malaysia.

The original book was written and published in the Urdu language. However, after the completion of the Urdu book, there was a high demand from non-Urdu speaking brothers and sisters concerning an English version of the book for their understanding.

My son proposed to accomplish this rewarding deed for the benefit of the *Ummah* (especially the youngsters of today).

Indeed this mission was very timely and a lot of effort was required from Ikramullah's side. Considering the high amount of work his full-time studies required, it is very kind of him that he took his time out for the sake of helping the *Ummah* and especially the youth to understand the contents of this book with ease.

May Allāh ﷻ accept his great efforts and may this work prove to be *Sadaqah Jariyah* for him, *In Shā Allāh* [Āmeen].

I would like to give a special thanks to Gulam Qutbuddin Siddiqi Sahib and my daughter, Sadiah Ahmed, for their time and efforts in the editing and proof-reading of this book.

I supplicate to Allāh ﷻ that all the other members who contributed to this book be given enormous reward for their time and efforts [Āmeen].

Dr. Shabbir Ahmed

Day 2nd of Safar 1434 (16/12/2012)

Sydney, Australia



PREFACE

One of the most important issues in the contemporary society is that of Halāl (lawful) and Harām (unlawful) acts. Many people are involved in Harām acts, such as; their source of income is derived from Harām foundations, their sense of eating and drinking, their sense of dressing, their style of living, etc. The appalling perception about these acts is that these people actually believe that what they are doing is in fact correct. Despite enlightening them about the lawful way of living, they will not attempt to understand that they are committing sinful acts. Instead, they mock those who convey the right message to them.

For a while, an idea has been circulating to compose a book concerning the acts which are Halāl (lawful) and Harām (Unlawful) in order to address people that the acts of sins which they are taking lightly are in fact Harām (Unlawful).

The Day of Judgment is drawing closer and the signs of this predestined day are becoming apparent

swiftly. The signs that the Prophet ﷺ has warned us about are becoming evident day by day.

The condition of the world today is that abstaining from Harām is like Jihād (Mission). Those people who are continually building their Hereafter (*Ākhirah*) are targeted nowadays by others. If someone who was involved in many Harām acts and subsequently with the grace of Allāh ﷻ, he changed for the better and began practicing the right way, the people around him will ridicule him and make his life extremely difficult.

Furthermore, those people who do not practise Islam properly, always scorn those who are on the right path and impose upon them questions about the legality of a particular issue. They critically enquire about the accuracy of an issue with absurd questions like, “Where does it say to do this and do not do that?” They claim that some particular issues are made up by Islamic scholars and that they are not mentioned in the traditions of the Prophet ﷺ. In addition, there are also people out there who reject the Hadith of the Prophet ﷺ and only abide by what the Qur’ān has mentioned to an extent which can lead to *Kufr* (Disbelief).

There are also people in contemporary society who claim that Interest is lawful in Islam despite the fact that there are many verses and Ahadith of the

Prophet ﷺ that tell us clearly about Usury and its prohibition in Islam. Similarly, it is clearly mentioned in the Qur'ān and *Hadith* about the *Hijāb* (veil) of a woman, but these people misinterpret these verses and take out meanings that suit their lifestyle.

Furthermore, the prohibited foods and drinks mentioned in the Qur'ān are rejected by such people. Feeding unlawful food to others and earning unlawful money are both *Harām* but people still do not take heed in such serious matters. Music is also another matter which is neglected and is becoming popular, divorce is also another issue which is so serious in Islam, but people are taking it lightly and giving divorce to their wives on inconsequential quarrels.

All acts which are mentioned in this book are either prohibited or at least disliked in Islam. Hence, the title of the book is **“Prohibited and disliked acts in Islam”**. The chief reason for the publication of this book is to make people aware of the unlawful acts in which they are involved. Therefore, most of these acts are derived from the Qur'ān and the *Ahādith* of the Prophet ﷺ. This book is predominantly free from issues that are related to jurisprudence but at places where it was necessary to highlight issues related to Islamic jurisprudence,

they are mentioned alongside the views of Islamic scholars.

I would now like to commence the book with the help of Allāh ﷻ. The book commences with an introduction *describing* the predominant issues related to the prohibited sins in Islam. Further, the book is divided into a total of 16 chapters focusing on a plethora of topics including ‘prohibited food and drinks’, ‘clothing and adornment’, ‘means of earning’, ‘Aqāid’, ‘Purity’, ‘Salāh’, ‘Zakāh’, ‘Fasting’, ‘Hajj’, ‘Rights of others’, ‘Mu’āsharat (Social Life)’, ‘play and amusement’, ‘Hudūd’ (Islamic penal law), and ‘marriage and divorce’.

I supplicate to Allāh ﷻ to accept this humble effort from me, make it beneficial for readers and make it a cause for my success in the Hereafter (Āmeen).

Dr. Shabbir Ahmed





INTRODUCTION

Islam emphasises a lot on Halāl (Lawful) and the reason behind this is that things were originally Halāl in Islamic laws and prohibition came later. Therefore, everything we obtain should be from a Halāl source especially when it comes to food. We should only eat Halāl food as it is pure and Allāh ﷻ Himself is pure and loves purity. In a Hadith, the Prophet ﷺ has said:

"إن الله جميل يحب الجمال"

“Indeed Allāh is pure and loves purity”.

By eating pure and Halāl food, Noor (Light) is spread through the human body and once there is Noor in the body, good deeds are easier to follow and abstaining from Harām also becomes easy. Furthermore, those people who are consistent in eating Halāl food attain Taqwā (Fear) of Allāh ﷻ, they also follow all His commandments and abide by the Islamic rulings. They follow all these commandments without any hesitation and they believe in all ‘*Mutashābihāt*’, (Not entirely clear)

and Allāh ﷻ accepts the supplications of those who eat Halāl food.

Allāh ﷻ has revealed numerous verses regarding Halāl food and eating things derived from Halāl sources.

QUR'ĀNIC VERSES REGARDING HALĀL:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ
وَأَشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ.

1. *“O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allāh if it is (indeed) He Whom ye worship.”¹*

This verse encourages eating Halāl, pure food and thanking Allāh ﷻ for His bounties that He bestows upon us. Eating pure food creates light in the body and this light leads to good character, inclination towards worship, hatred towards sins, and the acceptance of supplications.

Hence, in another verse, Allāh ﷻ has ordered all of his messengers to eat Halāl. He says:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ.

¹ Al-Baqarah: 172

2. *“O ye messengers! Eat of the good things, and do right. Lo! I am Aware of what ye do.”*¹

In this verse Allāh ﷻ has encouraged eating Halāl not only for the Messengers but also to their nations. This commandment is not only for the nation of the Holy Prophet Muhammad ﷺ, rather, it is for all other nations too; in fact, it is for all of humanity.

In another verse, Allāh ﷻ said:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا.

3. *“O mankind! Eat of that which is lawful and wholesome in the earth.”*²

This verse is not only pointed out towards the believers, it is an order for all of mankind because eating Halāl and pure food is good for one’s health, physically and spiritually. Additionally, eating Halāl food also saves one from many diseases. There are many scientific researches taking place in this era and one point of research proves that Halāl and pure food is healthy for the body and protects man from different types of ailments. It has also been proven by scientists that many Harām foods are harmful for the body, for instance; pig, it has been reported that a pig contains up to 66 different

¹ Al-Mu’minūn: 51

² Al-Baqarah: 168

types of diseases that can affect one who eats pork. Alcohol has also been a part of their research and it is proved that the consumption of alcohol leads to social and moral disorder as well as many harmful diseases.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ.

4. *“They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you.”*¹

This verse also indicates that all good things are made Halāl (Lawful) for mankind.

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ.

5. *“He will enjoin on them that which is right and forbid them that which is wrong.”*²

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا.

6. *“Eat of that which Allāh hath bestowed on you as food lawful and good.”*³

¹ Al-An‘ām: 4

² Al-A‘rāf: 157

³ Al-An‘ām: 88

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا

7. “Now enjoy what ye have won,
as lawful and good.”¹

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا
نِعْمَةَ اللَّهِ

8. “So eat of the lawful and good
food which Allāh hath provided for
you, and thank the bounty of your
Lord.”²

These are a few verses I have cited in regards to Halāl and pure foods. The summary of all these verses is that we should only eat that which is Halāl and abstain from all that which is Harām and tainted.

Hadrat Suhail bin Abdullah has said:

“Attaining success is confined in three things:

- 1) Eating Halāl,
- 2) Performing all obligatory acts,
- 3) Following the way of the Prophet ﷺ”.

EARNING HALĀL IS OBLIGATORY:

Just like the Qur’ān emphasizes on eating Halāl and pure food, similarly, the Hadith of the Holy

¹ Al-Anfāl: 69

² Al-Nahl: 114

Prophet Muhammad ﷺ emphasizes on earning only that which is Halāl.

Imām Tabrāni has reported in a narration:

من طلب الدنيا حلالا تعففا عن المسألة وسعيا على
عياله لقي الله ووجهه كالقمر ليلة البدر.

“Whoever earns from Halāl in this world with such an intention that he does not require asking anyone and he earns to spend on his family, he will meet Allāh ﷻ on the Day of Judgment and his face will be shining like the moon shines on its 14th night.”

Another narration states:

طلب كسب الحلال فريضة بعد الفريضة.

“After the obligations of Allāh, earning Halāl is another obligation”

No matter what type of income a man earns, it must be Halāl.

In a Hadith, the Prophet ﷺ has said:

التاجر الصدوق الأمين مع النبيين والصديقين والشهداء.

“The truthful trustworthy merchant will be with the prophets, truthful and

martyrs”.¹

Therefore, it is not permissible to deceive someone in business.

CLOTHING SHOULD ALSO BE OF HALĀL:

Islam has laws regarding a man’s and a woman’s clothing, therefore, they should abide by what rules Islam has set in regards to clothing and abstain from clothing which is made Harām for them. Islam has made lawful and unlawful things for mankind. Man does not have a choice in these fixations. Whatever is termed as Halāl, no one can change it or even try to make it Harām and whatever is classified as Harām, no one has the right to change it to Halāl. A sign of the Day of Judgment is that people will try to make Harām things Halāl.

The Prophet ﷺ has stated in a narration:

ليستحلن طائفة من أمتي الخمر يسمونها بغير اسمها.

“Among my Ummah (Nation) there will be people who will try to make Alcohol Halāl and give it other names.”²

In another narration, the Prophet of Allāh ﷺ said:

¹ Al-Tirmidhi: 213/5

² Musnad Ahmad

يأتي على الناس زمان يستحلون الربا باسم البيع.

“Surely, a time will come upon my people where they will make Interest lawful and name it as an ordinary transaction.”¹

This is the reason why the Prophet ﷺ has taught us not to follow the foot steps of the Jews as they are the initiators of making lawful the unlawful. The Prophet ﷺ has said:

لا تركبوا ما ارتكب اليهود فتستحلوا محارم الله بأدنى الحيل.

“Do not follow what the Jews did or else you will make lawful all that which Allāh had made unlawful out of the smallest things.”²

Now I will mention the Harām acts in detail as many people are engaged in these acts and they try to make them lawful.



¹ Ighāthatul Luhfān: 1/352

² Ighāthatul Luhfān: 1/348

MUHARRAMĀT (UNLAWFUL ACTS)

There are a plethora of acts in Islam that are prohibited and must be refrained from by every human, but people are still involved in these acts and tend to forget that these sinful acts are from the major sins, which are also mentioned in the Qur'ān.

QUR'ĀNIC VERSES REGARDING HARĀM:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذَلُّوا بِهَا إِلَى
الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ
تَعْلَمُونَ.

1. *“And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully”¹*

The meaning derived from this verse is that; eating the wealth of another person in an unjust manner is prohibited; giving information to an unjust ruler about someone's money so that the ruler may judge against him and eat up his wealth; or bribing a ruler so that he can judge in his favor.

¹ Al-Baqarah: 188

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ
فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا.

2. “Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame”.¹

سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّخْتِ

3. “Listeners for the sake of falsehood, Greedy for illicit gain!”²

This verse mentions the acts of the Jews; they used to constantly tell lies and take bribe abundantly. Their priests were also involved and they did not prevent others from committing these sinful acts. Hence, Allāh ﷻ has stated in the Qur’ān:

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ
وَأَكْلِهِمُ السُّخْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ.

4. “Why do not the rabbis and the priests forbid their evil-speaking and their devouring of illicit gain? Verily evil is their handiwork”.³

¹ Al-Nisā’: 10

² Al-An’ām: 42

³ Al-An’ām: 63

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا
أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا
إِثْمَ عَلَيْهِ.

5. *“He hath forbidden you only carrion, and blood, and swine flesh, and that which hath been immolated to (the name of) any other than Allāh. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him”.¹*

This verse mentions different types of foods which are prohibited. Although, in Surah Al-Mā'idah, Allāh ﷻ has mentioned a few more things that are prohibited:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ
لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى
النُّصَبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَٰلِكُمْ فِسْقٌ.

6. *“Forbidden unto you (for food) are carrion and blood and swine-flesh, and that which hath been dedicated unto any other than Allāh, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts,*

¹ Al-Baqarah: 173

*saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination”.*¹

Furthermore, regarding alcohol alongside a few other prohibitions, Allāh ﷻ has mentioned:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تَفْلِحُونَ.

7. “O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed”.²

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ
فَافْسِقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ
لِيَجْادِلُوكُمْ وَإِنْ أطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ.

8. “And eat not of that whereon Allāh's name hath not been mentioned, for lo! It is abomination. Lo! The devils do inspire their minions to dispute with you. But if

¹ Al-Mā'idah: 3

² Al-An'ām: 90

*ye obey them, ye will be in truth idolaters”.*¹

This verse clearly states that at the time of slaughtering an animal, if Allāh’s name is not mentioned; subsequently that animal is not lawful and cannot be eaten. This is also the view of all the Islamic scholars.

Nowadays, people tend to eat animals despite the fact that they are slaughtered by a machine. These animals are predominantly not lawful because the name of Allāh is not read upon them at the time of slaughter. However, if Allāh’s name is read upon them, they will indeed be lawful to eat. The details of this issue will be mentioned later.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ
مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ
بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ
الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ.

9. *“Those who follow the messenger, the Prophet ﷺ who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong.*

¹ Al-An’ām: 121

He will make lawful for them all good things and prohibit for them only the foul.”¹

This verse praises the Prophet ﷺ and also explains that the Prophet ﷺ always enjoins upon the people that which is right and forbids them from wrong, he also made pure things Halāl and filthy things Harām. All filthy things are Harām, especially alcohol, as it is called “Ummul Khabā’ith” (Mother of evils).

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي
يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ
مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا.

10. *“Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch. That is because they say: Trade is just like usury; whereas Allāh permitted trading and forbidden usury”.*²

This verse prohibits Usury. Authentic Ahādeeth of the Prophet ﷺ also state that the verses pertaining to Usury were the last verses to be revealed in the Holy Qur’ān. All Islamic sources clarify that

¹ Al-A’rāf: 157

² Al-Baqarah: 275

interest is Harām, yet people still try to make it lawful and this is also a sign of the Day of Judgment.

These are the ten verses I have quoted from the Holy Qur'ān pertaining to Harām, although there are many more verses which state about unlawful acts and their consequences.

AHĀDITH REGARDING HARĀM

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ بِمَا أَخَذَ الْمَالَ أَمِنْ حَلَالٍ أَمْ مِنْ حَرَامٍ.

1. Narrated Abu Huraira رضي الله عنه: The Prophet ﷺ said, "A time will come when one will not care how one gains one's money, legally or illegally."¹

عن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ : (أيها الناس إن الله طيب لا يقبل إلا طيبا ، وإن الله أمر المؤمنين بما أمر به المرسلين ، فقال : (يا أيها الرسل كلوا من الطيبات وأعملوا صالحاً إني بما تعملون عليم) (سورة المؤمنون آية: 51) وقال : (يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم وأشكروا لله إن كنتم إياه

¹ Al-Bukhārī: 4/313

تعبدون) (آية: 172 من سورة البقرة). ، ثم ذكر
الرجل يطيل السفر أشعث أغبر يمد يديه إلى السماء ،
يا رب ، يا رب ، ومطعمه حرام ، ومشربه حرام ،
وملبسه حرام ، وغذي بالحرام فأنى يستجاب لذلك.

2. Narrated Abu Hurairaؓ: "O people! Allāh is Tayyib (Pure and Good) and only accepts that which is Tayyib. Allāh has indeed commanded the believers with what He has commanded the Messengers, for He said: (O (you) Messengers! Eat of the Tayyibat and do righteous deeds. Verily, I am well-acquainted with what you do) (23:51), and: (O you who believe! Eat of the lawful things that We have provided you with) He then mentioned a man, (who is engaged in a long journey, whose hair is untidy and who is covered in dust, he raises his hands to the sky, and says, `O Lord! O Lord!' Yet, his food is from the unlawful, his drink is from the unlawful, his clothes are from the unlawful, and he was nourished by the unlawful, so how can it (his supplication) be accepted'." ¹

¹ Muslim: 582/2

عن كعب بن عجرة رضي الله عنه قال له رسول الله ﷺ: يا كعب
بن عجرة الصلاة برهان والصوم جنة حصينة والصدقة
تطفئ الخطيئة كما يطفئ الماء النار يا كعب بن عجرة
إنه لا يربو لحم نبت من سحت إلا كانت النار أولى
به.

3. “O Ka'b ibn 'Ujrah! Prayer is an offering (to Allāh), Fasting is a shield, and Sadaqah extinguishes sins as water extinguishes fire. O Ka'b ibn 'Ujrah! The fire of Hell is better than the flesh of the body which consumes Harām”.¹

عَنْ خَوْلَةَ الْأَنْصَارِيِّ رضي الله عنها قَالَتْ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ
إِنَّ رَجُلًا يَتَخَوَّضُونَ فِي مَالِ اللَّهِ بِغَيْرِ حَقٍّ فَلَهُمْ النَّارُ
يَوْمَ الْقِيَامَةِ.

4. “Indeed those people who obtain the wealth of Allāh without its right, sufficient for them will be Hellfire on the day of resurrection”.²

عن ابن عباس رضي الله عنهما قال: لا يقبل الله صلاة امرء في
جوفه حرام.

¹ Al-Tirmidhi: 3/89, Al-Nisā'i: 7/160

² Al-Bukhāri: 6/318

5. “Ibn ‘Abbās reported: “Allāh does not accept the prayer of he who has Harām in his stomach”.¹

SCHOLARS SAYINGS REGARDING HARĀM:

الأكل من الحلال سبب لتقبل الدعاء والعبادة، كما أن
الأكل من الحرام يمنع قبول الدعاء والعبادة.

1. “Eating Halāl is a means for acceptance of supplications just like eating Harām prevents the acceptance of supplications.”²

سئل الإمام أحمد عن معنى المتقين في هذه الآية إِنَّمَا
يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ فقال : يتقي الأشياء فلا يقع
فيها لا يحل له .

2. “Imām Ahmad was asked regarding this verse: “Allāh accepts only from those who are fearful”. He said: Fearful are those who refrain from that which is not lawful for him”.³

¹ Jāmi‘ Al-Ulūm wal Hikam li Ibn Rajab: 93

² Tafseer Ibn Katheer: 1:226

³ Jāmi‘ Al-Ulūm wal Hikam: 93

قال أبو عبد الله الناجي الزاهد رحمه الله: خمس خصال
بها تمام العمل: الإيمان بمعرفة الله عز وجل، ومعرفة
الحق، وإخلاص العمل لله، والعمل على السنة، وأكل
الحلال، فإن فقدت واحدة لم يرتفع العمل.

3. “Sheikh Abu Abdullāh Al-Nāji has said: There are five things which complete an “Amal” (Act): Having faith in the knowledge of Allāh, and the knowledge of the truth, doing things solely for the sake of Allāh, practicing the Sunnah, and eating Halāl. If even one of these is neglected, then the “Amal” will not be complete”.¹

يقول العلامة ابن رجب: أكل الحرام، وشربه، ولبسه،
والتغذي به، سبب موجب لعدم إجابة الدعاء.

4. “Sheikh Ibn Rajab says: Eating Harām, drinking Harām, Dressing in a prohibited manner, and earning Harām is a means for the rejection of supplications.”²

¹ Jāmi‘ Al-Ulūm wal Hikam: 93

² Jāmi‘ Al-Ulūm wal Hikam: 92

According to different narrations and Ahādeeth, eating Harām and being involved in it, leads to the following things:

- 1: Supplications and acts of worship are not accepted.
- 2: Soul becomes filthy.
- 3: It becomes a reason to enter Hellfire.
- 4: The anger of Allāh ﷻ is upon that person.
- 5: One becomes far from Allāh ﷻ.
- 6: Good acts fritter away.
- 7: One's religion and faith deteriorates.
- 8: 'Huqūq ul-Ibād' (Rights owed to fellow men and humanity) is also wasted.
- 9: It also harms the human body.
- 10: One's mind does not work in the right manner.

From these points we realize that abstaining from all Harām acts is a compulsion. Food and drinks are not the only things that are Harām, there are many other Harām acts which are also to be avoided.

CHAPTER-1

PROHIBITED FOODS

There are many foods which we are ordered to abstain from, for example, a pig, a dead animal, an animal which is not slaughtered in the name of Allāh, an animal which is slaughtered in a non-Islamic manner, and some ingredients which are in numerous foods such as gelatine. I will now mention a few prohibited foods.

1.1 PIG (SWINE):

Allāh ﷻ has completely made this animal prohibited. This animal was not made lawful for any previous nations or religions in Islam. The Christians nowadays eat pigs, although the Prophet ‘Isā ﷺ had never made it lawful. In the Holy Qur’ān, we find that the pig is Harām, and when it was made Harām, all parts of its body were prohibited including its bones and hair. A pig is naturally a filthy animal and eats filth hence; eating its meat causes filth to erupt in one’s nature. Allāh ﷻ All-wise and with His wisdom prohibits certain things for mankind.

Not only do one’s etiquettes become corrupt by eating pig but many diseases are spread throughout the body and some diseases are extremely destructive. Many Muslim and non-Muslim

scientists have conducted research on pig's meat and they both have come to a conclusion that it is awfully harmful and it should be refrained from.

Dr. Ahmed Jawwad has written a detailed book regarding pigs. He has written about many diseases which a pig's meat contains that can be transferred to a human body if one eats it.

“The swine is a gross fleshy animal, which combines between the wild and domestic features. It eats everything and it is a gluttonous animal, which sweeps away anything in the green field and barn. It eats the garbage, wastes & filthy remains in a greedy & gluttonous manner. It is also a wild animal that eats rats and mice, as well as the corpses of its own.”¹

The swine is a rich habitat for more than 450 epidemic diseases, by eating this animal, the following diseases can be transmitted; diseases related to the liver, indigestion, blood clotting, hair falls from the head, weak memory, pain in the joints, increase of fat in the body. Furthermore, it affects the nature of a person.

¹ Al-Khinzeer Bain Meezān Al-Shar‘i wa Minzār Al-‘Ālam) Dar Al-Salām 1987.

Dr. Halook Noor Baaqi mentions in his book, “*Verses from the Qur’ān and the facts of science*”, the many facts about eating a swine.

The swine is such a filthy animal that abstaining from it becomes quite an obligation due to its filth. There are many harmful parasites and germs which include ‘TRICHINA CYST’. In the last 35 years, scientists have researched on what the Qur’ān has said regarding pigs, and the scientists themselves are amazed on the ruling of pigs made by Allāh ﷻ. Now I will present a few examples regarding the swine’s body and the diseases it contains.

A famous medical scientist Hans Heinrich Reckweg has found an odd type of poison in the flesh of a swine (pork) which is called ‘SUTOXIN’, due to which many diseases may be transmitted to humans such as eczema and ‘Asthmatic Rash’ which also causes tiredness and pain in the joints. People claim that swine meat is cheaper; hence they prefer to eat it. The matter here is that if a person eats pork, and gets sicknesses through eating it, then he will be wasting money for his treatment and wasting time and energy because of his illness, therefore, one will not see any benefit whatsoever in consuming pork.

The Campaign for Responsible Transplantation (CRT) was launched on January 20, 1998, out of concern over the irresponsible rush to

commercialize animal-to-human organ, cell and tissue transplantation (xenotransplantation) using genetically modified pigs, and nonhuman primates. CRT believes that xenotransplantation poses a grave danger to human health because of the risk of transferring deadly animal viruses to the human population. Xenotransplantation would burden our society with numerous health, environmental, economic, ethical, and legal problems, and would cause tremendous human and nonhuman suffering. There are safer and more cost-effective ways to resolve the alleged shortage of human organs for transplantation that are not being adequately explored.¹

Verily, there is wisdom behind everything that Allāh ﷻ has made Harām. He makes pure things Halāl for us and filthy things Harām.

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ

God is beautiful and He loves beauty.

¹ www.crt.online.org/index.html

1.2 DEAD ANIMAL'S MEAT:

This is an animal that dies before it is slaughtered. There are five types of dead animals which are prohibited:

- 1: **منخنقة** 'Munkhaniqah' (The strangled animal)
- 2: **موقودة** 'Mawqūdhah' (The animal that is killed through beating)
- 3: **متردية** 'Mutaraddiyah' (The animal that dies after falling from height)
- 4: **نطيحة** 'Nateehah' (The animal that is killed by piercing with horns by another animal)
- 5: The devoured of wild beasts.

The above mentioned animals are those which are prohibited and they fall under the category of 'Dead animal's meat'.

The reason why these animals are Harām is because the Islāmic way of slaughtering an animal is not executed.

In order for an Islāmic way of slaughtering to be carried out, 4 particular things must be cut:

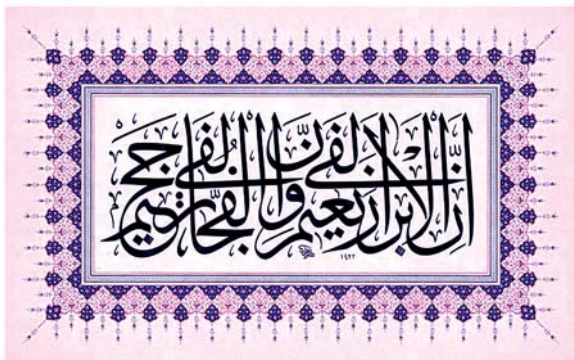
- 1: **حلقوم** 'Hulqūm' (the respiratory tract)
- 2: **مرئى** 'Mar'ee (oesophagus)

3 & 4: **ودجان** ‘Wadjān’: (the two jugular veins
i.e. the blood vessels)

According to the great scholar ‘Imām Abu Hanifah’, all these four things or at least most (three) of them must be cut in order to slaughter an animal in a lawful manner.

Therefore, an animal which is not slaughtered in the Islamic manner, its blood remains in its body and the blood contains many diseases which can be transmitted to the human body if anybody eats the flesh of such an animal.

The Islamic law prohibits us from things that are harmful to our bodies. A man with common sense will not eat a dead animal. The people of the book did not eat dead animals either. Hence in conclusion, dead animals are prohibited Islamically as well as logically.



1.3 FLOWING BLOOD:

Allāh ﷻ has prohibited drinking flowing blood. The reason behind this is that in the time of ignorance, when someone felt hungry, he would poke something sharp in the body of a camel, etc., and drink the blood that oozes from the animal. This would obviously harm the animal and hurt it therefore; Allāh ﷻ prohibited the consumption of flowing blood. Furthermore, in the time of ignorance, the Arabs used to get blood and once it dried up, they would fry and cook it on a pan and eat it. This act affects the human nature. Ethically and scientifically the consumption of blood as such is absolutely wrong.

Blood is filthy itself and if one drinks it, the filth transmits into his body. Additionally, since blood contains diseases and various germs, drinking it can cause these diseases to transmit into the human body.

Drinking blood is a beastly action hence; drinking blood can cause a man to act and behave like a beast. Islam prohibits things that are harmful to man either physically or spiritually.

1.4 AN ANIMAL SLAUGHTERED IN A NAME OTHER THAN ALLĀH:

In the time of ignorance, the polytheists used to slaughter animals in the name of their gods; ‘Lāt, ‘Uzza, etc’. Any animal slaughtered in a name other than Allāh’s is Harām.

The fact of the matter here is that human beings are possessors of spirits and so are animals, the question which arises here is that how can one possessor of a spirit eat another possessor of a spirit?

Allāh ﷻ has stated:“whenever you slaughter an animal and read My name on it, with the power and blessings of My name, that animal will become lawful.”

Nowadays people make a mistake of slaughtering animals and claim that this animal will be dedicated to their saints hence, the intention of the slaughtering will be intended for their saints rather than Allāh ﷻ. Albeit, they read ‘Allāhu Akbar’ whilst slaughtering the animal, this will be considered as slaughtering the animal in a name other than Allāh ﷻ.



1.5 ALLĀH'S NAME NOT BEING RECITED UPON THE ANIMAL AT THE TIME OF SALUGHTERING:

This topic is concerning animals which are slaughtered according to the Islamic way of slaughtering i.e. all the veins etc. are cut in the proper manner but the name of Allāh is not recited upon the animal at the time of slaughtering. Is this type of slaughter considered to be Halāl?

The Qur'ānic verse states:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ
لَفِسْقٌۭ

“And eat not of that whereon Allāh's name has not been mentioned, for Indeed! It is abomination.”¹

Sheikh Abdul Haq Muhaddith Dehlawi says in regards to the interpretation of this verse: According to the scholars, this verse indicates the slaughtering of an animal whilst Allāh's name is not mentioned upon whether it is shaken to death, or its neck is twisted, or it is slaughtered in the name of an idol, or it dies by itself. The point here is that Allāh's name is not mentioned at the time of slaughtering the animal whether a person from the

¹ Surah: Al-An'ām: 121

people of the book, or a polytheist, or anyone else kills the animal, it will still be Harām.

If a Muslim forgets to recite the name of Allāh at the time of slaughtering an animal forgetfully or intentionally, a group of scholars say that the animal is still prohibited to eat. This verse proves their point:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ
لَفِسْقٌ ۖ

This is the opinion of Ibn ‘Umar, Nāfi‘, Sha‘bi and Ibn Seereen and according to some narrations, Dāwūd and Zuhri also hold the same opinion that the animal will be Harām. But on the other hand, some scholars are of the opinion that if at the time of slaughtering; one forgets to recite the name of Allāh unintentionally, the animal will be Halāl. This is the opinion of Haḍrat ‘Ali, Ibn ‘Abbās , Saeed ibn Musayyib, 'Atā' Tāwūs, Hasan Al-Basri, Abdul Rahman ibn Abi Layla, Abu Hanifah, and the famous Imām; Mālik and Ahmad Ibn Hanbal. They say that leaving the name of Allāh upon slaughtering an animal forgetfully is not considered as a sin for Muslims therefore, it is Halāl. Imām Shāfi‘i and others state that leaving the recitation of the name of Allāh upon the time of slaughtering an animal intentionally also makes the animal Halāl because this verse indicates that

slaughtering an animal in a name other than Allāh's is prohibited. But this opinion is actually not what the verse states.¹

Hāfiz Ibn katheer has written a lengthy interpretation of this verse alongside mentioning the opinions of the four schools of thought. In reality, if you look at the verse without any analysis, it is clearly understood that an animal which is slaughtered, but the name of Allāh is not recited upon it at the time of slaughtering, is not Halāl. But if a Muslim forgets to recite the name of Allāh, the animal is still considered as Halāl because the Prophet ﷺ has said in a Hadith:

ذبيحة المسلم حلال سمي او لم يسم ما لم يتعمد.

“Slaughtering of a Muslim is Halāl whether he recited the name of Allāh or not, as long as he does not leave it intentionally.”²

Nowadays there is an ongoing controversial issue regarding the chickens that are slaughtered by machines, are they Halāl or not?

Those people who claim that machine slaughtered animals are Halāl, have the opinion that the name of Allāh is not necessary to recite upon an animal

¹ Tafseer Haqqāni: 4/99

² Badāi' ul-sanā'i': 4/167

at the time of slaughtering, which in turn is the thought of Imām Shāfi'i. Conversely, there are those people who say that reciting the name of Allāh is a condition for slaughtering an animal, which is also the opinion of majority of scholars. Therefore, reciting the name of Allāh is compulsory whether the animal is slaughtered by machine or by hand.

Those people who follow Imām Shāfi'i's opinion, claim that machine slaughtering is Halāl because Imām Shāfi'i has stated that according to a Hadith, the name of Allāh is an integral part of the heart of a Muslim. Hence, reciting the name of Allāh is not a requirement and they leave its recitation intentionally since the man slaughtering is a Muslim. Obviously the question arises here. Is the machine a Muslim or the name of Allāh fed into it?

The obvious answer is a big No. It is a ridiculous situation. For the sake of Allāh, please do not blame Imām Shāfi'i and misinterpret his opinion for your own innovation. Blaming any scholar for one's own folly is utter injustice.

I have conducted extensive research regarding the issue of machine slaughtering and I have mentioned eight conditions which must be fulfilled in order for it to be classified as Halāl and the most important condition is that reciting the name of Allāh on every chicken is obligatory in such a

manner that a man must push each and every chicken under the machine's blade and recite the name of Allāh upon it.

If people do want machine slaughtering to be Halāl, this practice must be carried out and it can easily be done. Simply reduce the speed of the machine and recite the name of Allāh on each chicken. This way, all the chickens will be Halāl and there will be no room for dispute. Unfortunately, the greedy people want the maximum amount of chickens to be slaughtered in a minimum amount of time. It is a common practice to slaughter three chickens in one second. Obviously it is humanly impossible to pronounce Allāh's name three times in one second. Hence it is the main reason to label such chickens as Harām.

I have written an article regarding machine slaughtering, a copy of which was forwarded to the Australian Federation of Islamic council (AFIC); I believe it is a comprehensive and explicit article and hence included here for the information of the readers of this book.



1.6 MACHINE SLAUGHTERING ACCORDING TO THE ISLĀMIC LAWS:

Two questions were raised by the AFIC when they were given my article:

1: WHAT IS THE ISLĀMIC LEGISLATION REGARDING MACHINE SLAUGHTERING? IS IT PROHIBITED?

2 IS IT NECESSARY TO RECITE THE NAME OF ALLĀH ON EACH AND EVERY ANIMAL?

This issue is a disputed one amongst the scholars. Scholars from all over the world have different point of views concerning this matter. Here in Australia, this issue is also highly contentious since many Islamic centers have declared that machine slaughtered chickens are Halāl.

There are many reasons why I believe that chickens slaughtered via machines are not completely Halāl. Firstly, the answer to this question basically rests on the investigation by the condition for Halāl slaughtering whether these are fulfilled or not. If not, then the verdict of Halāl is not correct in any circumstances.

There are two types of slaughtering. One is dhabh Ikhtiyaari (the normal slaughtering) in which one is forced to set up the actions. This type is the natural one which takes place. The other is dhabh Izтираari (the constrained slaughtering) which is performed

on an animal procured and wounded by hunting. In this case we are going to deal with the first one, which is the normal slaughtering. The second exceptional case will not be taken.

Following are the conditions described by the Fuqahā' (scholars) for the normal slaughtering:

1. DHAKĀH (SLAUGHTER):

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا
أَهْلٌ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ
عَلَى النَّصَبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَٰلِكُمْ فِسْقٌ

“Forbidden unto you (for food) are carrion and blood and swine-flesh, and that which hath been dedicated unto any other than Allāh, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goading of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination”.¹

¹ Al:Mā'idah: 3

There are two categories of animals: First is of the ones which are to be properly slaughtered e.g.cows, goats, lambs, chicken and birds etc. This process of slaughtering is called Dhabh.

The other is that of the animals that are first pierced. This process of piercing is called NAHR.¹ Dhakaah performed according to Shari'ah is the Dhabh by which all the four:

1. Hulqūm (حلقوم) (the respiratory tract),
2. Mer'i (مرئى) (oesophagus)
3. & 4 Vadjān (ودجان) (the two jugular veins i.e. the blood vessels) are severed.

According to Imām Abu Hanifah all the four or most of them (three) things must be severed.²

TRADITIONAL AND RATIONAL SUPPORTS:

TRADITIONAL:

نهى رسول الله ﷺ عن شريطة الشيطان (زاد ابن عيسى فى حديثه) وهى التى تذبح فيقطع الجلد ولا تفرى الأوداج ثم تترك حتى تموت.

“Abu Hurairah ؓ narrated that the Prophet ﷺ forbade the slaughtering by Shaytaan. The slaughtering of Shaytaan is to slaughter an animal in such a way that

¹ Badāi'ul-Sanāi' : 5/40

² Fatāwā Hindiyyah: 5/287

the skin is cut but the animal is left, without severing jugular veins, to meet its cruel death”.¹

Thus from the above Hadith it is very explicit that the jugular veins must be severed in Halāl slaughtering.

RATIONAL:

The verdict of Imām Abu Hanifah is very sound rationally. As the objective of Dhakaah (slaughtering) is the drainage of blood which is Harām, this can be fulfilled only by the cutting of the jugular veins (blood vessels).²

IMĀM QURTUBI:

‘In Shari‘ah Tadhkiyah is construed to the flow of the blood of slaughtered animal and to the severing of the jugular vein’. Ahkamul Qur’an: 6/33

2. THE SLAUGHTERMAN: MUSLIM OR A PERSON OF THE BOOK:

The slaughtering by a Muslim is absolutely Halāl. The Qur’ān declares that the slaughtering by a person of the Book is also Halāl. But the question arises: Who is the true follower of the Book in our

¹ Abu Dāwūd: 3/390

² Badāi‘ul-Sanāi’ : 41/5

time? If it is found that the slaughterman is not a true follower of the Book, his slaughtering will not be considered Halāl. The subject about the true follower or adherent of the Book is a digression that can be discussed in future as another issue.

3. TASMIYAH (RECITATION OF *BISMILLĀH* AT THE TIME OF SLAUGHTERING):

According to Imām Shāfi'i *Tasmiyah* is not essential, while the majority scholars consider *Tasmiyah* essential. Majority scholars include Imām Abu Hanifah, Imām Mālik, Imām Ahmad, Imām Thauri and Imām Hasan bin Saleh. The details about this condition is discussed in the answer to the second question.

According to the Ahnaaf (Followers of Imām Abu Hanifah), leaving the recitation of the name of Allāh forgetfully does not make the animal Harām, rather it is permissible to eat. But on the contrary, if one leaves the recitation of the name of Allāh intentionally, then there is no way that the animal will be Halāl. According to Imām Mālik, if one leaves the recitation of *Tasmiyyah* forgetfully or intentionally, the animal will not be Halāl. The Ahnaaf state that the name of Allāh is in the heart of every Muslim therefore, leaving its recitation forgetfully does not make the animal Harām. There are many proofs which support the view of Imām Abu Hanifah, but I will only present two:

1: Rāshid ibn Sa'd narrated that the Holy Prophet ﷺ said:

ذبيحة المسلم حلال سمي او لم يسم ما لم يتعمد.

Slaughtering of a Muslim is Halāl whether he recited the name of Allāh or nor, as long as he does not leave it intentionally.¹

2: Haḍrat Abdullāh Ibn Abbās was questioned:

انه سئل عن رجل ذبح و نسي ان يذكر اسم الله عليه
فقال: اسم الله ﷻ في كل قلب مسلم فليأكل.

He (Abdullāh Ibn Abbās) was asked about a man who slaughters an animal and forgets to recite the name of Allāh upon the time of slaughter, what should he do? He replied: The name of Allāh is in the heart of every Muslim therefore, he may eat it.²



¹ Badāi'ul-Sanāi' : 5/47

² Badāi'ul-Sanāi' : 5/47

EVIDENCES FOR MAJORITY OF SCHOLARS:

The scholars who say that reciting the name of Allāh is obligatory have ample proofs; amongst them is the verse in Surah Al-An‘ām:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ
لَفِسْقٌۭ

*“And eat not of that whereon Allāh's name has not been mentioned, for Indeed! It is abomination”.*¹

Allāmah Alā-ul-Deen Al-Kāsāni has derived two different pieces of evidence from this verse:

1: The above verse clearly stipulates an essential requirement for a slaughtered animal to be declared Halāl.

2: Allāh ﷻ has prohibited an animal upon which Allah’s name is not pronounced as it amounts to an abominable act and the execution of such an act is undoubtedly Haram.²

It is evident from this holy verse that the recitation of Tasmiyah is a condition which has to be carried

¹ Surah: Al-An‘ām: 121

² Badāi‘ul-Sanāi‘ : 5/46

out at the time of slaughtering an animal otherwise it (the animal) will not be Halāl.

Haḍrat Sheikhul Islām, Allāmah Ibn Taymiyyah has declared ‘Tasmiyah’ as a condition, which is quite evident from the following four Qur’ānic verses.

فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ.

1. “So eat of that which they catch for you and mention Allāh’s name upon it”.¹

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ.

2. “Eat of that over which the name of Allāh has been mentioned.”²

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ.

3. “How should ye not eat of that over which the name of Allāh hath been mentioned?”³

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِشَقٌّ.

¹ Al-M’āidah: 4

² Al-An’ām: 118

³ Al-An’ām: 119

4. *“And eat not of that whereon Allāh's name hath not been mentioned, for lo! It is abomination”.*¹

Apart from theses Qur’ānic verses, there is also a Hadith which is narrated by Imām Muslim that the Prophet ﷺ has said:

ما نهر الدم و ذكر اسم الله عليه فكلوه.

“Any animal that sheds blood and the name of Allāh is recited upon it, you may eat it”.²

This Hadith clearly indicates that the recitation of Tasmiyah is a condition. The wisdom behind the recitation of Tasmiyah for every animal is that the name of Allāh has so many blessings which, upon recitation, the animal becomes pure and lawful. ‘Allāmah Shabbir Ahmed Uthmani has explained the wisdom and has stated:

The second type is the animal that has been slaughtered in the name of Allāh. This animal is also being killed by the will of Allāh but the act of slaughtering is carried out by a human. The blessings in the name of Allāh are so plentiful that it enables the animal to become pure and clean.³

¹ Al-An’ām: 121

² Muslim: 3/1238

³ Tafseer Uthmāni: 190

EVIDENCES PRESENTED BY THOSE WHO SAY THAT TASHMIYAH IS NOT REQUIRED AND THE RESPONSE TO THEM:

One of their evidences is from this verse:

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ¹

*“Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except it be carrion, or blood poured forth, or swine flesh - for that verily is foul - or the abomination which was immolated to the name of other than Allāh”.*¹

They derive from this verse that only four things are Harām:

- 1: A dead animal.
- 2: Flowing blood.
- 3: Swine flesh.
- 4: A slaughtering dedicated to a name other than Allāh’s.

Apart from these four things, this verse indicates that all other types of slaughtered animals are Halāl

¹ Al-An‘ām: 145

whether the *Tasmiyah* is recited or not because the entire surah Al-An'ām was revealed at one time.

The majority of scholars have given different responses to the former evidence taken by those who claim that *Tasmiyah* is not a necessity. The best answer was given by 'Allāmah Faqeeh 'Alā ul-Deen Kāsāni, he said:

و اما ما يروي عن سورة الانعام فنزلت كلها جملة
واحدة فمروي عن طريق الآحاد فلا يقبل في ابطال
حرمة تثبت بالكتاب.

The narration that stated that Surah Al-An'ām was revealed in one go is '*Āhād*' (Khabr Wahid) and with Khabr Wāhid cannot come to a conclusion to an issue which has already been addressed in the Qur'ān in other places.¹

The second answer is from the narration of Āishah Siddeeqah رضى الله عنها :

ان قوما قالو يا رسول الله! ان قوما يأتوتنا باللحم، لا
ندري أذكروا اسم الله عليه ام لا؟ فقال رسول الله ﷺ:
سموا الله عليه و كلوا.

¹ Badāi'ul-Sanāi' ; 5/46,47

“Verily, a group of people said O messenger of Allāh! A group of people came to us with meat but we do not know whether the name of Allāh was recited upon it or not? So the Prophet ﷺ said: Read the name of Allāh and eat it”.¹

From this narration, these people derive that if the recitation of ‘*Tasmiyah*’ was so important, then why would the Prophet ﷺ tell them to simply recite the name of Allāh and eat it? Hence, it is evident that the recitation of *Tasmiyah* is not essential at the time of slaughtering.

Imām Bukhāri has placed this Hadith under the chapter of slaughtering (9/634) and sales transactions (4/295) in his book. Imām Bukhāri has mentioned the above Hadith so that the doubts from the doubters can be erased. The people doubted whether the name of Allāh was recited upon the meat that was brought forth. To erase this doubt, the Prophet ﷺ had told them to recite the name of Allāh and eat it. It was very common in those days that they used to recite the name of Allāh on their animals before slaughtering them but these people were in doubt, hence, the Prophet ﷺ told them to eat it after reciting the name of Allāh.

¹ Al-Bukhāri: 4/295

Imām Bukhārī has mentioned this Hadith under the chapter of ‘doubting’. Another narration that was mentioned under the chapter of ‘doubts’ is as follows:

شكى الي النبي ﷺ الرجل يجد في صلاته شيئاً، أيقطع
الصلاة؟ قال: لا حتي يسمع صوتاً او يجد ريحاً.

“A man complained to the Prophet ﷺ that he felt something during his prayer, should he stop his prayer? He said: “No, not unless you hear a sound or smell bad odor”.¹

Is it possible for someone to derive from this narration that in order to break one’s ablution, he must hear a sound or smell a bad odor? The obvious answer is No, the ablution will break regardless of hearing a sound or smelling bad odor.

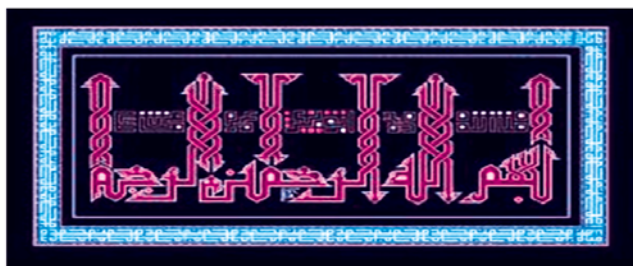
The Prophet ﷺ answered the query of the man who asked about whether he should stop his prayer or not to raise the doubts that were concerning him.

Similarly, the Prophet ﷺ answered the people who questioned about the meat whether it was permissible for them to eat it or not to raise the doubts from them as they had no knowledge whether the name of Allāh ﷻ was recited upon that

¹ Al-Bukhārī: 4/294

meat or not. This does not mean that the name of Allāh was not recited upon that animal at the time of slaughtering. It was quite common those days that the people of the book used to recite ‘*Tasmiyah*’ upon the time of slaughtering.

The second point to be noted here is that if reciting ‘*Tasmiyah*’ was not required upon slaughtering an animal, then the Prophet ﷺ would have stated: “At the time of slaughtering, the recitation of ‘*Tasmiyah*’ is not necessary”, because at that time, details were required to be given by the commander. Many people have also said that taking evidence from the Hadith of Aaisha (R.A) is not valid because that Hadith is ‘*Mursal*’ (مرسل) but according to some people, *Mursal* Hadith may be used as evidence. I have written a lengthy article in my Ph.D thesis regarding ‘*Marāseel*’ (مراسيل) and that they may be used as evidences, therefore, the first answer given above is more valid.



4. INTENTION OF TASMIYAH BEFORE SLAUGHTERING:

Intention is having the name of Allāh in mind at the time of slaughtering. This intention is essential for Halāl Slaughtering. If the slaughterman recites the name of Allāh by tongue but in his mind he does not think about it, the slaughtering is not Halāl. ¹

5. ONLY RECITING THE NAME OF ALLĀH:

The **DHABIHAH** (slaughtered animal) is Harām if any name other than Allāh's is recited before slaughtering e.g. the slaughter man says: 'I slaughter in the name of Muhammad'.

Similarly if anyone slaughters an animal and joins another name with the name of Allāh, for example, 'I slaughter in the name of Allāh and His messenger', this **Dhabihah** will also not be valid. ²

6. RECITATION OF TASMIYAH AT THE TIME OF SLAUGHTERING:

It is a very important injunction to recite the name of Allāh at the time of slaughtering. If the slaughterman recites **BISMILLĀH** a long time before the slaughtering, the *Dhabihah* is not Halāl.

¹ Badāi'ul –Sanāi': 5/48, Fatāwā Hindiyyah: 5/286

² Badāi'ul –Sanāi': 5/48, Fatāwā Hindiyyah: 5/286, Khulāsatul Fatāwā: 307

But if the time gap is short e.g. the person answers to the salutation of someone or drinks water; the *Dhabihah* is Halāl.

The above were the essential six conditions for Halāl *Dhabh Ikhtiyaari* (Normal slaughtering).

NATURE OF MACHINE SLAUGHTERING:

There are two opinions of scholars: one considers machine slaughtering prohibited because of its nature even if the above six essentials are fulfilled, while the other considers machine-slaughtering permitted if the above six essential requirements are fulfilled.

A-PROHIBITED:

The rationale in the prohibition is the very nature of the act of slaughtering. In Halāl Slaughtering, the action and movement of the slaughterman is the sole affective factor. In machine-slaughtering, the process is not actually performed by the slaughterman but by the electrical energy provided to the machine. The slaughterman does not perform the act of slaughter himself. He simply presses the switch on and thus joins the connection between electric power and the machine which was disconnected when the switch was off. The prime means for running the cutting blade of the machine and cutting the arteries etc. of the animal is the

electric power and not the power of the hand movement of the Muslim. Thus the slaughtering is not performed by a Muslim but by the electric power and machine. Hence machine- slaughtering does not fulfil the second condition mentioned above; 'slaughtering by a human being-Muslim or true person of the Book'.

B-PERMITTED:

The argument of this group is that the switch operator does not remove the obstacle to slaughtering, but does initiate the process of slaughtering by providing the electric power for the machine. Thus, his action is basically to provide the instrument of slaughtering i.e. blade of the machine to the animal. He is the Muslim human being who indirectly uses the instrument of slaughtering. Hence he is the slaughterman, fulfilling the essential second condition.

VERDICT OF SOME SCHOLARS:

The main issue is the time-gap between the recitation of Tasmiyah and the act of slaughtering i.e. severing of the arteries.

The following scholars have elaborately discussed and given the verdict that long time-gap would make Dhabihah Harām.

Allāmah Ibn Rushd Mālīki says:

هل من شرط الذكاة ان تكون في فور واحد؟ فان
المذهب لا يختلف ان ذلك من شرط الذكاة.

‘Is it a condition that the slaughtering by the recitation of Bismillaah be instantaneous with the act of slaughtering? The schools of thought agree that the instantaneous slaughtering after *Bismillāh* is one of the essential conditions’.¹

Allāmah Zayl‘ee says:

حتي اذا سمي واشتغل بعمل آخر من كلام قليل او
شرب ماء او اكل لقمة او تحديد شفرة ثم ذبح يحل و
ان كان كثيرا لا يحل.

“If one recites *Bismillāh* and then becomes busy in some other work of short duration e.g. says a word or drinks water or sharpens the knife, the *Dhabihah* is Halāl, But if the duration is prolonged, it is not Halāl”.²

Allāmah Faqeeh Haskafi says:

و لو سمي الذابح ثم اشتغل باكل و شرب ثم ذبح

¹ Bidāyatul Mujtahid: 1/359

² Raddul Mukhtār: 6/303

ان طال و قطع الفور حرم و الا لا.

“If a slaughterman recites *Bismillāh* and thereafter begins taking his meal, then he slaughters the animal after he finishes his meal, it will be considered a long time-gap and the *zabihah* will be *Harām*”.¹

Allāmah Shamsul A’immah Sarakhsee:

و لو كلم انسانا او شرب ماء او حد سكيننا وما اشبه ذلك من عمل لم يكثر ثم ذبح جاز بتلك التسمية.

“ If he talks to someone, or drinks water, or sharpens a knife or does something that takes as little time as doing these things, the slaughtering will be permissible with the same ‘*Tasmiyah*’.”.²



¹ Raddul Mukhtār, Al-Dhabā’ih: 6/302

² Al-Mabsūt, Al-Dhabā’ih.

THE GREATEST DRAWBACK OF MACHINE SLAUGHTERING:

The greatest drawback of a normal machine-slaughtering is that many chickens or birds are and can be slaughtered by one *Tasmiyah*.

The persons who permit this performance misuse the statements of Fuqahā’:

ولو جمع العصافير في يده فذبح و سَمَّى و ذبح آخر
علي أثره و لولم يسمَّ لم يحلّ الثاني، و لوأمّر السكين
علي الكل جاز بتسمية واحدة.

“If One takes some birds in his hand and slaughteres one bird by reciting *Bismillaah* and then takes another bird and slaughters it with the same *Tasmiyah*; the second *Dhabihah* is not Halāl. But if the knife is used simultaneously on all theses birds, then all of them will be Halāl”.¹

Those who have sanctioned machine-slaughtering argue from the last sentence of the above quotation that the blade of the machine runs on the animals (more than one) simultaneously. Hence, with one *Tasmiyah* many chickens or birds can be slaughtered.

¹ Fatāwā Hindiyyah: 5/289

The above argument seems illogical as the scholars never advocated that many chickens or birds to be slaughtered with one *Tasmiyah* while there is a long time-gap between the recitation of *Tasmiyah* and slaughtering. The Fuqahā' (Scholars) have clearly expressed that in case there is a sequence in slaughtering one after the other, *Tasmiyah* is to be recited for each and every animal.

Allāmah Haskafee says:

حتي لو اضع شاتين احدهما فوق الآخر فذبحهما
ذبحه واحدة بتسمية واحدة حالا، بخلاف ما ذبحهما
علي التعاقب، لان الفعل يتعدد فتعدّد التسمية.

“If two goats are laid together in such a way that they are slaughtered simultaneously after *Tasmiyah*, both slaughtered goats are Halāl. But if the two are slaughtered one after the other with one *tasmiyah*, the first one is Halāl and the second one is not Halāl because since the action is repeated the *Tasmiyah* should also be repeated”.¹

Everyone knows that in machine-slaughtering the chickens or birds come across the blade of the machine one by one in sequence and not one over

¹ Raddul Mukhtār: 6/303

the other simultaneously. Hence one *Tasmiyah* is not enough for the *Dhabihah* to be Halāl.

Shamsul A'imma Sarakhsi says:

و إن أراد ان يذبح عددا من الذبائح لم تجز التسمية
للأولي عما بعدها، لما بينا ان الشرط ان يسمي علي
الذبح وذبحه للشاة الثانية غير ذبحه للشاة الأولى.

“If one made intention to slaughter many goats, then the goats slaughtered after the first one will not be considered Halāl if done with one *Tasmiyah* only, as the basic condition is that the *Tasmiyah* should be associated with slaughtering. Hence, the slaughtering of another goat is separate than that of the first”.¹

‘Allāmah Qaadi Hasan Ibn Mansoor Awzjandi says:

رجل أراد ان يذبح عددا من الذبائح لا يجز به بتسمية
واحدة علي واحدة لما بعدها.

“If a person intends to slaughter many animals, the slaughtered animals after the first slaughtered one are not Halāl if he slaughters them with only one *Tasmiyah*”.²

¹ Al-Mabsūt: Kitāb Al-Dhabā'ih.

² Fatāwā Qādi Khan: 4/343

‘Allāmah Faqeeh Taahir Ibn Abdul Rasheed Bukhāri says:

و لو نظر الي قطيع من الغنم فاخذ السكين وسمي ثم
أخذ شاة منها و ذبحها بتلك التسمية لا يحل.

“If a person sees a herd of goats, takes a knife and recites Bismillāh, then catches hold of a goat and slaughters it, This slaughtered goat is not Halāl”.¹

Hence this is obvious that the Fuqahā’ do not accept ‘sequence’ and long time-gap. Thus no one can deny the presence of sequence and time-gap in machine-slaughtering.

The Grand Mufti of Pakistan, Mufti Mohammad Shafi’ gives verdict on machine slaughtering:

“The animals that are slaughtered simultaneously by the blade of the machine in one stroke are Halāl and they should be separated. Others upon which the blade is run afterwards are Harām if no *Tasmiyah* is recited again”.²

¹ Khulāsatul Fatāwā: 308

² Ahsanul Fatāwā: 7/469

CONCLUSION:

A machine not fulfilling all the conditions of Halāl slaughtering should not be performed for the consumption of its slaughtered products by Muslims. Most of the Fuqahā' have not permitted it while few have allowed it. Thus, the matter remains doubtful and ambiguous.

The Prophet ﷺ has clearly stated in a Hadith:

دع ما يريبك الي ما لا يريبك.

“Leave the things about which you are in doubt and take the things about which you have no doubt”.¹

Shari‘ah has directed us to abstain from doubtful things. A doubtful food in one’s stomach will have its effects, which will lead to him turning away from Islām. There is also a chance of getting involved in Harām by indulging with doubtful things.

The Prophet ﷺ has said:

من وقع في الشبهات وقع في الحرام.

“Whoever indulges in doubtful things, gets involved in Harām”.²

¹ Al-Bukhāri: 4/291, Musnad Ahmad: 3/153

² Muslim: 3/988

Generally it is said that we Muslims should take advantage of the present mechanised advancements by using machine-operated gadgets. I do not object to this idea and I do have my qualified recommendation.

Hence, I humbly give verdict that machine-slaughtering is Halāl provided the system fulfils all the following conditions:

1-PRIMARY CONDITIONS

- 1- All four or at least three - the respiratory tract, the oesophagus, and one of the jugular veins (blood vessels) must be severed.
- 2- The slaughterman should be a Muslim.
- 3- There should be intention of *Tasmiyah* before slaughtering.
- 4- Slaughtering should be performed only with the name of Allāh, not having any other name.
- 5- Recitation of *Tasmiyah* at the time of slaughtering should be done without a long time-gap interval between the *Tasmiyah* and the action of slaughtering.
- 6- Recitation of *Tasmiyah* should be done for each animal.

NOTE: During the slaughtering, the Muslim man must push the chicken towards the blade and read *Tasmiyah* upon each chicken*.

***In 2007, a conference was held at the Dara Mosque (Brisbane) which was lead by Mualana Taqi Usmani. There were 16 Ulamaa in the meeting and all members agreed to the aforementioned condition¹.**

2-SECONDARY CONDITIONS

1- Before hanging on the chain, birds/chickens are passed through cold electrified water to swoon them. The voltage should be between 43-55 volts. Higher voltage may kill the birds and less voltage may not be effective.

2- To remove the feathers of the birds by passing them into hot water. The temperature should be 55-58°C. Higher temperature would disintegrate and make the birds contaminated and lower temperature may not be effective.

If the above eight conditions (both primary and secondary) are maintained in a machine-slaughtering system, the slaughtered chickens/birds are Halāl, otherwise they are not. It is hereby advised to avoid the product of a system that does not fulfil the above conditions. I have visited many poultry slaughter-houses in Sydney, some of them seemed to be following satisfactory procedures. Hence every system should be judged on its merit and then the verdict should be given by the authorities accordingly.

¹ See Appendix, pg. 491

1.7 FOOD ADDITIVES:

Many foods of our modern society do contain food additives, such as colors, preservatives, antioxidants, emulsifiers, thickeners and sweeteners, etc.

The Muslim consumer must know the nature and source of food ingredients and the additives in the food and edible items offered for sale so that he/she can exercise his/her judgment based on Islamic teaching and practices as well as from health and safety points of view.

Ingredient listing on food labels has been mandatory since October, 1980. It is vitally important for us to go through the food additives details on the labels of the product we intend to buy. We need to develop expertise to be able to identify the nature and the source of food additives. In the event of any doubt ask someone who knows and/or ring the manufacturer/supplier of the product for further clarification.



1.8 GELATIN:

Gelatin of animal origin is basically a transparent tasteless slightly yellow substance obtained from stewing animal skin tendons, ligaments, bone matrix, etc. it is reported in the literature that the best form of gelatin is obtained from pig skin. Gelatin of vegetable origin popularly known as Agar is usually prepared from certain seaweeds. Gelatin is extensively used as a food additive (thickener) in many foods such as ice cream, jams and jellies, custard and pudding, chocolate and cocoa, jelly deserts, etc.

Alhamdulillah, nowadays the number of Muslims has increased enormously and most of the Muslims around the world have stopped eating products that contain gelatin and, as a result, products that contain gelatin are not being sold as much which evidently affects the business. Hence, Halāl gelatin is being used as a replacement by the production companies. Nowadays we may find Halāl gelatin in European and English speaking countries as well.

Now the question arises, to what extent can we believe that the gelatin used in European countries is Halāl?

Firstly, we need to know the source and nature of gelatin used in the product. If the gelatin is extracted from a pig, then obviously it will be

Harām. Any product that contains pig gelatin will not be lawful under any circumstances. If gelatin is extracted from a cow, there are two conditions:

A-) If the gelatin is extracted from under the cow's skin then it will be Halāl, provided that the cow has been slaughtered Islāmically.

B-) If the gelatin is extracted from the bones and the cow has been slaughtered Islāmically, then it will be Halāl. On the contrary, if the animal has not been slaughtered Islāmically, there is '*Ikhtilāf*' (Difference of opinions amongst scholars). Hence, it is better to refrain from this type of gelatin.

NOTE: If gelatin is used in products in Islāmic countries such as Malaysia, the product will be Halāl since it is extracted from cows and it is slaughtered Islāmically in Islāmic countries.



1.9 EMULSIFIERS:

Some of the most commonly used emulsifiers are diglycerides of fatty acids which are the products of glycerine and fatty acids of either animal or vegetable origin. The basic role of an emulsifier is to attach with the moisture in the food products forming a fairly stable emulsion which helps to significantly slow down the process of evaporation of moisture thereby helps to maintain the normal taste and the freshness of the food product. Emulsifiers are made in a way that they can either be Halāl or Harām. As Muslims, we have to examine and investigate every product before buying it to ensure that it is Halāl for us to eat. Emulsifiers are also made from vegetables, these emulsifiers are Halāl. The problem arises when emulsifiers are made from fatty acids of animal origin. In non-Muslim countries, animal fats are combined from Halāl and Harām animals. If an animal is Halāl itself but is slaughtered in a non Islāmic way, the emulsifiers from the particular animal will not be Halāl because animal fat is mixed together hence, the ‘Fatwā’ (Islāmic ruling) is that the emulsifiers from animal fat are not Halāl, although; soya lecithin and vegetable emulsifiers are Halāl. Generally, the type of emulsifier is normally labeled on the product whether it’s derived from animal fat, soya lecithin or vegetables.

Albeit, some labels on particular products do not mention the source of the emulsifier, this product then becomes a doubted one whether the emulsifier is Halāl or not. In this case, one may ring the company and ask what kind of emulsifier is used in the product, they will inform whether it is Halāl or not.

Following are the products that generally contain emulsifiers:

- ❖ Bread
- ❖ Cakes
- ❖ Margarine / low fat spread
- ❖ Salad dressings
- ❖ Ice-cream
- ❖ Frozen desserts e.g. cheesecakes, chocolates
- ❖ Coffee whiteners
- ❖ Dried potato
- ❖ Peanut butter
- ❖ Marshmallows
- ❖ Chocolate coatings e.g. Ice Magic
- ❖ Caramels
- ❖ Toffees
- ❖ Chewing gums

CHAPTER 2

PROHIBITED DRINKS

2.1 ALCOHOL AND ALCOHOLIC DRINKS:

It is a common belief that there is no difference between alcohol and alcoholic drinks. The fact of the matter is that alcohol is one of the classes of organic chemical compounds. The first member belonging to this class is METHYL ALCOHOL which is a poisonous liquid. The second member of this class, in the language of Chemistry, is known as ETHANOL, which is a potent intoxicant. All alcoholic drinks do invariably contain Ethyl Alcohol (Ethanol). The degree of intoxication is directly related to the percentage of Ethanol present in the drinks. It varies from about 4 percent in Beer etc. to about 50 percent or so in the fortified wines such as Brandy and Scotch etc.

The most repulsive of prohibited and Harām drinks is alcohol and alcoholic drinks. In the early stages of Islām, alcohol was permitted and many people used to drink it. Islām then prohibited it after a period of time. Alcohol simply implies alcoholic drink.

The supplication and question of ‘Umar ؓ was a part of the prohibition of alcohol. Imām Abu Daawood has stated:

Hadrat ‘Umar ؓ asked Allāh through a supplication to send down a revelation regarding the ruling of drinking alcohol, this verse was then revealed:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ.

“They question you about alcohol and games of chance”.¹

Haḍrat ‘Umar ؓ then supplicated again and this verse was revealed:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ.

“O ye who believe! Draw not near unto prayer when ye are drunk”.²

Haḍrat ‘Umar ؓ supplicated yet again and asked Allāh ﷻ to reveal a complete ruling about alcohol, the following verse was hence revealed:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَأَجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ. إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَهُونَ.

¹ Al-Baqarah: 219

² Al-Nisā’: 43

“O ye who believe! Alcohol and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed. (90) Satan seeks only to cast among you enmity and hatred by means of alcohol and games of chance, and to turn you from remembrance of Allāh and from (His) worship. Will ye not then abstain?”¹

From the Hadith we come to know that alcohol was prohibited gradually and the last verse that completely prohibited alcohol is in Surah Al-Maa'idah, verse 90-91.

Below are a few Ahadith regarding drinking alcohol.

عن عبد الله بن عمر رضي الله عنه ان رسول الله ﷺ قال: من شرب الخمر في الدنيا ثم لم يتب منها حرمها في الآخرة .

1. “Abdullāh Bin ‘Umar رضي الله عنه reported that the Prophet ﷺ said: “Whoever drinks alcohol in this world, will be prevented from it in the hereafter”.²

¹ Al-Mā'idah: 90-91

² Al-Bukhāri: 10/30

عن ابي هريرة رضي الله عنه ان النبي ﷺ قال: لا يزني الزاني حين يزني و هو مؤمن ولا يشرب الخمر حين يشربها و هو مؤمن و لا يسرق السارق حين يسرق و هو مؤمن.

2. “Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “An adulterer, at the time he is committing illegal intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer.”¹

This Hadith does not literally mean that whilst the sinner is committing Harām, he is an unbeliever, the ‘Muhadditheen’ (Scholars of Hadith) have interpreted this Hadith and said, a person who commits these sins, at the time of the sin he is not a complete believer.

عن عبد الله بن عمر رضي الله عنه ان رسول الله ﷺ قال: لعن الله الخمر و شاربها و ساقيتها و بائعها و مبتاعها و عاصرها و معتمرها و حاملها و المحمولة اليه.

3. “Narrated Abdullāh Bin ‘Umar رضي الله عنه that the Prophet ﷺ said: Allāh has cursed Khamr

¹ Al-Bukhāri: 10/30

(intoxicants – alcohol, wine etc.), the one who drinks it, the one who pours it for others, the one who sells it, the one who buys it, the one who makes it, the one who it is made for, the one who carries it, the one who it is carried to and the one who consumes the money from its sale”.¹

عن عبد الله بن عمر رضي الله عنه ان رسول الله ﷺ قال: من شرب الخمر فجعلها في بطنه لم تقبل له صلاة سبعا، ان مات فيها مات كافرا.

4. “Whoever drinks alcohol and it (Alcohol) enters his stomach, Allāh will not accept his prayer for 7 days. If he dies in this condition, he will die in the state of ‘Kufr’ (Disbelief)”.²

عن عروة بن رويم رضي الله عنه قال: قال رسول الله ﷺ: أول ما نهاني ربي عن شرب الخمر و عبادة الاوثان و ملامة الرجال.

5. “Narrated ‘Urwah Bin Ruwaim رضي الله عنه that the Prophet ﷺ said: The first thing my Lord prevented me from was of drinking

¹ Abu Dāwūd: 2/161

² Musannaf Ibn Abi Shaibah: 8/3

alcohol, worshipping idols and blaming other people”.¹

عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: مدمن الخمر
كعابد الوثن.

6. “The one who drinks alcohol is like he who worships idols”.²

عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله ﷺ:
لا يدخل الجنة عاق ولا مدمن خمر ولا منان.

7. “Abu Saeed Al Khudri رضي الله عنه reported that the Holy Prophet ﷺ said: “one who disobeys his parents, drinks alcohol and a ‘Mannān’ (one who reminds others of the favors he has done) will not enter paradise”.³

عن مكحول قال: أوصي رسول الله ﷺ بعض أهلي ألا
يشرب الخمر، فإن شربها مفتاح كل شر.

8. “Makhool narrated that the Prophet ﷺ advised a few members of my family

¹ Ibn Abi Shaibah: 8/4

² Ibn Abi Shaibah: 8/6

³ Ibn Abi Shaibah: 8/8

saying: Do not drink alcohol as it is the key to all bad deeds”.¹

PUNISHMENT OF DRINKING ALCOHOL

Drinking alcohol is such a big sin that the drinker is preordained to be lashed 80 times, which in turn is the ruling of the Islāmic legislation.

Imām Tirmizi has recorded a Hadith of Ameer Al-Mu'mineen, Mu'āwiyah ؓ that the Prophet ﷺ said:

“Whoever drinks alcohol, whip him. If he repeats it for the fourth time, kill him”.²

Imām Abdul Razzāq reported a narration of Haḍrat Hasan ؓ in his book, ‘Musannaf Abdul Razzāq’, that the Prophet ﷺ said:

“Whip the one who drinks alcohol 80 times”.³

Imām Tahāwi reported:

Abdullāh Bin ‘Umar ؓ said that the Holy Prophet ﷺ said:

“Whoever drinks alcohol, whip him 80 times”.⁴

¹ Ibn Abi Shaibah: 8/10

² Al-Tirmidhi: 1/228

³ Musannif Abdul Razzāq: 7/379

⁴ Sharh Ma‘āni Al-Āthār: 3/91

According to all four Imāms (Abu Hanifah, Mālik, Shāfi'i and Ahmad Bin Hanbal), drinking alcohol is absolutely Harām whether one drinks a diminutive amount or a big amount. Furthermore, the one who drinks alcohol should be punished according to the Islāmic legislation.

Drinking alcohol doesn't only affect one's inner soul but it also has an effect on one's body. Countless types of diverse diseases are spread into one's body. Many scientists have also done an extensive research on alcohol and its effects. The disbelievers nowadays are also trying to prevent people from drinking alcohol since they are fed up of the complaints and effects it has on the human body. In America, more than 100,000 people die because of drinking alcohol.¹

Many people die in car accidents nowadays and most of the drivers involved in these accidents are drunk. When a person is drunk he is absolutely in delirium which means he is in a disordered state of mind with incoherent speech, hallucinations and frenzied excitement. He simply does not know what he is doing. Legislative and punitive Court actions are not working. Total prohibition is the **ONLY** solution to this problem and that is what Islamic ruling is all about. **DO NOT DRINK.** The

¹ See: Dāirah Ma'ārif, Jāmi'ah California-1991

Islāmic law has also prohibited all that which is harmful to human beings.

Dr Halook Noor Baqi of Turkey, an oncologist by profession, in his book entitled “Quranic Verses and Scientific Facts”, has described in detail the physiological, social and moral detrimental and degrading effects of the use of alcoholic drink which is undoubtedly the MOTHER OF ALL EVILS.

A: THE EFFECT OF ALCOHOL ON THE DIGESTIVE SYSTEM:

There are numerous detrimental effects of alcohol.

1. The saliva in the mouth kills the incoming germs and bacteria. Alcohol significantly reduces the potency of the saliva resulting into the swelling and bleeding of the gums with severe consequences.
2. There is a negative impact of alcohol on the mucous membrane of the esophagus (canal from mouth to stomach) resulting into the inflammation and eventually to cancer.
3. Alcohol dissolves the fatty protective lining of the stomach resulting initially into gastritis and then possibly the stomach cancer.
4. Alcohol is also responsible for the malignant disease of the liver namely

cirrhosis. Malfunctioning of liver seriously affects the digestive system.

B: THE EFFECT OF ALCOHOL ON THE VASCULAR (BLOOD) AND RENAL (KIDNEY) SYSTEMS:

Alcohol is responsible for the hardening of the blood vessels (arteries and veins) resulting into hypertension and if not treated properly, could prove fatal.

C: THE EFFECT OF ALCOHOL ON THE NERVOUS SYSTEM:

The initial short-term effect of alcohol is in the form of intoxication but the long-term effects are pretty serious, for example Delirium (explained earlier), Dystrophy (Defective growth), and reproductive disorder. In a nutshell, alcohol affects all vital organs of the human body.



2.2 EVERY INTOXICANT IS HARĀM:

Besides alcohol, all things that intoxicate the human body are Harām, i.e. Marijuana, Cocaine, Heroin, etc. By consuming these things, one loses his mental control i.e. things that are close tend to appear far, and, things that are far appear much closer to him. These intoxicants also weaken the bones and weaken the human body. Apart from the adverse effects it has on one's body, it's also a cause of wasting money and destroying one's household in the form of domestic violence.

Note: People in Fiji consume an intoxicant called “YAGONA”, which causes the consumer to get drunk to such an extent that he will not be able to drive the car. The scholars in Fiji have declared this intoxicant as a drug and hence affirmed that it is Harām.



2.3 CIGARETTES:

This is a very imperative issue in contemporary society. Everyone knows the harms of cigarettes yet people continue to take it and because it is so harmful, a lot of research has been carried out regarding cigarettes and its harms. Smoking has been banned in numerous places but the question which arises here is, ‘what is the ruling of smoking according to the Islāmic law?’. The scholars of Saudi Arabia have declared smoking as Harām after looking at all its effects whereas there are scholars who state that smoking is not Harām.

Cigarettes did not exist at the time of the Holy Prophet ﷺ, therefore, declaring something as totally Harām needs a great deal of consideration as to under what conditions it is prohibited.

A group says that classifying smoking as ‘*Makrooh Tahreemi*’ is more appropriate than declaring it as Harām.

Following are some harms of smoking:

1: SMOKING CIGARETTES IS KILLING ONESELF:

Smoking leads to lung cancer and heart problems, therefore; a smoker is inevitably killing himself. Allāh ﷻ says:

ولا تقتلوا أنفسكم.

“And do not kill yourselves.”¹

Furthermore, Allāh ﷻ says:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ.

“And do not ruin yourselves with your own hands”.²

2: SMOKING LEADS TO WASTAGE OF MONEY:

There are many people who waste a large amount of their earnings on cigarettes. Allāh ﷻ has stated in the Holy Qur’ān:

وَلَا تُبْذَرِ تَبَذِيرًا إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ.

“And squander not (your wealth) in wantonness. Lo! The squanderers were ever brothers of the devils.”³

3: SMOKING HARMS OTHERS (PASSIVE SMOKING):

Doctors have stated that cigarettes not only harm the smoker but those around him too. Furthermore, smoking, for sure, is a fire hazard. Most airlines have prohibited smoking because of its danger of causing fire.

¹ Al-Nisā’: 29

² Al-Baqarah: 195

³ Al-Isrā’: 26/27

4: SMOKING AFFECTS ONE'S WORSHIP:

The bad smell that a smoker possesses keeps those angels away that come to a person whilst he is praying. Angels bring the mercy of Allāh to the one who prays. If one has a bad smell due to his smoking, the angels will not bring upon them the mercy of Allāh. In a Hadith, it is stated that one should not enter the mosque if he has the smell of onions and garlic in his mouth because the smell of these are foul which displeases the Angels. Evidently, the mouth of a smoker will also smell bad which will keep the angels of mercy away from him.



CHAPTER 3

CLOTHING AND ADORNMENT

Islām has placed a lot of importance upon clothing. Allāh ﷻ has honored human beings. Humans are made distinguished from animals because of their clothing and covering their bodies. In Paradise, Haḍrat Ādam and Hawwā’ were also covering their bodies but the Satan deceived them and made them take their clothing off. Allāh ﷻ has ordered mankind to cover their bodies. In this era, The Satan is trying his level best to make humans expose their bodies to others. It is evident these days what types of clothes women are wearing, and surprisingly, they believe that they are on the way of attaining success. These days almost anything goes for the sake of modern fashion.

Allāh ﷻ has made clothing for humans as a means of protecting their dignity. He says in the Qur’ān:

يٰۤاٰدَمُ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا يُّوَارِي سَوْءَ اَتِكَم
وَرِيۡشَابِ

“O Children of Ādam! We have revealed unto you raiment to conceal your shame, and splendid vesture.”¹

¹ Al-A’rāf: 26

This verse indicates that covering the private parts is not the only part that needs to be covered, rather the entire body should be covered in order to attain adornment.

After revealing this verse, Allāh revealed another verse right after it, stating:

يٰۤاٰدَمُ لَا يَفْتِنَنَّكَ الشَّيْطٰنُ كَمَاۤ اَخْرَجَ
اٰبَوَيْكَ مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
سَوْۤءَۤاٰتِهِمَاۙ

“O Children of Ādam! Let not Satan seduce you as he caused your (first) parents to go forth from Paradise and tore off from them their robe (of innocence) that he might manifest their shame to them”.¹

The wisdom behind this verse is to abstain from satanic temptations that lead us to revealing our bodies.



¹ Al-A'rāf: 27

3.1 THE ‘SATR’ (COVERING) OF MEN AND WOMEN:

A man’s ‘Satr’ is from his belly button to his knee and, according to Imām Abu Hanfiah, the belly button and knee is included in the ‘Satr’. According to Imām Shāfi‘i, the belly button and knee is not part of the ‘Satr’. Imām Abu Hanifah’s proof is from a narration of Abu Ayyub ؓ that the Prophet ﷺ said: The area above the knee and the belly button are part of a man’s ‘Satr’.¹

As for the ‘Satr’ of a woman, the Prophet ﷺ stated that the woman’s entire body is her ‘Satr’.

Abdullāh Bin Mas‘ūd ؓ narrated that the Prophet ﷺ stated: A woman is to cover herself when she leaves the house because the Satan stares at her.²

Scholars have stated that the ‘Satr’ of a woman is her entire body excluding her face and hands up to her wrists, meaning, a woman may keep her face and hands exposed. This doesn’t mean that a woman can show her face and hands to a non-mahram male, as it is evident nowadays. This is completely wrong. The face is like every page of a book, the beauty is only seen through her face. It is equally true that the face is the index of mind.

¹ Al-Baihaqi: 296/6

² Al-Tirmidhi: 21

An Arab poet has said:

كَلَّ الحَوَادِثُ مَبْدَأَهَا مِنَ النِّظَرِ وَ مَعْظَمَ النَّارِ مُسْتَصْفَرَ الشَّرِّ
نَظْرَةً فَابْتِسَامَةً فَسَلَامًا فَكَلَامًا فَمَوْعِدًا فَكَلَامًا

(In regards to looking at a female) First is looking, then smiling, then greeting, then talking, then promising and finally meeting.

It is clear that the main reason for this problem is the ‘Nazar’ (sight). The way women dress these days, they in fact promote indecency and seem to be looking for trouble.

Allāh ﷻ has commanded both men and women to lower their gazes, He said:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوْا
فُرُوْجَهُمْ ذَٰلِكَ أَزْكٰى لَهُمْ إِنَّ اللّٰهَ خَبِيْرٌ بِمَا
يَصْنَعُوْنَ ۝
وَقُلْ لِلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ
فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۝

“Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allāh is aware of what they do.
(30) And tell the believing women to lower their gaze and be modest, and to

display of their adornment only that which is apparent”¹.

This verse commands us to lower our gazes. Hāfiz Ibn Katheer has reported a narration from Abdullāh Bin Mas’ood ؓ that the Prophet ﷺ said:

**النظر سهم من سهام إبليس مسموم، من تركها مخافتني
أبدلته إيماناً يجد حلاوته في قلبه.**

“The (evil) gaze is a poisonous arrow from the arrows of Iblis. He that abstains from it out of my fear, I will grant him in return such Imaan (faith), the sweetness of which he will experience within his heart”².

Imām Tirmizi has reported a narration of ‘Ali ؓ that the Prophet ﷺ said:

**يا علي! لا تتبع النظرة بالنظرة فانما لك الاولى
وليست لك الاخرة.**

“O Ali, do not follow a glance with another, for you the first will be forgiven, but not the second”³.

¹ Al-Nūr: 30-31

² Ibn Katheer:

³ Al-Tirmidhi: 10/229

The Prophet ﷺ also said in another narration:

العينان تزنيان و زناهما النظر.

“The eyes commit adultery and their adultery is a glance”.¹

As mentioned above, the covering of a man is from his belly button (navel) to the knees inclusive and the covering of a woman is her entire body with the exception of her face and hands. In a Hadith, the Prophet ﷺ said:

‘It is not permissible for a man to look at another man’s ‘Satr’ and nor a woman at another woman’s ‘Satr’.

Today, many women wear thin almost transparent clothes and reveal their arms, chests and legs and claim that they wear these types of clothes in ‘Ladies only gatherings’. Furthermore, they assert that there is no need to cover up in front of other ladies. This is an absolutely absurd and misleading view they present and this view is going against what the Holy Prophet ﷺ said:

لا ينظر الرجل الي عورة الرجل و لا المرأة الي عورة المرأة.

¹ Musnad Ahmad: 3/242

“A man cannot look at the ‘Awrah of a man nor a woman at the ‘Awrah of a woman”.¹



¹ Muslim: 1/223

3.2 A WOMAN EXPOSING HER FACE AND HANDS:

A verse in the Qur'ān says: **إِلَّا مَا ظَهَرَ مِنْهَا**

‘Except that which is apparent’, which indicates the face and hands which is not part of the woman’s ‘Satr’. Just because the face is not part of the ‘Satr’ it doesn’t mean that a woman can go around showing her face. The wisdom behind the permissibility of a woman showing her face is to make it easier for her when it comes to working and moving around. Hence, this is for ‘*Daf‘a Harj*’ (removing any difficulties). All the scholars have agreed that if a woman shows her face and it leads to corruption and temptation, in that case it is not permissible for her to show her face in public.

Deriving from the above mentioned verse that looking at a non-mahram woman’s face is allowed is totally wrong. There are many narrations that the Prophet ﷺ has mentioned not to look at non-mahram women. It can be said that it is permissible for a woman to show her face in times of necessity such as treatment or an Islāmic reason.



3.3 CLOTHING FOR MUSLIM LADIES:

As mentioned above, the Islāmic covering for a lady is her entire body excluding her face and hands therefore, she should wear such clothes that completely cover her body and do not reveal any part of her body. The clothes shouldn't be so thin that it is see-through and nor so tight that the shape of the body is shown.

Narrated Abu Hurairah ؓ that the Prophet ﷺ said:

صنفان من أهل النار لم أرهما قوم معهم سياط كأذناب
البقر يضربون بها الناس ونساء كاسيات عاريات
مميلات مائلات رءوسهن كأسنمة البخت المائلة لا
يدخلن الجنة ولا يجدن ريحها وإن ريحها ليوجد من
مسيرة كذا وكذا.

“There are two types of inhabitants of Hell whom I have not seen in my lifetime: People who have whips like the tails of oxen with them and will be beating people, and women who will be dressed yet undressed, who will be inclined to evil and will make others incline towards it. Their heads will appear like the humps of Persian camels inclined to one side. They will not enter Paradise, nor will they even smell its

odor, although will be smelled from long distances away”.¹

This narration states about those women who wear such thin clothes that their bodies can be seen through it. The Holy Prophet ﷺ was told about these types of women who will wear such thin clothes at a time which will be close to the Day of Judgment. May Allāh guide these women who wear such clothes and invite the hellfire upon themselves.

Another bad attribute has been stated in this Hadith regarding those women who style their hair high above their heads in such a manner which makes it look like a camel’s hump. Women nowadays practice this sin and call it a fashion. May Allāh guide them too.

There is also a group of women who dress like men to such an extent that it becomes hard to differentiate between them and men. Men generally wear pants and shirts but now we see this trend apparent in women also. Additionally, they cut their hair so short that it resembles men’s hair. The Prophet ﷺ has cursed such women.

Abdullāh Bin Abbās ؓ narrated :

¹ Muslim: 4/1738

لعن رسول الله ﷺ : المتشبهين من الرجال بالنساء
و المتشبهات من النساء بالرجال.

“The Messenger of Allāh ﷺ has cursed women who appear like men and men who appear like women”.¹



¹ Al-Bukhāri: 10/332

3.4 WOMEN'S ADORNMENT:

There are many things that the Islāmic law has made permissible for women to wear to beautify and embellish themselves. As long as a woman stays within the boundaries that the Islāmic law has set, she may adorn herself with what is permissible such as face powder and nail polish with the condition that nail polish is not put on at the time of ablūtion or 'Ghusl' (compulsory shower), otherwise her ablūtion and shower will not be complete. Gold, silver and silky clothes are all permissible for women to wear. But at times, some women exceed the limits of the 'Shari'ah' and commit acts which are not permissible.

Following are some ornaments which are not permitted for women:

❖ TATTOOS:

This is more common in Arab women; they put their bodies through a lot of pain and get tattoos put on different parts of their bodies. The Prophet ﷺ's curse is upon these types of women.

عن عبد الله بن مسعود قال: لعن الرسول ﷺ
الواشمات والمستوشمات.

“The Prophet ﷺ cursed those women

who practice tattooing and those who get themselves tattooed”.¹

❖ TOOTH FILING:

Some women try to beautify their teeth by filing them. This act is disliked in Islām hence, whoever practices it even though it may be his job, it is not permissible. The Prophet ﷺ said:

عن أبي ربحانة قال: بلغنا أن رسول الله ﷺ نهى عن
الوشر والوشم.

“The Messenger of Allāh ﷺ has prohibited tooth filing and tattooing”.²

❖ ARTIFICIAL SPACES BETWEEN THE TEETH

There is no problem if one has gaps between the teeth naturally but some women want to have artificial spaces between their teeth for beauty whereby they change Allah’s creation, which is an act of the devil. The Prophet ﷺ has cursed:

و لعن المتفلجات للحسن المغيرات خلق الله.

“The Prophet ﷺ has cursed the *mutafallijaat* (the women who create

¹ Al-Nisā’i: 8/153

² Al-Nisā’i:8/156

gaps between their teeth for beauty), those who change the creation of Allāh”.¹

❖ PLUCKING EYEBROWS

Many women pluck their eyebrows and make them thin to increase their beauty. These types of women are also cursed. Abdullāh Bin ‘Abbās رضي الله عنه reported that the Holy Prophet ﷺ said:

لعنت النامصة و المتمصصة.

“The curse is upon the woman who plucks her eyebrows and the woman who plucks other women’s eyebrows”.²

This curse is for plucking or thinning the eyebrows. Albeit, if a woman has hair on her jaw area or cheeks (which is not really common), it is permissible for her to take it off if it makes her face look unattractive or her husband insists her to remove it. Ḥaḍrat ‘Aisha رضي الله عنها has given permission for this particular case.

❖ HAIR EXTENSIONS:

Women these days also get their natural hair extended with fake hair. There are many ‘Ahādith’

¹ Muslim: 3/1337

² Abu Dāwūd: 2/574

of the Prophet ﷺ where he has cursed women who get their hair extended. He ﷺ said:

لعن النبي ﷺ الواصلة والمستوصلة.

“The Prophet ﷺ has cursed the women who make hair extensions and those who have it done”.¹

There are many other narrations regarding women who get their hair extended are cursed by the Prophet ﷺ narrated by ‘Āishah رضى الله عنها, Asmaa’ رضى الله عنها, Ibn ‘Abbās رضى الله عنه and others.²

One of the reasons why hair extensions are prohibited is because it is deceiving people in a sense that it is not your original hair, rather it is fake. This applies to the use of wigs too.

Imām Bukhāri and Imām Muslim have reported a narration of Sa‘eed Bin Al-Musayyib:

قدم معاوية المدينة فخطبنا، وأخرج كُتْبة من شعر، فقال: ما كنت أرى أن أحدا يفعلُه إلا اليهود، إن رسول الله ﷺ بلغه فسماه الزور.

“When Mu‘āwiyah came to Medina for the last time, he delivered a sermon before

¹ Al-Bukhāri: 10/378

² Al-Targheeb Wa Al-Tarheeb: 690-691

us. He took out a tuft of hair and said: "I never thought that someone other than the Jews would do such a thing (i.e. use false hair)." The Prophet ﷺ named such a practice "Az-Zur (i.e. falsehood)".¹



¹Al-Targheeb Wa Al-Tarheeb from Al-Shaikhain: 691

3.5 CLOTHING FOR A MALE MUSLIM:

There are few types of clothes that are not permissible for men to wear under any circumstance.

❖ WEARING CLOTHES MADE OF SILK:

Clothes made of silk are Harām for men to wear. There are many men who wear silky clothes and do not even take heed in the seriousness of the matter. The Prophet ﷺ has strictly prohibited men from wearing clothes made of silk. In reality, these clothes make one seem egotist and arrogant.

عن عمر بن الخطاب رضي الله عنه قال: قال رسول الله ﷺ: من لبس الحرير في الدنيا لم يلبسه في الآخرة.

1. “Narrated ‘Umar Bin Al-Khattāb رضي الله عنه that the Prophet ﷺ said: Whoever wears silk in this world shall not wear it in the hereafter”.¹

The clothes of the inhabitants of Paradise will be of silk. Allāh ﷻ said:

وَلَبَاسُهُمْ فِيهَا حَرِيرٌ.

¹ Al-Bukhāri, Libās: 10/284

“And their raiment therein will be silk.”¹

و عن عمر رضي الله عنه قال: سمعت رسول الله ﷺ يقول:
انما يلبس الحرير في الدنيا من لا خلاق له.

2. “Men who wear silk in this world will have no portion [of heavens] in the hereafter.”²

عن علي رضي الله عنه قال: ان النبي ﷺ أخذ حريرا فجعله في
يمينه و ذهابا فجعله في شماله ثم قال: ان هذين
حرام علي ذكور أمتي.

3. “The Prophet ﷺ of Allāh took silk and held it in his right hand, and took gold and held it in his left hand and said: "both of these are prohibited to the males of my nation”³.

عن جورية رضي الله عنها قالت: قال رسول الله ﷺ: من لبس
ثوب حرير في الدنيا لبسه الله يوما أو ثوبا
من النار يوم القيامة.

¹ Al-Hajj: 23

² Al-Bukhāri, Libās: 10/285

³ Abu Dāwūd: 2/561

4. “Whoever wears silk in this world, Allāh will make him wear a cloth of fire on the Day of Judgment”.¹

There are many more narrations of the companions which are related to this topic, amongst them are: Abdullāh Bin ‘Abbās , Abdullāh Bin ‘Umar, Abu Saeed Al-Khudri, ‘Uqbah Bin ‘Āmir, Abu Umāmah, Anas Bin Māl̄k, Mu‘ādh Bin Jabal, Hudhaifah Bin Yamān and Abu Hurairah ؓ .

❖ MEN WHO DRESS LIKE WOMEN:

It has become a trend these days that men wear clothes similar to women’s and vice versa. The Prophet ؐ has said in a Hadith:

عن ابن عباس ؓ قال: لعن رسول الله ﷺ المتشبهين
من الرجال بالنساء والمتشبهات من النساء بالرجال.

1. “The Prophet ؐ cursed men who appear like women and women who appear like men”.²

عن أبي هريرة ؓ قال: لعن رسول الله ﷺ الرجل يلبس
لبسة المرأة و المرأة تلبس لبسة الرجل.

¹ Al-Targheeb Wa Al-Tarheeb: 678

² Al-Bukhāri: 10/332

2. “The Prophet ﷺ cursed the man who wears the clothing of a woman and a woman who wears the clothing of a man”.¹

عن أبي أمامة رضي الله عنه قال: قال رسول الله ﷺ: أربعة لعنوا في الدنيا ، والآخرة وأمنت الملائكة : رجل جعله الله ذكرا فأنت نفسه وتشبه بالنساء ، وامرأة جعلها الله أنثى فتذكرت وتشبهت بالرجال.

3. “Four types of people are cursed in this world and the hereafter: A man who was created as a male and he made himself a female and appeared like a woman and a woman who was created as a female but she made herself a male and appeared like men”.²

In conclusion, these types of men and women are cursed by Allāh, His Messenger, and the angels.

❖ WEARING CLOTHES OF FAME

Allāh has created man as a noble and humble individual and has provided man with clothes so that he may cover his body. But many people do

¹ Abu Dāwūd: 2/566

² Musnad Ahmad: 2/287

not thank Allāh for this bounty that He has bestowed upon us and they wear clothes which make them look arrogant. Allāh does not like arrogance at all. Abdullāh Ibn ‘Umar رضي الله عنه narrates that the Prophet ﷺ said:

من لبس ثوب شهرة في الدنيا ألبسه الله ثوب مذلة يوم
القيامة.

“Whoever wears a dress of fame in this world, Allāh will clothe him with a dress of humiliation in the Hereafter”.¹

❖ LONG GARMENTS HANGING BELOW THE ANKLES:

People these days wear pants/trousers which hang below the ankles and they think that it is permissible. They don’t even realize the seriousness of the matter and the consequences that have been mentioned in the ‘Hadith’ regarding this. Furthermore, many people claim that letting the trousers fall below the ankles is prohibited for only those who do it in arrogance and they take proof from the Hadith where the word ‘*Khuyalā*’ (Pride) is mentioned in regards to trousers that hang below the ankles. This is an opinion of some people, whereas, most of the scholars follow what the

¹ Ibn Mājah: 2/379

Prophet ﷺ, his companions and other great scholars practiced. They never let their trousers fall below their ankles. Weren't all those great people aware of the Hadith which mentioned about 'Khuyalā' (Pride)?

Below are a few 'Ahādeeth' regarding this topic:

عن أبي هريرة ؓ عن النبي ﷺ وسلم قال: ما أسفل من
الكعبين من الازار ففي النار.

1. "Whatever is below the ankles will be in fire".¹

This Hadith clearly states that whatever falls below the ankles from the trousers/pants will be in fire whether one does it to show pride or not.

عن أبي ذر الغفاري ؓ عن النبي ﷺ قال: ثلاثة لا
يكلّمهم الله يوم القيامة ، ولا ينظر إليهم ، ولا يزكّيهم ،
ولهم عذاب أليم ، قال فقراها رسول الله ﷺ ثلاث
مرار . قال أبو ذر : خابوا وخسروا . من هم يا رسول
الله ؟ قال : المسبل والمنان والمنفق سلعته بالحلف
الكاذب. و في رواية: المسبل إزاره.

2. "Allāh will not speak to three types of people on the Day of Judgment. He will not even look at them to purify them.

¹ Al-Bukhāri: 10/256

Abu Dharr ؓ said: They are lost and ruined. Who are they O Prophet of Allāh ﷺ? He ﷺ replied: Someone who lets his clothes touch the ground, someone who boasts about the favors he has done to others and someone who sells his goods by swearing falsely”.¹

If we look closely at this Hadith, we notice that the word ‘*Khuyalā*’ (Pride) was not mentioned as a condition for he who lets his clothes fall below his ankle. Hence, Allāh ﷻ does not like these acts because they bear a resemblance to an arrogant person. This is the reason why Allāh the Almighty has prohibited this act because it is an act of arrogance and, hence, severe consequences will be applied to he who practices this sin. Allāh ﷻ will not look at this person on the Day of Judgment, nor will he put him in hellfire to purify him and a painful torment is prepared for him.

عن المغيرة بن شعبة ؓ قال: قال رسول الله ﷺ: يا
سفيان ابن أبي سهل! لا تُسبل، فإن الله لا يحب
المسبلين.

3. “The Prophet ﷺ said: O Sufyaan Bin Abi Sahl! Do not lower your garment

¹ Muslim: Kitāb Al-Imān: 1/96

below your ankles because verily Allāh does not like the ‘Musbileen’ (Those who lower their garments below their ankles)”.¹

Once again if we look closely at this Hadith, we find that Sufyaan Bin Sahl had not lowered his garment below his ankle due to arrogance and pride because the Prophet ﷺ did not mention the word arrogance to him, rather, he noticed that Sufyaan had lowered his garment and, hence, told him not to do so. Furthermore, we learn from this Hadith that Allāh ﷻ does not like those who lower their garments below their ankles.

عن عائشة رضي الله عنها عن رسول الله ﷺ أنه قال: أتاني جبريل
الصلوات فقال لي: هذه ليلة النصف من شعبان و الله فيها
عتقاء من النار بعدد شعر غنم كلب لا ينظر الله فيها
إلى مشرك ولا مشاحن ولا إلى قطع رحم ولا إلى
مسبل ولا إلى عاق لوالديه ولا إلى مدمن خمر.

4. “Jibril came to me and said this is the fifteenth night of Sha’ban and Allāh Almighty, in this night, frees slaves from the Hell fire to the amount of hair on the back of the flock of Banu Kalb. And

¹ Ibn Mājah: 2/370

Allāh ﷻ does not look towards the polytheist in this night or towards the grudge bearer or towards the one who breaks ties or the one who lowers his clothing below the ankles or the one who disobeys his parents and neither towards the alcoholic”.¹

This Hadith is so strict regarding those who lower their garments below their ankles, Allāh ﷻ does not look at this person on the great night of the 15th of Sha’baan.

عن أبي هريرة ؓ قال: بينما رجل يصلي مسبلاً إزاره فقال له رسول الله ﷺ: اذهب فتوضأ، فذهب فتوضأ ثم جاء ثم قال له: اذهب فتوضأ، فذهب فتوضأ، فقال له رجل يا رسول الله! ما لك أمرته أن يتوضأ ثم سكت عنه، قال: إنه كان يصلي وهو مسبل إزاره وإن الله تعالى لا يقبل صلاة رجل مسبل إزاره.

5. “A man was praying whilst his trousers were below his ankles, the Prophet ﷺ told him to perform ablūtion so he went and performed ablūtion. Then he returned and the Prophet ﷺ told him again to go and perform ablūtion and he

¹ Al-Baihaqi: 5/42

did so. A man asked the Prophet ﷺ “O Messenger of Allāh! Why did you tell him to perform ablūtion and then you did not tell him the reason?” He replied: He was praying whilst his garment was below his ankle and Allāh ﷻ does not accept the prayer of he who’s garment is below his ankle”.¹

In contemporary society, many people pray whilst their garments are below their ankles. According to the above mentioned Hadith, their prayer is not accepted.

In order to show the importance of this issue, I have mentioned the above Ahādeeth. This is an act which is practiced by those who have arrogance, therefore, it has been prohibited. The Prophet ﷺ said:

من تشبه بقوم فهو منهم

“Whoever imitates a people is one of them”.

May Allāh guide our Muslim brothers and enable them to follow the Sunnah of the Prophet ﷺ.

¹ Abu Dāwūd: 1/93

❖ NOT KEEPING A BEARD

Most men these days do not keep beards and the minority who do, keep a very small beard. People have now begun to make different designs and shapes of beards. People also tend to stop shaving for a few days and when hair grows back, they claim that they have kept a beard but when a big occasion arises or they are invited to a social gathering, they will remove it. This is nothing but making a joke out of the Prophet's Sunnah. They have no importance of the Sunnah in their hearts. This is also a common practice of some men who sit in '*I'tikāf*' and also the '*Hāji's*'. They stop shaving whilst they are in the mosque sitting in '*I'tikāf*' and as soon as the ten days of '*I'tikāf*' are over and the days of Eid start, they would shave their beards. Similarly, those men who perform *Hajj* will stop shaving in the days of *Hajj* but as soon as they return home, they shave their beards off.

Muslims should understand that not keeping a beard is an act and practice of non Muslims. Nowadays we are proud to practice what the non Muslims do and we are embarrassed to follow the Prophet's Sunnah.

Imām Bukhāri has reported a narration of Abdullāh Bin 'Umar رضي الله عنه that the Holy Prophet ﷺ said:

خالفوا المشركين وقروا اللّحي و اعفوا الشوارب

“Differ from the *polytheists*: let *your beards* (grow), and trim *your moustache*”.¹

This Hadith clearly states that the Prophet ﷺ has ordered us to oppose the Polytheists because they shave their beards. Keeping a beard is a Sunnah of all the prophets and our beloved Prophet Muhammad ﷺ has ordered us to grow our beards.

There are a few people who ludicrously claim that keeping beards was a tradition of the Arabs hence, the Prophet ordered people to grow their beards. How absurd is this statement! This is completely an audacity against the Prophet ﷺ.

The truth is that Allāh ﷻ had ordered the Prophet ﷺ to grow his beard and command others to do so. In ‘Tabaqāt Ibn Sa’d’ it is stated that:

Two people from Kisrā shaved their beards and grew their moustache and came to the Prophet; Hadith; when the Prophet ﷺ saw them, he asked: ‘who ordered you to make your faces like this?’ They replied: “our lord Kisrā”. Then the Prophet ﷺ said to them: “But my Lord has ordered me to grow my beard and trim my moustache”.

¹ Al-Bukhāri

This Hadith indicates that keeping a beard is an order from Allāh. Cutting the beard is an act of non Muslims and the enemies of Islām just like Kisrā did and ordered others to do the same. Below is a Hadith that signifies that keeping the beard is from ‘Fitrah’ (Natural Disposition) hence, not keeping a beard is against ‘Fitrah’. Imām Muslim has reported a narration of Haḍrat ‘Aisha رضي الله عنها that the Prophet ﷺ said:

عشر من الفطرة: قص الشارب وإعفاء اللحية، والسواك، واستنشاق الماء، وقص الأظفار، وغسل البراجم، ونتف الإبط، وحلق العانة، وانتقاص الماء، يعني الاستنجاء.

“Ten things are part of the Fitrah: Cutting the moustache, letting the beard grow, using Siwaak (tooth-stick), snuffing up water into the nose, cutting the nails, washing the finger-joints, plucking the armpit hairs, shaving the pubic hairs and washing the private parts after relieving oneself *.”¹

*Some scholars say that the tenth thing of *Fitrah* is gargling one’s mouth.

This Hadith points out that keeping a beard is from ‘Fitrah’ and it is evident nowadays how many people are going against ‘Fitrah’. Furthermore,

¹ Muslim-Fathul Mulhim: 1/313

shaving the beard comes down to ‘*Tashabbuh Bin Nisā*’ (appearing like women) and those who appear like women are cursed.

Most scholars have stated that shaving the beard is Harām. In Tafseer ‘*Rūh Al-Bayān*’ it is stated:

حلق اللحية قبيح بل مثله وحرام وكما ان حلق شعر
الرأس في حق المرأة مثله منهي عنها وتشبه بالرجال
وتفويت للزينة كذلك حلق اللحية مثله في حق الرجال
وتشبه بالنساء منهي عنه وتفويت للزينة قال الفقهاء
اللحية في وقتها جمال وفي حلقها تفويته على
الكمال.

“Shaving the beard is a revolting act and is also Harām just like a woman who shaves her head; it would make her look unattractive. Similarly, if a man shaves his beard, it would make him appear like a woman. Furthermore, a man’s adornment is in his beard”.¹

The author of ‘*Rūh Al-Bayān*’ has written:

و من تسبيح الملائكة: سبحان من زين الرجال باللحي
و زين النساء بالدوائب.

¹ Rūh Al-Bayān: 1/222

“From the ‘Tasbeeh’ (Praise) of the angels: Glory be to He who has beautified men with beards and women with tresses”.¹

These day’s men and women are abandoning the natural beauty. Men are shaving their beards whilst women are cutting their hair short like men. Men must understand the beauty of keeping a beard; it is a clear manifestation of manhood.

Additionally, shaving the beard is an ostracized act by Allāh ﷻ. The people of Lūt were destroyed due to many reasons and amongst them was the fact that they used to shave their beards. A famous historian ‘Muhammad Bin ‘Asākir’ has reported that the Prophet ﷺ said:

“The people of Lūt were destroyed due to ten reasons and my nation will do one act more than them:”

- 1: Homosexuality (Amongst men).
- 2: Using slingshots at each other.
- 3: Throwing rocks at one another.
- 4: Playing in the bathrooms (Those days they used to use the bathroom for swimming and amusement).

¹ Rūh Al-Bayān: 1/222

- 5: Playing the tambour.
- 6: Drinking alcohol.
- 7: Shaving the beard.
- 8: Making the moustache long.
- 9: Whistling and clapping.
- 10: Wearing silk. Then the Prophet added,
my nation will do one more act than them
which is the act of lesbianism”.¹

The above mentioned narration is also found in Tafseer Dar-e Mansoor.²

From all the acts mentioned in the above narration, one of them was the act of shaving the beard which is a highly disliked act.

‘Allāmah Qurtubi has said:

والاعاجم يقصون لحاهم و يوفرون شواربهم او
يوفرونهما معا و ذلك عكس الجمال و النظافة.

“The tradition of the Persians is that they cut their beards and grow their moustaches long or they grow them both. This is against beauty and sanitation”.³

¹ History of Damascus: 2/240

² Tafseer Durr ul Manthūr: 4/324

³ Tafseer Qurtubi: 2/101

Now I will write down the opinions of the four scholars (Imām Abu Hanifah, Imām Mālik, Imām Shāfi'i and Imām Ahmad Bin Hanbal) regarding the beard. The minimum length of the beard that is stated by these scholars is one fist.

OPINIONS OF SCHOLARS (FUQAHĀ'):

‘Allāmah Mahmūd Khattāb has reported:

فلذلك كان حلق اللحية محرما عند أئمة المسلمين
المجتهدين أبي حنيفة و مالك و شافعي و غيرهم.

“That is the reason why cutting the beard was prohibited by the Muslim, Mujtahideen scholars like Imām Abu Hanifah, Mālik, Shāfi'i and others”.¹

Dr. Wahbah Al-Zuhaili has written about the opinions of Imām Ahmad and Imām Mālik:

و قد حرم المالكية و الحنابلة حلقها.

“The ‘Maalkiyyah’ (Imām Mālik) and ‘Hanaabilah’ (Imām Ahmad Bin Hanbal) have prohibited cutting it (The beard)”.²

¹ Al-Munhil: 1/86

² Al-Fiqh Al-Islāmi wa Adillatuhu: 1/308

THE MINIMAL LENGTH OF THE BEARD:

AHNĀF:

‘Allāmah Shāmi has written:

والسنة فيها القبضة و هو ان يقبض الرجل لحيته مما
زاد منها علي قبضة قطعه.

“And the Sunnah of the length of the beard is one fist, meaning a man grabs his beard with his fist and whatever is below it, he may cut it”.¹

‘Allāmah Tahāwi has written:

و أما اللحية فذكر محمد في الآثار عن الامام أن السنة
أن يقطع ما زاد علي قبضة يده.

“As for the beard, Imām Muhammad has written in ‘Al-Aathār’ that Imām Abu Hanifah said: The Sunnah of the beard is to cut whatever is below one fist”.²

MĀLIKIYYAH AND HANĀBILAH:

According to Imām Mālik and Imām Ahmad Bin Hanbal, shaving the beard is Harām . Albeit, cutting the beard below one fist is permissible.

¹ Raddul Mukhtār: 5/359

² Hāshiyah Al-Tahāwi ‘Alā Marāqī Al-Falāh: 316

Dr. Wahbah Al-Zuhaili has written:

و قد حرّم المالكية و الحنابلة حلقها و لا يكره ما زاد
علي القبضة و لا أخذ ما تحت حلقه لفعل ابن عمر.

“And the ‘Mālikiyyah and ‘Hanābilah’ have prohibited cutting the beard and there is no problem if one cuts whatever is below one fist. Furthermore, it is permissible to cut the hair which is below one’s throat because this is what Abdullāh Bin ‘Umar used to do”.¹

SHAWĀFI’:

‘Allāmah Nawawi (A famous Shāfi’i scholar) says regarding the beard that we find five different words used in the narrations regarding the beard, these words are:

اعفوا، اوخوا، ارخوا، ارجوا، وفروا.

All these words mean that the beard should be left as it is.

‘Allāmah Nawawi further explains that this is the view of our group and this is also what other people take by. After writing this opinion, he wrote down the chosen view amongst the scholars:

¹ Al-Fiqh ul-Islāmi wa adillatuhu: 1/308

والمختار ترك اللحية علي حالها.

“And the preferred view is to leave the beard as it is”.¹

It is clear from the above mentioned opinions of the scholars the minimum length of the beard is one fist.

Now the question is whether keeping one fist length beard is obligatory (*Wājib*) or Sunnah Mu’akkadah? Sheikh Abdul Haq Muhaddith Dehlawi has stated it as *Wājib*. He also stated that shaving the beard is *Harām* as it is the act of non Muslims. Therefore, keeping the beard one fist long is *Wājib* and it is also called Sunnah because it is recorded in many narrations i.e. Eid prayer is called Sunnah despite the fact that it is *Wājib*.²

Conversely, other scholars say that keeping the beard is Sunnah Mu’akkadah, therefore, keeping a beard less than one fist is Makrooh Tahreemi.

May Allāh ﷻ put love of the Holy Prophet ﷺ in the hearts of all Muslims and enable them to follow the Sunnah of the Prophet in the correct manner.

¹ Sharh Muslim Nawawi: 1/129

² Ash’athul Lam’āt: 1/212

❖ HAIR DYEING - خضاب

This is also a crucial issue today. Many people use black hair dye on their hair and beards. Normal Henna is permissible as it is a Sunnah of the Holy Prophet ﷺ. The Jews and Christians dislike dyeing their hair with Henna, hence; The Prophet ﷺ has told us to do the opposite. He ﷺ said:

ان اليهود و النصارى لا يصبغون فخالقوهم.

“The Jews and Christians do not use hair dye, so go against them”.¹

The fact that dyeing one’s hair with Henna is Sunnah, the question here is what color hair dye is permissible? From the Ahādeeth, it is known that the color of *Henna* and *Katm* (a plant from Yemen which produces a reddish-black dye) and also yellow hair dye is permissible.

Imām Tirmidhi has reported a narration that the Prophet ﷺ said:

ان ما أحسن ما غير به الشيب الحناء والكتم.

“The best dye to change (your hair) in old age is Henna (Red plant dye) and Katm (Type of grass)”.²

¹ Abu Dāwūd: 2/578

² Al-Tirmidhi: 7/255

Furthermore, Imām Abu Dawood has reported in a narration by Abdullāh Bin ‘Abbās رضي الله عنه the Prophet ﷺ said:

مر على النبي ﷺ رجل قد خضب بالحناء فقال ما أحسن هذا . قال فمر آخر قد خضب بالحناء والكتم فقال هذا أحسن من هذا ، ثم مر آخر قد خضب بالصفرة فقال هذا أحسن من هذا كله.

“A man who had dyed his hair with henna passed by the Prophet and he said: “How handsome is this!” Then another man who had dyed his hair with henna and katam passed by and he said, “This is more handsome.” Then another man who had dyed his hair yellow passed by and he said: “This one is more handsome than all the others”.¹

From this narration it is evident that the Prophet ﷺ liked *Henna*, *Katam* and yellow hair dye. The Prophet himself used to apply *Henna* and *Katam* on His hair.

Abu Bakr Ibn Abi Shaybah and Uthmān Ibn Mawhib have narrated:

¹ Abu Dāwūd: 2/578

عن عثمان بن موهب قال: دخلت علي أم سلمة رضي الله عنها،
فأخرجت إلي شعرا من شعر رسول الله ﷺ مخضوبا
بالحناء والكتم.

“Uthmaan Ibn Mawhib said: I entered upon Umm Salamah رضي الله عنها and she brought out a lock of hair of the Messenger of Allāh ﷺ to show us, and it was dyed red”.¹

This Hadith also indicates that using *Henna* is a Sunnah bearing in mind that it is not black in color, otherwise it will be against the Sunnah. The Prophet ﷺ has forbidden the use of black hair dye.

Haḍrat Abu Bakr Ibn Abi Shaybah has reported from Imām Mujāhid:

عن مجاهد انه كره الخضاب بالسواد و قال أول من
خضب به فرعون.

“Mujāhid has disliked black hair dye and said the first person who used black hair dye was Fir‘awn.”²

¹ Musannif Ibn Abi Shaibah: 8/246

² Ibn Abi Shaibah: 8/251

Furthermore, **Hāfiz Ibn Hajar Al-‘Asqalāni** has said:

و ذكر ابن الكلبي ان أول من اختضب بالسواد من العرب
عبد المطلب و أما مطلقا ففرعون.

“Ibn Al-Kalbi mentioned that the first man amongst the Arabs to use black dye was Abdul Muttalib, but Fir‘awn was the first ever person to use it”.¹

Hāfiz Ibn Hajar has also reported a narration of Tabraani that Abu Dardā’ said:

من خضب بالسواد سَوّد الله وجهه يوم القيامة.

“Whoever uses black hair dye, Allāh will blacken his face on the Day of Judgment”.²

This narration is very severe against those who use black hair dye although; Ibn Hajar has written that the chain of narration is weak for this narration. Imām Abu Dāwūd has reported a narration of Abdullāh Ibn Abās رضي الله عنه:

يكون قوما يخضبون في آخر الزمان بالسواد كحواصل
الحمائم، لا يرجون رائحة الجنة.

¹ Fathul Bāri: 10/355

² Fathul Bāri: 10/355

“At the end of time, there will be people who will dye their hair black like the crops of pigeons. They will not even smell the fragrance of Paradise”.¹

Imām Muslim has reported that Haḍrat Abu Bakar Al-Siddiq ؓ had brought forth his father on the day of conquest of Makkah and made him sit in front of the Prophet ﷺ. When the Prophet ﷺ saw that his hair was all white, He ﷺ said:

غيروا هذا بشيء واجتنبوا السواد.

“Change the color of your hair, but avoid black”.²

This narration also indicates that the Prophet ﷺ disliked black hair dye.

Imām Qurtubi has mentioned a beautiful poem regarding black hair dye:

يسود اعلاهها ويبيض اصلها و لا خير في الاعلى اذا فسد الاصل

“It (Hair dye) blackens the top (Of the hair) whilst the roots are white, Hence, there is no benefit if the top is black whilst the roots have diminished”.³

¹ Abu Dāwūd: 2/578

² Muslim: 3/1324

³ Tafseer Qurtubi: 2/102

Hāfiz Ibn Hajar has stated that a group of scholars which include Sa‘d Bin Abi Waqqās, ‘Uqbah Bin ‘Āmir, Hasan, Husain, Jareer and others are of the opinion that black dye is lawful.

They quote the verdict of Ibn Shihāb Al-Zuhri:

كنا نخضب بالسواد اذا كان الوجه جديداً، فلما نقض
الوجه والأسنان تركناه.

“We used to use black hair dye when our faces were young and fresh, and when our faces became old and had wrinkles, we stopped using it”.¹

From the above mentioned narration, it is known that black hair dye is permissible. The scholars have interpreted this narration by stating that the companions who used hair dye at that time were ‘*Mujāhideen*’ (Fighters who fight in the path of Allāh). Black hair dye is permissible only for the *Mujāhideen* to show the enemy that you are young and strong. Hence, the scholars have stated that using black hair dye for *Mujāhideen* is not only permissible rather; it is ‘*Mustahab*’ (Encouraged).

‘**Allāmah Shāmi** has stated:

¹ Fathul Bāri: 10/355

قال في الذخيرة: اما الخضاب بالسواد للغزو ليكون
اهيب في عين العدو فهو محمود بالاتفاق.

“To use black hair dye in Jihaad in order to show the enemy that you are young is something praised by all scholars”.¹

❖ NEW HAIR COLOR:

Today people use different colored hair dyes. According to the Islāmic legislation, if it is not black and there is no Harām substance used in the dye, it is permissible to apply it on to one’s hair. If the color of the dye is dark brown, it may be used. If Henna is added to the dye in order to make a brownish color appear, it is also permissible.



¹ Fatāwā Shāmiyah.

CHAPTER 4

PICTURES AND STATUES

4.1 THE CONCEPT OF PICTURES AND STATUES

Many people these days keep pictures of people and statues in their houses for decoration. These people believe that these types of things adorn the house and beautify it. These men and women have no idea about how people began worshipping idols. People used to hang pictures of their elders in their houses to keep them as a memorabilia. Soon after, they began sitting in front of these pictures and started worshipping it. Therefore, Islām has prohibited pictures and idols so that it doesn't lead to polytheism. The one who makes these pictures and those who keep them in their houses will be sinful.

AHĀDITH REGARDING KEEPING PICTURES AND STATUES:

عن عمر رضي الله عنه ان رسول الله ﷺ قال: ان الذين يصنعون هذه الصور يعذبون يوم القيامة، يقال لهم: احيوا ما خلقتهم.

1. Hazrat Umar رضي الله عنه narrates that the Prophet ﷺ has said: Verily those who make pictures

will be punished on the Day of Resurrection, It will be said to them: Give life to what you have created.¹

It is obvious that it is unfeasible for those who make pictures to blow a spirit in their work and make them come to life. They will be punished for this act- We seek refuge from Allāh ﷻ.

Furthermore, those who make pictures and statues are in fact trying to replicate the creation of Allāh and hence, Allāh ﷻ does not like this act.

عن عائشة رضي الله عنها قالت: قدم رسول الله ﷺ من سفر و قد سترت بسهوة لي بقرام فيه تماثيل، فلما رآه رسول الله ﷺ تلون وجهه و قال: يا عائشة! أشد الناس عذابا عند الله يوم القيامة الذين يضاهون بخلق الله ، قالت: فقطعناه و جعلنا منه وسادة أو وسادتين.

2. Hazrat Aisha رضي الله عنها narrates that once the Prophet came back from one of his travels, (came into the house) and I had covered a wall with a *Qiram* (a thin woolen garment) with pictures on it. The Prophet got angry and cut the *Qiram* and said: "The worst punishment on the Day of Resurrection will be for those who imitate the creation of Allāh (by making pictures). Hazrat Aisha

¹ Muslim: 3/1330

said: We cut it in pieces and made one or two pillow”.¹

عن ابن عمر رضي الله عنه قال: وعد جبريل عليه السلام رسول الله ﷺ ان ياتيه فراث عليه حتي اشتد عليه رسول الله ﷺ فخرج فلقية جبريل فشكا اليه فقال: انا لا ندخل بيتا فيه قلب و لا صورة.

3. Ibn ‘Umar رضي الله عنه said that Jibreel عليه السلام promised the Holy Prophet ﷺ that he will come to the Prophet but he was late and the Prophet ﷺ was anxiously waiting for him. The Prophet ﷺ went out and saw him, and he told him of his concern and he said to him: “We [Angels] do not enter a house in which there is an image or a dog”.²

عن أبي هريرة رضي الله عنه قال: سمعت النبي ﷺ يقول: قال الله تعالى: و من أظلم ممن ذهب يخلق كخلقي فليخلقوا ذرة وليخلقوا حبة أو شعيرة.

4. “Abu Hurairah رضي الله عنه said that I heard the Prophet ﷺ saying: Allāh ﷻ Said: Who is more unjust than he who tries to create what

¹ Muslim: 3/1328

² Al-Bukhāri: 10/391

I created, they should try creating an atom,
or a grain or a barley”.¹

Some people claim that making pictures is our hobby and work; it is a source of income for us. Artists who have paintings as their hobbies should only paint those things that are not possessors of spirits such as natural scenes and sceneries.

Imām Bukhārī has reported a narration of Abdullāh Bin ‘Abbās رضي الله عنه:

قال: كنت عند ابن عباس رضي الله عنه اذ جاءه رجل فقال: يا ابن عباس! اني رجل انما معيشتي من صنعة يدي، واني اصنع هذه التصاوير. فقال ابن عباس: لا أحدثك إلا ما سمعت رسول الله ﷺ يقول: سمعته يقول: من صور صورة فإن الله معذبه حتى ينفخ فيها الروح، وليس بنافخ فيها أبدا. ربا الرجل ربوة شديدة واصفر وجهه، فقال: ويحك، إن آيت إلا أن تصنع، فعليك بهذا الشجر، كل شيء ليس فيه روح.

“A man came to Ibn ‘Abbās رضي الله عنه and said: O Ibn ‘Abbās! Indeed I am a man whose livelihood is from my manual profession and I make these pictures.” Ibn ‘Abbās رضي الله عنه said, “I will tell you only what I heard from Allāh’s Messenger (Allāh bless him and grant him

¹ Al-Bukhārī: 13/528

peace). I heard him say, ‘Whoever makes a picture, Allāh will punish him until he breathes spirit into it, and he will never be one who breathes spirit into it, Thereupon, the man heaved a sigh and his face turned pale. [Ibn ‘Abbās] رضي الله عنه said, “Woe to you! If you insist on making pictures, I advise you to [make a picture] of these trees and all inanimate objects”.¹

It is evident from the above mentioned Hadith that making pictures that are animate is prohibited.

NOTE:

From all the above mentioned narrations regarding pictures and statues, we derive that having them is prohibited but the condition here is that if they are hung in one’s house and are given respect to the photos and frames that are animate makes them prohibited. This is the reason why the scholars have stated that praying in front of an animate picture makes one’s prayer ‘Makrooh’ (Disliked). Albeit, if there is an animate picture made in a floor mat or a carpet or even a pillow for instance, then all these pictures come under the category of ‘lawful’ pictures. In a narration, Aaisha رضي الله عنها cut some pictures that were engraved on clothes in the house and made pillows out of them.

¹ Al-Bukhāri: 4/416

4.2 PICTURES MADE BY CAMERAS

This is a very important contemporary issue. Almost everyone nowadays use cameras to take photos, be it scholars, governors or ordinary people. The media in particular carries cameras around all the time. At times it is impossible to avoid getting photos taken of yourself. We never know from where our photos may be taken. Nevertheless, this is a vital issue in which scholars have various opinions on whether taking pictures from a camera are lawful or not. Some scholars say that using a camera to take a photo is similar to making a photo with one's own hand. Therefore, according to them taking photos or getting photos taken is sinful. There are exceptions where one can get his photo taken for example, a photo required for an identity card, a driver's license and a passport. Wherever there is no necessity, it is Harām to take photos and get photos taken according to them.

Conversely, there are scholars who state that taking a picture from a camera is just a reflection like that of a mirror. Therefore, according to this sect of scholars, photography is lawful. The one who takes the photo and the one who gets his photo taken are free from sins. They claim that the prohibitions mentioned in the above narrations are for those pictures that are made by man. Moreover, photos

that are taken by a camera do not come under this prohibition since they are not created by man.

Nevertheless, wherever there is a dispute amongst the scholars in a particular issue, there is a leeway in that matter. That obviously doesn't mean that we come to a conclusion that the issue is lawful. Flexibility means that in times of necessity, it may be used. As for this particular matter of pictures, if there is a necessity, one may take pictures or get his picture taken. If there is no necessity, it is better to refrain from it.

Now the question arises as to what exactly the necessity is? People tend to take small issues and make them as necessities. The best way for one to figure out whether a particular matter comes under 'a necessity' or not is for him to consult a well-known scholar and ask him whether he believes that his matter is a necessity or not.



4.3 VIDEO CAMERA:

This issue is a bigger issue than taking photos with a camera. Scholars have different opinions in this particular issue too:

1: Some scholars state that the use of video cameras is completely prohibited. They claim that video cameras are worse than ordinary cameras because normal cameras that take photos are only photos that are still, as for a video camera, a complete movie is made.

2: Another group of scholars state that its use (video cameras) is lawful. Their claim is the same which was mentioned in the previous category of ordinary cameras. Video cameras are a mere reflection of humans; therefore, it is not prohibited.

Today video cameras are very common and are used in numerous places. In airports and immigrations you find that there are video cameras that are recording you. Furthermore, we find that there are plenty of cameras in shopping centers, schools and many other areas. If we state that video cameras are completely Harām, then the use of the cameras, in the 'Harāmain' (Makkah and Madinah), mosques and Islāmic schools are also Harām. There is a lot of thought required to come to a conclusion in this matter.

4.4 THE ISSUE OF TELEVISIONS:

Another contemporary issue is that of televisions. Nowadays the ‘Fitnah’ (Temptations) that has spread through televisions is enormous and has become very difficult for one to abstain from watching it. On one side, a lot of nudity is shown on televisions, and on the other side, people’s ‘Imaan’ (Faith) and beliefs are being ruined. There are misguided people who are presenting shows on television and misleading the nation. These so called ‘Scholars’ barely have any knowledge about Islām, their faces and dresses are not Islāmic either. They are the enemies of Islām who are spreading knowledge against Islām and misguiding people. They interpret the Holy Qur’ān with their own opinions that suit them. The Prophet ﷺ has said:

من قال في القرآن برأيه أو بما لا يعلم فليتبوأ مقعده
من النار.

“Whoever interprets the Qur’ān by his opinion, or without knowledge, let him assume his seat in Hellfire”.¹

These kinds of people ignore the strongest of Ahādith and strengthen the weak Ahādith or perhaps even ‘*Mawdū*’ (Fabricated) Ahādith. They spread wrong information and wrong beliefs to the

¹ Ibn Katheer from Al- Al-Tirmidhi and Al-Nisā’i: 1/22

world. The true scholars do not appear on televisions because they claim that videos are Harām . Is it not the duty of the true scholars to prevent falsehood? Making videos may not be a good act but we have to save the nation from people who are spreading wrong information about Islām. The biggest responsibility placed on the shoulders of the scholars is to guide the nation to enjoin good and forbid evil.

The prime responsibility of each and every scholar is to promptly challenge and correct all innovative and false ideas spread by misguided and ignorant people. Do not wait for someone to take the initiative.

If these scholars follow this principle

”الضرورات تبيح المحظورات“

Necessities permit prohibitions

then in my opinion, there will be no harm if they go by the formula ’اهون البليتين‘ (Lesser of the two evils), we may abide by the ‘lesser’.

It is mentioned in a Hadith which elucidates that prevention of wrongdoing is an essential requirement for the welfare of the whole nation and the humanity at large.

As a good analogy it is narrated that the lower and the upper deck of a ship is fully occupied by the

passengers. Whenever those in the lower deck need water they go to the upper deck to get it. Some recipients of the lower deck foolishly suggested to make a hole in the lower deck to get water straight away without causing any trouble to the upper deck passengers. The upper deck passengers used their common sense and did not allow the lower deck passengers to carry out their plan otherwise the whole ship would have gone down to the bottom of the ocean and no one would have survived. The natural inference of the Hadith is this: Never let wrong-doers succeed in their plans.

I believe sometimes it becomes necessary to resort to harsh and undesirable corrective measures in order to clarify religious issues in the light of the teaching of Quran and Hadith. The principle of 'Enjoin good and forbid evil' does demand that the scholars **MUST** not sit back and relax. There is an urgent need for concerted and co-ordinated effort to take countermeasures using traditional as well as modern audio visual techniques including television.



CHAPTER 5

MEANS OF EARNING

5.1 HARĀM EARNING:

Islām has emphasized a lot on means of earnings so much so that it has been classified as one of the obligations set by the Islāmic legislation.

‘Abdullāh Bin Mas‘ūd ؓ has narrated that the Holy Prophet ﷺ has said:

طلب الحلال فريضة بعد الفريضة

1. “Earning Halāl is an obligation after all other obligations”.¹

عن أنس بن مالك ؓ عن النبي ﷺ قال:

طلب الحلال واجب علي كل مسلم.

2. “Earning Halāl is compulsory upon every Muslim”.²

From the above mentioned narrations it is evident that earning for one’s living is an obligation bearing in mind that the earning has to be in a Halāl (permissible) manner. If someone commits

¹ Al-Baihaqi Fi Shu‘b Al-Imān: Hadith: 8741

² Tabrāni Fil Mu‘jam Al-Awsat: Hadith: 8605

robbery, takes bribes, consumes usury, or earns in any manner which is prohibited in Islām, this type of earning is completely Harām .

If someone earns from Harām sources, his prayers would not be accepted. Furthermore, his supplications and other acts of worship will not be accepted either.

A few narrations regarding this topic:

عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ: إن الله تعالى طيب لا يقبل إلا طيبا وإن الله أمر المؤمنين بما أمر به المرسلين فقال تعالى: (يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ). وقال تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ). ثم ذكر الرجل يطيل السفر أشعث أغبر يمد يديه إلى السماء يا رب يارب ومطعمه حرام ومشربه حرام وملبسه حرام وغذي بالحرام فأنى يستجاب له.

1. “Allāh, ﷻ is Tayyib (Good and Pure) and He only accepts that which is Tayyib. Allāh has indeed Commanded the believers with what He has Commanded the Messengers, He said, “O (you) Messengers! Eat of at-Tayyibat (all things good and pure), and do righteous deeds. [23:51] and, “O you who

believe! Eat of the lawful things that We have provided you”[2:172]. Then the Prophet ﷺ mentioned a man who has been traveling for such a long time, that his hair has become messed up and he has become covered in dust and who is raising his hand towards heaven (and praying), ‘O my Lord, O my Lord,’ while his food is from Harām (impermissible source), his drink is from Harām , his clothes are from Haram and he was fed (and grew up) from Harām therefore, how can his pleas be accepted?”¹.

عن ابن عباس رضي الله عنه قال: تليت هذه الآية عند النبي ﷺ {يا أيها الناس كلوا مما في الأرض حلالا طيبا} فقام سعد بن أبي وقاص فقال : يا رسول الله! ادع الله أن يجعلني مستجاب الدعوة ، فقال : يا سعد طيب مطعمك ، تكن مستجاب الدعوة ، والذي نفس محمد بيده إن العبد ليقذف بلقمة الحرام في جوفه فلا يتقبل منه عمل أربعين يوما ، وأيما عبد نبت لحمه من السحت والربا ، فالنار أولى به.

2. “ Ibn ‘Abbās رضي الله عنه said: I read this verse upon the Prophet ﷺ: (O you who believe! Eat from all the lawful and pure things on the earth), Then Sa’d bin Abi Waqqās stood and said:

¹ Muslim: 2/582

O Prophet of Allāh! Pray to Allāh that he may accept my supplications. The Prophet replied: O Sa'd! Eat from that which is pure and your supplications will be accepted, by the one in whose hand is my soul, verily a person who has a morsel of Harām in his stomach, his acts of worship will not be accepted for 40 days. And he whose flesh is full of money earned from bribe, the fire of Hell is more appropriate for him”.¹

عن أبي بكر الصديق رضي الله عنه عن النبي ﷺ قال: لا يدخل الجنة جسد غُذي بحرام.

3. “That body will not enter Paradise which has been nourished with Harām”.²

عن ابن عمر رضي الله عنهما قال: من اشترى ثوبا بعشرة دراهم و فيه درهم من حرام لم يقبل الله ﷻ له صلاة ما دام عليه.

4. From unlawful means (Harām), then Allāh ﷻ will not except his fardh (compulsory) or Superogatory Ibadah (worship)”.³

¹ Tabrāni Fil Mu'jam Al-Awsat, Hadith: 6491

² Musnad Abi Ya'lā: 1/83

³ Musnad Ahmad: 2/257

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: ليأتين علي الناس زمان لا يبالي المرء بما أخذ المال، أمن الحلال أم من الحرام.

5. “Surely a time will come where a man will not care where he gets his wealth from whether it is Halāl or Harām”.¹

From the above mentioned narrations it is clear that earning in a Halāl manner is compulsory. Another point that can be learnt is that staying at home and doing nothing is against the ‘*Shari‘ah*’. When a man stays at home and does nothing, he will eventually get in the habit of doing nothing and when he is called to do a particular job, he will abstain from it and ask others to do the job. These types of people get in the habit of lying and many other evil acts. All they can do at home is watch television, eat and waste time. We must be mindful that sitting at home and doing nothing whilst we have the aptitude to work is Harām.

طلب كسب الحلال فريضة بعد فرائض الله

¹ Al-Bukhāri: 4/313

5.2 TAKING MONEY FROM SOCIAL SECURITY (I.E. CENTRELINK SERVICES)

If someone is unable to work due to a disability or any other reason, and the government is willing to help this person so that he may not become a beggar, in this case, Islāmically he may take money offered to him through social security. Although the government has conducted this system for those who are ineligible for work, we see many people also taking money from the government by lying and claiming that they do not work whereas in reality, they do work privately. These types of people have two earnings; one from the government and one which they earn by their own effort and work. The work they carry out themselves is Halāl while the income they are getting from the government by fraud is completely Harām.

It is also apparent that some religious people deceive the government and take money from social security. They claim that lying to these ‘Kuffaar’ (Non-believers) is permissible and taking money from them in a manner of lying and fraud is permissible. This is absolutely wrong and misleading; Islām has forbidden lying and deceiving people.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ

5.3 GIVING AND TAKING BRIBES:

Some people take benefits from others by saying, 'if you give me a certain amount of money, your job will be done and if you don't pay, it will not be done'. Wherever we go, we will find that bribing is very common without exception. Those who take bribe are procuring the fire of hell upon themselves. They also force others to take bribe and hence, guide them to the fire of hell and are inviting the curse of the Prophet ﷺ upon themselves. The Prophet ﷺ has said in a Hadith:

عن عبد الله بن عمرو رضي الله عنه قال: لعن رسول الله ﷺ الراشي والمرتشى.

1. "The Prophet ﷺ has cursed he who gives bribes and he who takes it".¹

و عنه عن النبي ﷺ قال: الراشي والمرتشى في النار.

2. "The one who takes bribes and the one who gives it will both be in the fire of hell".²

The one who takes the bribe is the real sinner but the one who offers bribe is also involved, hence, they are both commendable for punishment.

¹ Abu Dāwūd: 2/504

² Tabrāni fil Mu'jam Al-Awsat, Hadith: 2047

NOTE:

Consider a scenario in which a person who offers bribe is in a condition of severe poverty to an extent where he could die out of hunger, or perhaps even his family will be affected, and he has no other way to earn money other than to take bribe if he has been oppressed. In such case, if he does go out and offers bribe in order to save himself and his family, then there is hope that he may not be a sinner in the eyes of Allāh since he has been oppressed and needs money to save himself and his kin.



5.4 GIVING AND TAKING INTEREST:

Interest is a sinful act wherein the entire nation is involved whether it is a Muslim or Non-Muslim country. The disbelievers do not see interest as a wrong or a sinful deed but, unfortunately, the Muslims nowadays also see this act as if it is not sinful. Furthermore, some people are also doing research in order to find a way to make interest Halāl. These ignorant people don't even know the fact that the last verses revealed in the Qur'ān were about interest. After these verses, there was no more revelation. 'Umar Bin Al-Khattāb ؓ has narrated:

كان آخر ما نزل من القرآن آية الربا و أن نبي الله ﷺ
قبض قبل ان يفسرها، فدعوا الربا والريبة.

“The last verses of the Qur'ān that were revealed were about interest and the Prophet ﷺ passed away before explaining its interpretation. So leave interest and leave all that which has a minute doubt of interest”.¹

Following are the last few verses of the Holy Qur'ān that were revealed in regards to interest.

¹ Jāmi' Al-Bayān, Al- Tabari: 3/147

There was no revelation after these verses. The verses are from Surah Baqarah, 275-281.

Allāh ﷻ has said:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ
الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا
إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۗ
فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ
وَأَمْرُهُ إِلَى اللَّهِ ۖ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ
هُمْ فِيهَا خَالِدُونَ. يَحَقُّ اللَّهُ الرِّبَا وَيُرْبِي
الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ۚ إِنَّ الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا
الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ. يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُّؤْمِنِينَ. فَإِن لَّمْ
تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْتِغُوا
فَلََكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا
تُظْلَمُونَ. وَإِن كَانَ دُو عَشْرَةَ فَنَظَرَةٌ إِلَىٰ مَيْسَرَةٍ
وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ. وَاتَّقُوا
يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ.

“Those who devour usury will not stand up on the Day of Judgement, except like the one whom an evil jinn has deranged by his touch; that is because they said, "Trade is also like usury!"; whereas Allāh has made

trading lawful and forbidden usury; for one to whom the guidance has come from his Lord, and he refrained therefrom, is lawful what he has taken in the past; and his affair is with Allāh; and whoever continues earning it henceforth, is of the people of fire; they will remain in it for ages. Allāh destroys usury and increases charity; and Allāh does not like any ungrateful, excessive sinner. Indeed those who believed and did good deeds and kept the prayer established and paid the charity - their reward is with their Lord; and there shall be no fear upon them nor shall they grieve. O People who Believe! Fear Allāh and forego the remaining usury, if you are Muslims. And if you do not, then be certain of a war with Allāh and His Noble Messenger; and if you repent, take back your principal amount; neither you cause harm to someone, nor you be harmed. And if the debtor is in difficulty, give him respite till the time of ease; and your foregoing the entire debt from him is still better for you, if only you realise. And fear the day in which you will be returned to Allāh; and every soul will

*be paid back in full what it had earned,
and they will not be wronged”¹.*

In these verses, Allāh ﷻ has clearly stated the prohibition of interest. Furthermore, the above mentioned verses draw attention to the following topics:

1: Those who consume interest will lose their senses on the Day of Judgment just like the touch of the devil or Jinn can make a man lose his senses.

2: They claim that interest and an ordinary transaction are the same, whereas; Allāh has differentiated between the two and has made transactions lawful and interest unlawful.

3: Allāh ﷻ destroys usury and increases charity. In reality, we may see our money increasing when we consume usury and simultaneously we may see a decrease in our wealth when we spend in charity. Allāh ﷻ explains that our eyes are being deceived, it is Allāh ﷻ who increases and decreases one's wealth. The Holy Prophet ﷺ said:

ما أحد أكثر من الربا إلا كان عاقبة أمره الي قلة.

¹ Al-Baqarah: 275-281

“No matter how much increase we may see in consuming usury, the consequence will result in a complete loss”.¹

4: In the time of ignorance, people used to give and take interest. Islām prohibited giving and taking usury hence, the original sum can only be taken back without any excess. In ‘Hajjatul Widaa’ (The farewell pilgrimage), the Prophet ﷺ said:

الَا إِنَّ كُلَّ رِبَاٍ مِنْ رَبَاِ الْجَاهِلِيَّةِ مَوْضُوعٌ ، لَكُمْ رُءُوسُ
أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ وَاوَل رِبَاٍ مَوْضُوع رِبَاِ
الْعَبَاسِ بْنِ عَبْدِ الْمُطَّلِبِ كُلَّهُ.

“Verily, every case of interest from the time of ignorance is completely annulled. You will only take back your capital, without increase or decrease. The first interest that I annul is the interest of Al-Abbās bin Abdul-Muttalib, all of it is annulled”.²

From the above mentioned verses and AHadith it is evident that if someone was involved in usury whilst not knowing about its ruling according to Islām, then soon after came to know about its prohibition, in that case he must stop consuming

¹ Ibn Mājah: 1/712

² Tafseer Ibn Katheer: 1/442

usury and only take back the capital sum and avoid taking whatever is above it.

5: If someone continues to take usury even after knowing that it is prohibited, Allāh ﷻ has declared war against this person. Who has the power to battle Allāh and His Prophet ﷺ?

6: If the person who took the loan is bankrupt and has no money to pay off the loan, he should be given more time to pay it off and if the one who gave the loan can forgive him (the borrower), it will be better and more rewarding for him.

Apart from these verses of Surah Baqarah, there are numerous other places where Allāh ﷻ has mentioned about the prohibition of usury, He ﷻ stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا
مُضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ.

“O you who believe! Eat not Riba (usury) doubled and multiplied, but fear Allāh that you may be successful”.¹

Some people claim that this verse indicates the prohibition of multiplied interest. Hence, single interest is permissible and they state that taking

¹ Āl-e- ‘Imrān: 130

interest from banks nowadays is permissible since they do not deal in multiple usury.

These types of interpretations are extremely dangerous. They only take by the outer meaning of the verse whereas one must be aware of the reason for the revelation of the verse alongside its interpretation. In Tafseer Tabari it is stated; when someone takes a loan from another and the appointed time of returning the money approaches and the person who took the loan says: “Please give me some more time and I will give you more money in return”. This is the meaning of ‘multiplied interest’ i.e. doubled interest.¹

This was also a type of interest that took place in the time of ignorance, hence this verse was revealed to eliminate that. It has not been mentioned anywhere that single interest is lawful.

In another verse, Allāh ﷻ has said:

وَمَا أَتَيْتُمْ مِنْ رَبًّا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا
عِنْدَ اللَّهِ وَمَا أَتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ
هُمُ الْمُضْطَعِفُونَ.

“That which you give in usury in order that it may increase on (other) people's property has no increase with Allāh; but that which you give in charity, seeking

¹ Jāmi' Al-Bayān: 4/114

*Allāh's Countenance, has increase manifold”.*¹

The prohibition of interest is not only present for the nation of our beloved Prophet ﷺ, rather it was applicable in the time of Musa عليه السلام. Allāh ﷻ has said:

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّت لَّهُمْ
وَبَصَدَّوهُمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا
عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ
عَذَابًا أَلِيمًا

*“Because of the wrongdoing of the Jews,
We forbade them good things which were
(before) made lawful unto them, and
because of their much hindering from
Allāh's way, and of their taking usury
when they were forbidden it, and of their
devouring people's wealth by false
pretences, We have prepared for those of
them who disbelieve a painful doom”.*²

Apart from these Qur'ānic verses, there are many Ahadith which mention the prohibition of interest. Below are a few Ahadith which not only explain the ruling of interest but also its consequences.

¹ Surah Al-Rūm: 39

² Surah Al-Nisā': 160-161

اجتنبوا السبع الموبقات ، قيل يا رسول الله وما هن ؟
قال الشرك بالله ، والسحر ، وقتل النفس التي حرم الله
إلا بالحق ، وأكل مال اليتيم ، وأكل الربا ، والتولي
يوم الزحف ، وقذف المحصنات الغافلات المؤمنات .

1. "Avoid the seven great destructive sins."
They (the people) asked, "O Allāh's Apostle! What are they?" He said, "To join partners in worship with Allāh; to practice sorcery; to kill the life which Allāh has forbidden except for a just cause (according to Islāmic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battlefield at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good believers".¹

This narration stated that consuming interest is an act which destroys a person.

عن جابر بن عبد الله رضي الله عنه قال: لعن رسول الله ﷺ أكل
الربا و موكله و كاتبه و شاهديه و قال: هم سوء.

2. "The Apostle of Allāh cursed the one who

¹ Al-Bukhāri: 5/393

accepted usury, the one who paid it, the witness to it, and the one who recorded it”¹.

عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: أربعة حق على الله أن لا يدخلهم الجنة ولا يذيقهم نعيمها مدمن الخمر وأكل الربا وأكل مال اليتيم بغير حق والعاق لوالديه إلا أن يتوبوا

3. “There are four people upon whom Allāh has the right to abandon them from entering Paradise and from tasting its pleasures: The one who is addicted to alcohol, one who consumes interest, one who consumes the orphans wealth without any right and the one who disobeys his parents except he who sincerely repents”².

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: الربا سبعون حوبا، أيسرها أن ينكح الرجل أمه.

4. “Usury has seventy two parts, the least important being that a man does ‘Nikaah’ (Marriage) with his own mother”³.

عن ابن مسعود رضي الله عنه عن النبي ﷺ قال: بين يدي الساعة يظهر الربا و الزنا و الخمر.

¹ Muslim: 2/988

² Mustadrak Hākim: 2/37

³ Ibn Mājah: 2/715

5. “From the signs of the Day of Judgment is that usury, adultery, and drinking alcohol will become apparent”.¹

عن عبد الله بن حنظلة غسيل الملائكة ﷺ قال: قال رسول الله ﷺ: درهم ربا يأكله الرجل و هو يعلم أشد من ستة و ثلاثين زنية.

6. “One dirham of interest which a person consumes knowingly is worse in the sight of Allāh than committing thirty-six acts of adultery”.²

ما أحد أكثر من الربا الا كان عاقبة أمره الي قلة.

7. “No matter how much increase we may see in consuming usury, the consequence will always result in a loss”.³

عن عوف بن مالك ﷺ قال: قال رسول ﷺ: إياك والذنوب التي لا تغفر؛ الغلول فمن غل شيئاً أتى به يوم القيامة، وأكل الربا فمن أكل الربا بُعث يوم القيامة مجنوناً يتخبط.

8. “Beware of the sins that are nor forgiven: Cheating, and whosoever cheats, it will be

¹ Tabrāni, Mu’jam Al-Awsat, Hadith: 7291

² Musnad Ahmad: 5/225

³ Ibn Mājah: 2/716

brought forward on the Day of Judgment and the consumer of usury and whosoever consumes usury will be raised on the Day of Resurrection as a mad person”.¹

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: يأتين على الناس زمان لا يبقى فيه أحد إلا أكل الربا ، فإن لم يأكله أصابه من غباره.

9. “A time is certainly coming to mankind when only the receiver of usury will remain, and if he does not receive it, some of its vapor will reach him. Ibn Isa said: Some of its dust will reach him”.²

This Hadith reflects upon the era we are currently dwelling in.

عن ابن مسعود رضي الله عنه عن النبي ﷺ قال: ما ظهر في قوم الزنى والربا إلا أحلوا بأنفسهم عذاب الله.

10. “In any nation where adultery and interest becomes apparent, they have made lawful upon themselves the punishment of Allāh”.³

There are numerous Ahādith that mention interest and its prohibition but I have only written ten of

¹ Al-Tabrānī, M ‘jam Al-Kabeer: 18/60

² Abu Dāwūd: 2/473

³ Musnad Abi Ya’lā: 8/498

them which should be sufficient enough for those who understand.

From the above mentioned Qur'ānic verses and Ahadith, the following consequences apply for those who give and take interest:

- ❖ Those who consume usury will be raised on the Day of Judgment with their senses lost.
- ❖ Allāh ﷻ eliminates interest and increases charity.
- ❖ Those who do not refrain from consuming usury should prepare themselves for war against Allāh and His messenger.
- ❖ The prohibition of Interest applied for the Jews as well.
- ❖ Interest is from those seven acts which are destructive. If one commits one of these acts, he will be obliterated.
- ❖ Those who give and take interest are cursed.
- ❖ There are four types of people who will not enter paradise and amongst them are those who consume usury.
- ❖ Interest consists of seventy sins; the least of them is that one commits adultery with his mother.
- ❖ Usury becoming common is a sign of the Day of Judgment.
- ❖ Consuming one Dirham of interest is worse than committing adultery 36 times.

- ❖ No matter how much someone consumes usury; the end result will always result in a loss.
- ❖ Interest is from amongst those sins that are not forgiven.
- ❖ Before the rise of the hour, interest will be so widespread that everyone will be involved in it somehow, if someone refrains from consuming usury, some of its vapor will eventually reach him.
- ❖ Wherever interest and adultery becomes common, Allāh's punishment will be justifiable upon those people.

In this era of 'Fitnah' and trials, people are trying their utmost best to make usury lawful and Halāl to such an extent that there are some 'Muftis' who have declared that interest is Halāl. Some of them claim that the banking system that is currently present differs from the system that was set in the past, hence; usury is Halāl. Some of them give the opinion that in a non-Muslim country, you may set up one house by consuming interest. Others say that interest can be consumed in non-Muslim countries and they classify these countries as 'Dārul Harb' (house of war), that is the literal meaning of 'Dārul Harb, but technically it is a term classically referring to those countries where the Muslim law is not in force therefore, they claim that usury is permissible. May Allāh ﷻ guide these

scholars and ‘Muftis’ who are misleading people and allowing them to be involved in such a sinful act. May Allāh also guide those who are involved in the act of usury.

CLARIFICATION OF A MISUNDERSTANDING:

Some people claim that interest is only prohibited for he who consumes it and not for the one who gives it hence; one may build a house based on interest. The answer to this statement is that the Prophet ﷺ has cursed the taker and benefactor of interest and He has mentioned that they are both equal. If the Prophet of Allāh has declared them both as equal then who are we to differentiate between the two?



ISLĀMIC BANKING:

Allāh ﷻ has prohibited interest but there would be an alternative presented by Him. Rather than building a house or anything else based on interest, there is a Halāl and complete way of making a house without being involved in interest. Nowadays around the entire world, Islāmīc banks are being established and are in use. Many great scholars have written books regarding Islāmīc banking. Sheikhul Islām Mawlana Taqī Uthmānī has written a book in regards to Islāmīc banking wherein he has mentioned about building a house in an Islāmīc and Halāl way. This book is available in English and Urdu.

These days the ‘Kuffār’ are also getting fed up of the system of interest. They themselves claim that the Islāmīc banking system is the most successful system. Additionally, many banks are trying to imply the Islāmīc banking system on their own banks.



CHAPTER 6

AQĀ'ID (BELIEFS)

6.1 HIDDEN SHIRK (POLYTHEISM)

One of the major sins is that someone does righteous acts for the sake of people and not sincerely for the sake of Allāh. The act itself may be a good act but doing it for the sake of people is a major sin. His intention is to please people and hence people may call him a pious person. Any sort of worship of this type is known as ‘Shirk Fil ‘*Ibādah*’ (Shirk in worship).

Allāh ﷻ has said:

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا.

“So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone”.¹

This verse states that doing a righteous act with the intention of showing off to others will be

¹ Surah Al-Kahf: 110

considered as Shirk in worship. Allāh does not like the act of worship which is for the sake of people.

- ❖ If a '*Mujāhid*' fights in the path of Allāh with the intention that when he dies, people will call him a martyr, or if he comes back alive, people will call him a '*Ghāzi*' (One who fought in the path of Allāh).
- ❖ If an '*Aalim*' (Islamic Scholar) learns knowledge and gives great lectures with rich expressions, spreads Islam amongst people and gives '*Da'wah*' to people with the intention that people may call him a great scholar or an '*Allāmah*'.
- ❖ If someone learns the sacred knowledge for the sake of '*Dunyā*'.
- ❖ If someone spends generously in the path of Allāh with the intention that people may call him a generous person.
- ❖ If someone performs *Hajj* with the intention that people may call him a '*Hāji*'.
- ❖ If a person is praying and realises people are watching him and perfects his prayer even

more and prays with further submission and concentration.

- ❖ If someone has been blessed with a melodious voice and recites the Qur'ān in an appealing voice so that people may call him a 'Qāri'.
- ❖ If a person fasts regularly so that people may call him a 'Muttaqi' (Fearful person).
- ❖ If a person performs migration so that he may gain worldly benefits.
- ❖ If a person constantly does 'Dhikr' (Remembering Allāh) with the intention that people may call him a 'Dhākir'.

In summary, any good deed which is done to please people and not to please Allāh ﷻ will be rejected by Allāh ﷻ.

Now I will quote a few 'Ahādith' regarding 'shirk' in worship and hidden 'shirk':

عن انس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: يؤتى

يوم القيامة بصحف مختمة ، فتنصب بين يدي الله

تعالى ، فيقول الله تبارك وتعالى : ألقوا هذا واقبلوا هذا

فسيقول الملائكة : وعزتك ! ما رأينا إلا خيراً ! فيقول
الله تعالى : إن هذا ! كان لغير وجهي، وإنني لا أقبل من
العمل إلا ما ابتغي به وجهي.

1. “On the Day of Judgment, the reports of deeds will be brought forth and Allāh will say “Reject these reports and accept these”, then the angels will reply “By Allāh! We have not seen anything but good from these reports”, Allāh the Almighty will say: “These deeds were not intended for me and I do not accept any deed which is intended for anyone but me”.¹

It is known from this narration that whatever is inside a man’s heart i.e. his intention, it is concealed to such an extent that even the angels aren’t aware of it. The Prophet ﷺ was more fearful of this act (hidden shirk) becoming common in his nation than the appearance of *Dajjāl*. Hence, He has stated in a Hadith:

¹ Al-Baihaqi Fi Shu’bil Imān, Hadith: 6836

عن ربيع بن عبد الرحمن بن ابي سعيد الخدري، عن
ابيه عن جده، قال: خرج علينا رسول الله ﷺ و نحن
نتذاكر المسيح الدجال، فقال: الا أخبركم بما هو
أخوف عليكم عندي المسيح الدجال؟ فقلنا: بلي يا
رسول الله! فقال: الشرك الخفي، أن يقوم الرجل
فيصلي فيزن صلاته لما يري من نظر رجل.

2. “ The Prophet ﷺ passed by us whilst we were talking about the *Dajjāl*, then He said: Shall I not inform you of a matter which is more severe than that of the *Dajjāl*? The companions replied: Yes O Messenger of Allāh!, He said: Hidden shirk, that a person stands for prayer and perfects his prayer when he comes to know that someone is looking at him whilst he is praying”.¹

It is evident from this Hadith that praying with the intention for the sake of people is ‘shirk’ in worship and also is considered as a hidden shirk.

¹ Ibn Mājah: 2/564

عَنْ أَبِي سَعِيدٍ بْنِ فَضَالَةَ بْنِ أَبِي فَضَالَةَ الْأَنْصَارِيِّ رضي الله عنه ،
 وَكَانَ مِنَ الصَّحَابَةِ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ
 : " إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ لِيَوْمِ الْقِيَامَةِ لِيَوْمٍ لَا
 رَيْبَ فِيهِ نَادَى مُنَادٍ مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ لِلَّهِ
 عَزَّ وَجَلَّ أَحَدًا فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِهِ فَإِنَّ اللَّهَ أَغْنَى
 الشُّرَكَاءَ عَنِ الشُّرْكِ .

3. “ When Allāh will gather the first and the last (ones) on a day wherein is no doubt, an announcer will announce, whosoever partnered Allāh in a deed he performed, he should ask its reward from him, Verily Allāh is free from the polytheism of the polytheists.”

"عن أبي هريرة رضي الله عنه قال: سمعت رسول الله ﷺ يقول
 إن أول الناس يقضى يوم القيامة عليه رجل استشهد
 فأتى به فعرفه نعمه فعرّفها قال فما عملت فيها قال
 قاتلت فيك حتى استشهدت قال كذبت ولكنك
 قاتلت لأن يقال جريء فقد قيل ثم أمر به فسحب
 على وجهه حتى ألقي في النار ورجل تعلم العلم وعلمه

وقرأ القرآن فأتني به فعرفه نعمه فعرفها قال فما عملت
فيها قال تعلمت العلم وعلمته وقرأت فيك القرآن قال
كذبت ولكنك تعلمت العلم لي قال عالم وقرأت القرآن
ليقال هو قارئ فقد قيل ثم أمر به فسحب على وجهه
حتى ألقى في النار ورجل وسع الله عليه وأعطاه من
أصناف المال كله فأتني به فعرفه نعمه فعرفها قال فما
عملت فيها قال ما تركت من سبيل تحب أن ينفق فيها
إلا أنفقت فيها لك قال كذبت ولكنك فعلت لي قال هو
جواد فقد قيل ثم أمر به فسحب على وجهه ثم ألقى
في النار".

4. "Abu Hurairah (May Allāh be pleased with him) said: I heard the Messenger of Allāh saying, "The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allāh will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I fought for Your Cause till I was martyred.' Allāh will say: 'You have lied. You fought so that people might call you

courageous; and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell. Next a man who had acquired and imparted knowledge and read the Qur'ān will be brought forward, Allāh will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I acquired knowledge and taught it, and read the Qur'ān for Your sake.' Allāh will say to him: 'You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur'ān so that they might call you a reciter, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next a man whom Allāh had made affluent and to whom Allāh had given plenty of wealth, will be brought forward, Allāh will remind him of the favours He had bestowed upon him and the man will acknowledge them. He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I did not neglect any of the ways

You liked wealth to be spent liberally for Your sake'. Allāh will say to him: 'You have lied. You did it so that people might call you generous, and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell."¹

Doing good things for anyone but Allāh is the worst form of minor polytheism. May Allāh ﷻ protect us from this form of shirk. Any form of worship we do, should be merely for the sake of Allāh.



¹ Muslim: 3/1202

6.2 BID'AH (INNOVATION)

Innovation is amongst the prohibited acts in Islam. There are many sects in this issue. Some people, due to lack of proper knowledge introduce innovations and adhere to such practices meticulously bearing in mind that it is the only way to get reward. On top of this fallacy they firmly believe that those who oppose their innovative ideas are in fact committing a sin. On the other hand, there are other people who state that everything new is an innovation in Islam. Both of these groups are completely wrong, Islam calls for justice and is a religion that emphasizes moderation in all acts. There should be no extremism in Islam.

There are many Ahādith which mention about the disapproval of innovation. We should do those acts which are stated in the Qur'ān and Sunnah in order to obtain reward from Allāh ﷻ.

THE DEFINITION OF INNOVATION (BID'AH)

Hāfiz Abn Hajar Al-'Asqalāni writes in the definition of innovation:

"من اخترع في الدين ما لا يشهد له أصل من أصوله،
فلا يلتفت إليه"

“Whosoever invents something in religion which has no basis, should not incline towards it”.¹

Now I will mention some Ahādith regarding innovation:

"عن عائشة رضي الله عنها قالت: قال رسول الله ﷺ: من أحدث في أمرنا هذا ما ليس منه فهو رد"

1. “Whoever innovates something in this matter of ours (Islam) that is not part of it, will have it rejected”.²

Hāfiz Ibn Hajar has reported from ‘Allāmah Nawawi that he said: This Hadith should be memorized by all and it is an evidence that should be brought forth to all innovations which are made.³

"ان النبي ﷺ قال: من من أمة ابتدعت بعد نبيها في دينها بدعة الا اضاعت مثلها من السنة"

¹ Fathul Bāri: 5/302

² Al-Bukhāri: 5:301

³ Fathul Bāri: 5/302-303

2. “Any nation that innovates in religion after its Prophet, loses the Sunnah of that Prophet”.¹

"ان النبي ﷺ قال: ما أحدث قوم بدعة الا رفع مثلها
من السنة فتمسك بسنة خير من أحدث بدعة"

3. “If one nation innovates something, then one Sunnah of same kind disappears, thus holding a Sunnah is better than making an innovation”.²

"عن حذيفة ؓ قال: قال رسول الله ﷺ : لا يقبل الله
لصاحب بدعة صوما ، ولا صلاة ، ولا صدقة ، ولا
حجا ، ولا عمرة ، ولا جهادا ، ولا صرفا ، ولا عدلا ،
يخرج من الإسلام كما تخرج الشعرة من العجين"

4. “Allāh doesn’t accept the fast, prayers, charity, Hajj, Jihād, and other volunteer deeds of an innovator and he (The innovator) gets out of Islam like a hair taken out from flour”.³

¹ Al-Tabrānī in Mu’jam Al-Kabeer: 18/178

² Musnad Ahmad: 4/105

³ Ibn Mājah: 1/31

"عن ابن عباس رضي الله عنهما قال: قال رسول الله ﷺ: أبي الله
ان يقبل عملا صاحب بدعة حتي يدع بدعته"

5. "Allāh ﷻ will not accept the worship of an innovator until he leaves his innovation".¹

"عن جابر بن عبد الله رضي الله عنهما قال : كان رسول الله ﷺ
يقول في خطبة الجمعة : فإن خير الحديث كتاب الله ،
وخير الهدي هدي محمد ﷺ ، وشرّ الأمور محدثاتها ،
وكل بدعة ضلالة"

6. "The Prophet ﷺ used to say in his Friday sermons: The best of the speech is embodied in the Book of Allāh, and the best of the guidance is the guidance given by Muhammad ﷺ. And the most evil affairs are their innovations; and every innovation is error".²

In some narrations, it is mentioned:

¹ Ibn Mājah: 1/31

² Ibn Mājah: 1/31

"وكل ضلالة في النار"

“And every error will be in the fire of hell.”

Nevertheless, these were some Ahādith pertaining to the matter of innovations. Therefore, it is evident that innovation is an act which is a corrupt sin and hence it must be refrained from.

CLARIFICATION OF A MISUNDERSTANDING:

As I mentioned in the beginning of this chapter, there is a certain group of people who claim that everything is innovation. For example:

- ❖ Worship in the night of ‘Barā’ah’
- ❖ Sending reward to the deceased
- ❖ Making congregational supplication after an obligatory prayer
- ❖ Following the four Imāms (Abu Hanifah, Mālik, Shāfi’i, Ahmad Bin Hanbal)
- ❖ 20 Rak‘āts of Tarāweeh
- ❖ Getting together and reading Qur’ān for a particular purpose (Qur’ān Khwani)

The definition of innovation is to bring up something which has no basis in the Holy Qur’ān,

Sunnah or the practice of the companions of the Prophet ﷺ whereas all the above mentioned acts are either approved by the Islamic law or mentioned in the Qur'ān or Sunnah. With deep research, we will find the evidence of all of the above acts. With the will of Allāh, the above acts and their evidences will be written in detail soon.



6.3 SEEKING KNOWLEDGE FOR THE SAKE OF OTHER THAN ALLĀH:

There are many benefits of seeking knowledge. It is evident through Ahādith that the scholars are the inheritors of the prophets but the condition is that the knowledge should only be gained for the sake of Allāh. If someone gains or seeks knowledge for the sake of this worldly life or perhaps for the sake of opposing the righteous scholars, or seeks knowledge to be famous amongst people, these types of people will not only be degraded in the sight of Allāh, but Hellfire will be their abode.

Following are a few Ahādith related to the topic:

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "من تعلم علما مما يبتغي به وجه الله، لا يتعلمه إلا ليصيب به عرضا من الدنيا، لم يجد عرف الجنة يوم القيامة"

1. "Whoever learns knowledge from that which is [befitting] that [one] seeks by it, Allāh's face, not learning it except to obtain by it [some] worldly reward; he

will not encounter the smell of the Paradise on the Day of Judgment”.¹

عن كعب بن مالك رضي الله عنه قال: "سمعت رسول الله ﷺ يقول: من طلب العلم ليحاري به العلماء أو ليماري به السفهاء أو يصرف به وجوه الناس إليه أدخله الله النار"

2. “Whoever seeks knowledge in order to compete with the scholars, or to debate with the foolish, or to draw people’s attention, Allāh will put him into the Fire”.²

عن ابن عمر رضي الله عنهما عن النبي ﷺ قال: "من تعلّم علماً لغير الله أو أراد به غير الله فليتيّوا مقعده من النار"

3. “Whoever seeks knowledge for a reason other than for the sake of Allāh ﷻ, then let him take his place in Hell”.³

From these Ahādith it is evident that he who seeks knowledge should renew his intention and be

¹ Ibn Mājah: 1/94

² Al-Tirmidhi: 10/122

³ Al-Tirmidhi: 10/122

certain that he is seeking knowledge only to please Allāhﷻ. Knowledge of religion is a light from God, and this light can only be obtained by he who is sincere.



6.4 HIDING ONE'S RELIGIOUS KNOWLEDGE

As mentioned above, seeking knowledge for the sake of others is prohibited. Similarly, seeking religious knowledge and concealing it from others is also a prodigious sin and it leads to hellfire. The motive of seeking knowledge is to spread it to others. One of the evil acts of the Jews is that they hide knowledge and conceal it, they knew that this was an act that displeased Allāh ﷻ but for the sake of a small amount of worldly benefits, they obscured their knowledge.

Hence, Allāh ﷻ states:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ
وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي
بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا
يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

“Indeed those who hide aught of the Scripture which Allāh has revealed and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allāh will not speak to them on the Day

of Resurrection, nor will He purify them and for them will be a painful doom”¹.

It is evident from this verse that concealing knowledge is a manifest crime. There are many derailed scholars who possess this depraved characteristic of concealing knowledge.

In another verse, Allāh ﷻ curses those who conceal knowledge, He says:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ
مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ
اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

“Verily, those who hide the proofs and the guidance which We revealed after We had made it clear in the Scripture: such are cursed by Allāh and cursed by those who have the power to curse”².

Following are a few Ahādith pertaining to the subject:

عن أبي هريرة ؓ قال: قال رسول الله ﷺ: "من سئل
عن علم فكتمه ألجم بلجام من النار"

¹ Surah AL-Baqarah: 174

² Surah AL-Baqarah: 159

1. “Whoever conceals knowledge which Allāh has made beneficial for mankind’s affairs of religion, Allāh ﷻ will bridle him with reigns of fire on the Day of Resurrection”.¹

عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله ﷺ: "من كتم علما مما ينفع الله به في أمر الناس أمر الدين ألجمه الله يوم القيامة بلجام من النار"

2. “Whoever hides knowledge by which Allāh benefits people in their affairs of religion; Allāh will bridle him on the Day of Resurrection with a bridle from the Hellfire”.²

عن أبي هريرة رضي الله عنه ان رسول الله ﷺ قال: "مثل الذي يتعلم العلم ثم لا يحدث به؛ كمثل الذي يكتنز الكنز فلا ينفق منه"

4. “The example of a person who learns knowledge and does not teach it is like

¹ Al-Tirmidhi: 10/118

² Ibn Mājah: 1/99

the one who accumulates money, but does not spend out of it”.¹



¹ Tabrāni in Muʿjam Al-Awsat: Hadith: 693

6.5 KNOWLEDGE WITHOUT PRACTICE

This is also a big responsibility on the shoulders of scholars to practice upon what they learn. Having knowledge is not enough. One must practice upon what he preaches. Another attribute of the Jews was that they used to command others to do this and do that but they themselves never practiced upon what they learnt.

Allāh ﷻ states:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ

“Do you enjoin righteousness upon mankind while you yourselves forget to practice it?”¹

Below are a few Ahādith regarding those who do not practice upon what they preach.

عن جندب رضي الله عنه قال: قال رسول الله ﷺ: "مثل العالم الذي يعلم الناس الخير وينسى نفسه؛ كمثل السراج يضيء للناس ويحرق نفسه"

¹ Surah Al-Baqarah: 44

1. "The example of the scholar who teaches the people good things but forgets himself is that of a lantern, it gives light to the people but burns itself out".¹

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "أشد الناس عذابا يوم القيامة علما لم ينفعه علمه"

2. "The worst punishment on the Day of Resurrection will be for the scholar who did not benefit others from his knowledge".²

عن أسامة بن زيد رضي الله عنه (في حديث طويل) عن النبي ﷺ:
مررت ليلة أسري بي بأقوام تقرض شفاههم بمقاريض
من نار فقلت: من هؤلاء يا جبرائيل؟ قال: خطباء
أمتك الذين يقولون ما لا يفعلون"

3. "The Prophet ﷺ said: On the night of the ascension, I passed by some people whose lips were being cut with scissors made of fire. I then said: Who are these people O Jibreel? He replied: Those

¹ Majama' Al-Zawā'id: 1/184

² Al-Baihaqi in Shu'b Al-Imān.

people from your nation who do not practice upon that which they say”.¹

From the above mentioned Ahādith, it is clear that the responsibilities upon the scholars are vast. They have to practice upon what they preach.

اللهم اجعلنا من العلماء العاملين



¹ Abu Dāwūd: 2/545

6.6 BELIEVING IN WHAT A SOOTHSAYER SAYS:

This is also one of the major sins- believing in what a clairvoyant says. What happens is that the ‘Shayātin’ (Devils) go towards the heaven to find out news about what is to happen in the future. At that time they are struck by a piercing flame and are killed. Before they die, they cast some messages to other devils. The news they receive is only 1% of the real news. 99% is lost. Hence, the soothsayers receive 1% of the news and they elaborate on it to such an extent that the 99% remainder is made up by them. If one soothsayer says something which becomes half-true, those with weak faith, tend to believe in them and believe in what they claim. This kind of act leads to polytheism since they state that the fortune-tellers have knowledge of the unseen.

It is mentioned in a Hadith:

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "من أتى
عرّافا أو كاهنا فصدّقه بما يقول، فقد بري بما أنزل
علي محمد"

1. “Whoever goes to a soothsayer and believes what he says has disbelieved in that which was revealed to Muhammad”.¹

The prayers and supplications of such people are not accepted.

عن بعض أزواج النبي ﷺ قال: "من أتى عرافا فسئله عن شيء لم تقبل له صلاة أربعين ليلة"

2. “Whoever goes to a soothsayer and asks him about something, his prayer will not be accepted for forty days”.²



¹ Abu Dāwūd: 2/545

² Muslim: 4/1397

6.7 EVIL- OMEN

Weak faith leads to superstition. For example, some people believe that if a black cat passes them, something wrong or bad is bound to happen. Some people also believe that before starting a particular task, they throw a bird in the sky and if it tilts towards the right and flies towards the right, their task will be good and they will succeed but, on the other hand, if the bird inclines towards the left and flies in that direction, their task will be void and will not succeed.

Some people also curse some months, they believe that the month of 'Safar' is not a good month, hence; they do not organize any weddings in that month. Some people also claim that the number 13 is unlucky.

There are doubts and uncertainties in the human nature. People who are superstitious incline towards polytheism because when something goes wrong, they believe that it was because of so and so.

The Prophet ﷺ has said:

عن ابن مسعود رضي الله عنه ان رسول الله ﷺ قال: الطيرة شرك،
الطيرة شرك ثلاثا، و ما منا إلا و لكن الله يذهبه
بالتوكل".

“Taking omens is *shirk*, taking omens is shirk. He said it three times. Every one of us has some superstition, but Allāh removes it by trust (In Him)”.¹

The Prophet ﷺ has mentioned two points in this narration;

- 1- Superstition is *Shirk*
- 2- Trusting and believing in Allāh is a cure for those who have superstitions.

As Muslims, we have to believe that everything is from Allāh. Even if something goes wrong, we have to believe that this is also from Allāh and His will is behind everything.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
(الطَّيْرَةُ شُرْكُ الطَّيْرَةِ شُرْكُ ثَلَاثًا)
[رواه أبوداود]

¹ Abu Dāwūd: 2/546

CHAPTER 7

PURITY AND CLEANLINESS

In this chapter we will mention some of those sins that people see as not sinful.

7.1 RELIEVING ONE'S SELF WHILST FACING THE QIBLAH:

We have to be aware of the fact that the house of Allāh ﷺ is a sacred place and we must respect it from the core of our hearts. Any act which leads to disrespecting or affronting the house of Allāh is Harām.

It is mentioned in a Hadith:

عن أبي هريرة رضي الله عنه ان رسول الله ﷺ قال: "إنما أنا لكم
مثل الوالد، اذا ذهب أحدكم إلي الغائط فلا يستقبل
القبلة و لا يستدبرها لغائط ولا بول"

1. "I am like a father to you. When any of you goes to relieve himself, he should not face the Qiblah and nore should he

have his back facing towards the Qiblah”.¹

This is also the opinion of Imam Abu Hanifah. It is evident that this act (Facing towards the Qiblah while urinating or passing stool) is an act which leads to disrespecting the house of Allāh ﷺ.

عن أبي أيوب الانصاري رضي الله عنه قال: قال رسول الله ﷺ:
"إذا أتيتم الغائط فلا تستقبلوا القبلة بغائط ولا بول و
لا تستدبروها و لكن شرقوا أو غربوا"

2. “When anyone of you needs to relieve himself, do not face the Qiblah whilst doing so, but face towards the east or the west”.²

This means that facing any direction other than the direction of the Qiblah is permissible. After narrating this Hadith, Imām Tirmizi has reported what the narrator (Abu Ayyūb Al-Ansāri) mentioned: “When we approached Jerusalem, we saw that the direction of the bathroom was towards the Qiblah, hence, we left this act and asked forgiveness from Allāh ﷺ.

¹ Al-Sunanul Kubrā :102

² Al-Tirmidhi: 1/23

Haḍrat Abu Ayyub Al-Ansāri said in the above narration that they made repentance and asked for forgiveness from Allāh ﷻ hence, they also knew that facing towards the Qiblah whilst relieving oneself is an act of disrespectfulness towards the sacred house of Allāh.

There are a few other scholars who have made it permissible for one to face the Qiblah or ones back towards the Qiblah and they have some Ahādith which they also have quoted under the same chapter. Here, I would like to mention that even though there may be permissibility in this act, we are still obliged to try our utmost best to ensure that we do not face the Qiblah or turn our back towards the Qiblah whilst relieving ourselves.

The sacredness of the house of Allāh is so great, that even spitting towards its direction is prohibited.



7.2 SPITTING TOWARDS THE DIRECTION OF THE QIBLAH:

Spitting towards the direction of the Qiblah is an act of disrespectfulness to the house of Allāh ﷺ.

This act has been prohibited through a Hadith where the Prophet ﷺ states:

عن حذيفة رضي الله عنه قال: قال رسول الله ﷺ: "من تفل تجاه القبلة جاء يوم القيامة و تفله بين عينيه"

1. "Whoever spits towards the direction of the Qiblah, he will be brought on the Day of Judgment with his spit between his eyes".¹

عن ابن عمر رضي الله عنهما قال: قال رسول الله ﷺ: "يبعث صاحب النخاعة في القبلة يوم القيامة و هي في وجهه"

2. "He, who spits at the Qiblah, will be raised on the Day of Resurrection and it (His spit) will be on his face".²

¹ Abu Dāwūd: 2/535

² Ibn Khuzaimah: 1313

عن السائب بن خلاد رضي الله عنه ، - وهو رجل من أصحاب
النبي ﷺ ، فقال إن رجلا أم قوما ، فبصق في القبلة ،
ورسول الله ﷺ ينظر ، فقال رسول الله ﷺ لقومه حين
فرغ : (لا يصلي لكم) ، فأراد بعد ذلك أن يصلي
لهم ، فمنعوه ، فأخبروه بقول رسول الله ﷺ ، فذكر
ذلك لرسول الله ﷺ فقال : نعم ، وحسبت أنه قال :
(إنك قد آذيت الله ورسوله)

3. “A man led the people in prayer. He spat towards the Qiblah while the Apostle of Allāh ﷺ was looking at him. The Prophet said to the people when he finished his prayer: He should not lead you in prayer (henceforth).

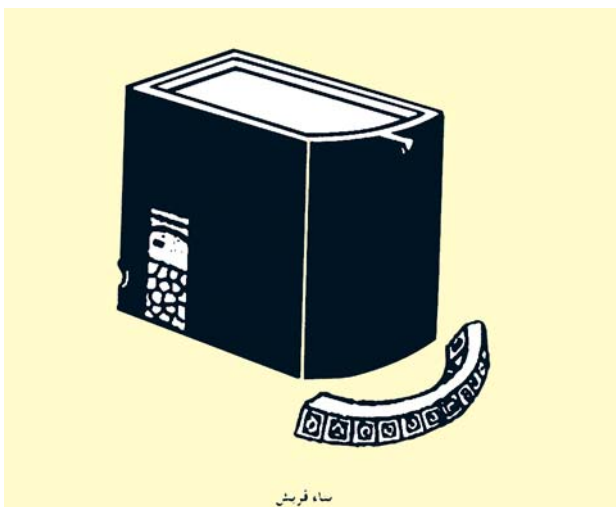
Thereafter, he intended to lead them in prayer, but they forbade him and informed him of the prohibition of the Apostle of Allāh. He mentioned to the Prophet who said to him: Yes. The narrator said: I think he (the Prophet) said: You harmed Allāh and His Apostle”.¹

¹ Abu Dāwūd: 1/69

This narration points out the following issues:

- 1- Spitting whilst praying.
- 2- Spitting in the mosque.
- 3- Spitting whilst facing the direction of the Qiblah.

Hence, the Prophet ﷺ prohibited the companions from praying behind such a person. Out of the three reasons mentioned above, clearly, spitting in the direction of the Qiblah was a reason.



سَاءَ قَرِيشٍ

7.3 NOT AVOIDING THE SPLASHES OF URINE

This is also an important issue. People who wear pants and urinate whilst standing, the splashes of their urine is more than likely to reach them or their clothes at least. This results in one getting punished in the grave and majority of the punishments in the grave will be due to this reason.

The fact of the matter is that urine is befoul and unclean. Hence, when the splashes of urine touch one's body or clothes and he goes to pray, his prayer will not be accepted.

There are severe consequences mentioned in the Ahādith regarding this issue:

عن أبي هريرة رضي الله عنه قال: "كنا نمشي مع رسول الله ﷺ فممرنا على قبرين فقام فقمنا معه فجعل لونه يتغير حتى رعد كم قميصه فقلنا : ما لك يا نبي الله ؟ قال : أما تسمعون ما أسمع ؟ قلنا : وما ذاك يا نبي الله ؟ قال : هذان رجلان يعذبان في قبورهما عذابا شديدا في ذنب هين ، قلنا : مم ذلك يا نبي الله ؟ قال : كان أحدهما

لا يستنزه من البول وكان الآخر يؤذي الناس بلسانه
ويمشي بينهم بالنميمة ، فدعا بجريدتين من جرائد
النخل فجعل في كل قبر واحدة قلنا : وهل ينفعهما
ذلك يا رسول الله ؟ قال : نعم يخفف عنهما ما دام
رطبين"

1. "We were walking with the Prophet ﷺ and passed by two graves, The Prophet ﷺ stopped so we stopped with him, and the color of the face of the Prophet began to change and he started to shiver. We said: O Prophet of Allāh, what happened to you? The Prophet ﷺ replied: Do you not hear what I hear? The companions said: And what is that O messenger of Allāh? He replied: One of the men in the grave was careless when he urinated and the other used to harm others with his tongue and spread 'Nameemah' (Sowing discord). So the Prophet ﷺ asked for two sticks from date palm trees and hit each of the two graves with the sticks, The companions asked: Would this help their

cause O Prophet of Allāh? He ﷺ replied:
Yes, it will reduce their punishment until
they stay fresh”.¹

عن أنس رضي الله عنه قال: قال رسول الله ﷺ: "تنزهوا من البول
فإن عامة عذاب القبر من البول"

2. “Protect yourselves from the (splashes) of
urine for the punishment in the grave will
predominantly be from (the splashes) of
urine”.²

There are many other narrations that are narrated
from other companions of the Holy Prophet ﷺ
which all state that the punishment of the grave will
be for those who are careless whilst urinating.



¹ Ibn Habbān, Kitāb Al-Raqā'iq, Hadith: 824

² Sunan Dār Qutni: 1/127

7.4 URINATING IN THE SHOWER

This is also an act which is not permissible. If one urinates in the shower, it is obvious that the entire area will become unclean and the splashes of the urine will come back on the person. This also leads to one doubting whether he is clean or not since he urinated in the shower. One will not be certain if he is pure.

The Prophet ﷺ has stated in a Hadith:

عن عبد الله بن مغفل رضي الله عنه ان النبي ﷺ نهى ان يبول
الرجل في مستحمه و قال ان عامة الوسواس منه

“The Prophet ﷺ prohibited urinating where one bathe’s and He said that most of the ‘Waswās’ (Insinuating thoughts) are from it”.¹



¹ Abu Dāwūd: 1/58

CHAPTER 8

SALĀH – PRAYER

The first pillar of Islam is testifying that there is no God but Allāh ﷻ and following this pillar is the pillar of Prayer. Prayer brings a person closer to Allāh ﷻ and he who does not pray moves further away from Allāh. If a person performs all his prayers and perfects his prayer, all his other deeds will be complete. If one prays with sincerity, he will do all his other deeds with sincerity.

On the contrary, if one does not perform his prayers, all his other deeds will be affected. If there is no sincerity in prayer, all other deeds will also lack sincerity. Similarly, if one only prays to show off to others that he is praying, he will perform all his other deeds to show off to others.

Prayer is compulsory upon every Muslim. Furthermore, praying at the correct time of prayer is also an obligation.

It is a major sin if one does not perform prayer or does not perform prayer in its specified time. The importance of prayer is such, that the first question

to be asked on the Day of Resurrection will be that of one's prayer. If one's prayer was acceptable, all his other good deeds will be accepted and if one does not pray, all his other deeds shall be ruined and affected.



8.1 IF ONE DOES NOT PRAY:

There are many rewards and benefits for he who prays but at the same time, he who does not perform his prayers, severe consequences have been assured for such a person. Following are a few Ahādith regarding those who fail to fulfill the obligation of prayer.

عن جابر بن عبد الله رضي الله عنه قال: قال رسول الله ﷺ:
"بين الرجل وبين الشرك والكفر ترك الصلاة"

1. "Between a man and disbelief and Shirk (polytheism) is leaving the prayer".¹

It is evident from this Hadith that the aspect that differentiates between a Muslim and a disbeliever is that of leaving the prayer. The act of not praying is the act of the disbelievers. If Muslims stop praying, what will differentiate between us and the disbelievers?

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "لا سهم
في الإسلام لمن لا صلاة له و لا صلاة لمن لا وضوء
له".

¹ Muslim: 1/85

2. “There is no share in Islam for he who does not pray and there is no prayer for he who does not observe ablution”.¹

This Hadith clearly mentions that if we want our share in Islam, we have to observe our prayers.

عن ابن عمر رضي الله عنهما قال: قال رسول الله ﷺ: "لا إيمان لمن لا أمانة له ، ولا صلاة لمن لا طهور له، ولا دين لمن لا صلاة له ، وموضع الصلاة من الدين كموضع الرأس من الجسد".

3. “There is no faith for he who does not have trust, and there is no prayer for he who does not have purity, and there is no religion for he who does not have prayer. Verily the status of prayer in religion is like that of the head on the human body”.²

This Hadith indicates to the fact that if the head of the human is removed from the body, the entire body will not function, similarly, if prayer is not

¹ Musnad Bazzār, Hadith: 334

² Tabrāni in Mu’jam Al-Awsat, Hadith: 2313

observed, all other deeds of such a person will be of no avail.

عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ : "أَوْصَانِي خَلِيلِي أَبُو الْقَاسِمِ رضي الله عنه أَنْ لَا تُشْرِكَ بِاللَّهِ شَيْئًا ، وَإِنْ قُطِّعَتْ وَحُرِّقَتْ ، وَلَا تَتْرُكْ صَلَاةً مَكْتُوبَةً مُتَعَمِّدًا فَمَنْ تَرَكَهَا مُتَعَمِّدًا بَرِثَتْ مِنْهُ الدِّمَةُ ، فَلَا تَشْرَبْ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ".

4. "The Holy Prophet ﷺ advised me: Do not associate partners with Allāh ﷻ even if you were to be cut or burnt, and do not leave prayer and whoever leaves prayer voluntarily has exited from the pale of Islam, and do not drink alcohol as it is the key to every evil act".¹

The meaning of this Hadith should be taken literally as he who does not fulfill the obligation of prayer will not be out of Islam, rather; this Hadith states the severity of the matter of not praying.

عن ابن عباس رضي الله عنه قال: لما قام بصري، قيل: نداويك وتدع الصلاة أياما، قال: لا، إن رسول الله ﷺ قال: من ترك الصلاة لقي الله وهو عليه غضبان.

¹ Ibn Mājah: 2/508

5. “Ibn ‘Abbās said: When my eye sight weakened, it was said: We have a cure for you, leave your prayers for a few days. He replied: No, verily the Prophet ﷺ said: Whoever leaves prayer intentionally will meet Allāh ﷻ whilst He is angry with him”.¹

It is evident from the above Hadith that leaving prayer is an act of displeasing Allāh ﷻ.

عن أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: "من ترك الصلاة متعمدا فقد كفر جهارا".

6. “Whoever abandons prayer intentionally has become a clear disbeliever”.²

The word ‘*Kafara*’ (Disbelieve) that has been stated in this Hadith does not factually mean that he, who does not pray, is a disbeliever. Rather; this Hadith states the austerity of those who intentionally leave their prayers.

عن عبد الله بن عمر رضي الله عنهما عن النبي ﷺ أنه ذكر الصلاة يوما فقال: "من حافظ عليها كانت له نورا وبرهانا

¹ Tabrāni in Mu‘jam Al-Kabir, Hadith: 10/10553

² Tabrāni in Mu‘jam Al-Awsat, Hadith: 3372

ونجاة إلى يوم القيامة ومن لم يحافظ عليها لم يكن له نور ولا برهان ولا نجاة وكان يوم القيامة مع فرعون وهامان وأبي بن خلف".

7. "The person who performs his prayers punctually will be surrounded by light on the Day of Judgment and the person who abandons and does not pray, his accounting will be with Fir'aun, Hāmān and Ubay bin Khalaf".¹

This Hadith clearly indicates the severity of those who do not fulfill the obligation of prayer, they will be judged on the Day of Resurrection with the likes of Fir'aun, Haamaan and Ubay Bin Khalaf.

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: "لقد هممت أن أمر فتياي أن يستعدوا لي بحزم من حطب، ثم أمر رجلا يصلي بالناس ثم تحرق بيوت من فيها".

8. "Indeed I thought of ordering the young people to bring me wood, then I would order someone to lead a congregational

¹ Musnad Ahmad: 2/169

prayer and whosoever remained at home, their houses should be burnt”.¹

This Hadith also emphasizes on the severity of the matter of leaving the prayer. The Prophet ﷺ was so upset at those people who do not come to the mosque for prayer. What will be the condition of those who do not pray at all, let alone not coming to the mosque?

عن نوفل بن معاوية رضي الله عنه ان النبي ﷺ قال: " من فاتته الصلاة فكأنما وتر أهله و ماله".

9. “Whoever missed the Prayer, it is as if he has lost his family and his wealth”.²

عن ابي قتادة بن ربعي رضي الله عنه قال : قال رسول الله ﷺ :
قال الله تعالى : "اني فرضت على امتك خمس صلوات، وعهدت عندي عهدا انه من جاء يحافظ عليهن لوقتتهن، ادخلته الجنة ، ومن لم يحافظ عليهن فلا عهد له عندي".

¹ Al-Bukhāri and Muslim

² Sahih Ibn Habbān: 4/330

10. “The Prophet ﷺ said that Allāh ﷻ has stated: “I have made compulsory five prayers upon your nation and I have promised he who prays it at its correct time, I shall enter him into paradise and he who does not offer the prayers, there is no assurance for him from me”.¹

These were a few Ahādith I have mentioned which should be sufficient enough for those people who do not pray. May Allāh ﷻ enable the entire nation to perform the prayers with punctuality.

الصلوة على المومنين قونا

¹ Abu Dāwūd

8.2 NOT PRAYING IN CONGREGATION:

It is essential for us to offer our prayers in congregation. Many people do pray but they perform their prayers in their houses. If one has an acceptable reason to pray at home, he will not be a sinner in the sight of Almighty Allāh ﷻ. But if one does not have a reasonable Islamic excuse, he will be considered a sinner.

Hadith number eight in the above chapter that was narrated by Abu Hurairah ؓ mentions about how upset the Prophet ﷺ was towards those who offered their prayers in their houses. Apart from the above mentioned narration, there are many other narrations which state the seriousness of the matter. Following are a few Ahādith regarding those who do not offer prayer in congregation.

عن ابن مسعود ؓ قال من سره أن يلقي الله غدا
مسلماً فليحافظ على هؤلاء الصلوات حيث ينادى
بهن فإن الله تعالى شرع لنبيكم ﷺ سنن الهدى وإنهن
من سنن الهدى ولو أنكم صليتم في بيوتكم كما يصلي
هذا المتخلف في بيته لتركتم سنة نبيكم ولو تركتم سنة

نبيكم لضللتكم وما من رجل يتطهر فيحسن الطهور ثم
يعمد إلى مسجد من هذه المساجد إلا كتب الله له
بكل خطوة يخطوها حسنة ويرفعه بها درجة ويحط عنه
بها سيئة ولقد رأيتنا وما يتخلف عنها إلا منافق معلوم
النفاق ولقد كان الرجل يؤتى به يهادي بين الرجلين
حتى يقام في الصف.

1. "If anyone would like to meet Allāh tomorrow as a Muslim, he should persevere in observing these five prayers whenever the call for them is made, for Allāh has chosen for your Prophet the way of right guidance. And the [five prayers in congregation] are part of this right guidance. If you were to pray them in your houses, as this man who stays behind in his house, you would be leaving a Sunnah of your Prophet. If you leave the Sunnah of your Prophet, you would go astray. Verily, I have seen a time when no one stayed away from them [the congregational prayers] except for the hypocrites who were well known

for their hypocrisy. A man would be brought, supported by two people [due to his weakness] until he was placed in a row”.¹

From this Hadith it is evident how the companions of the Prophet ﷺ used to take care in offering their prayers in congregation. The hypocrites were the only ones who did not offer their prayers in congregation. Nowadays, a huge number of Muslims around the world do not pray in congregation.

أتى النبي ﷺ رجل أعمى فقال : "يا رسول الله ، إنه ليس لي قائد يقودني إلى المسجد ، فسأل رسول الله ﷺ أن يرخص له فيصلّي في بيته فرخص له ، فلما ولى دعاه فقال : هل تسمع النداء بالصلاة؟ فقال : نعم . قال : فأجب".

2. “A blind man came to the Prophet ﷺ and said, “O Messenger of Allāh, I do not have anyone to lead me to the mosque,” and he asked the Messenger of Allāh to

¹ Muslim: 1/379

grant him a concession allowing him to pray in his house. He granted him that concession, and then when he turned to leave he called him back and said, “Can you hear the call to prayer?” He said, “Yes.” He said, ‘Then answer it’¹.

A blind man was not granted permission to pray at home if he is able to hear the call for prayer. Nowadays, healthy men who have the ability to walk to the mosque do not go and pray in the mosque even when they hear the call for prayer.

عن أبي الدرداء رضي الله عنه قال: سمعت رسول الله ﷺ يقول:
" ما من ثلاثة في قرية ولا في بدو لا تقام فيهم
الصلاة إلا قد استحوذ عليهم الشيطان، فعليك
بالجماعة.

3. “If there are three men in a village or desert and prayer is not established among them, the devil takes mastery over them. So be with the congregation since

¹ Muslim: 1/378

the wolf devours the remote (stray) sheep”.¹

This Hadith states that those who do not perform prayer in congregation, the devil overcomes them and whoever the devil incapacitates, will be ruined.



¹ Abu Dāwūd: 1/81

8.3 BOWING DOWN IN ‘RUKŪ’ AND GOING IN PROSTRATION BEFORE THE IMĀM:

Before the commencement of this chapter, we mentioned in the previous chapter about the importance of prayer in congregation. There are certain etiquettes and rules which are to be followed whilst praying in congregation. Many people offer their prayers in congregation but instead of gaining reward, they are sinned for making some certain mistakes during their prayer. Amongst these mistakes are; raising one’s head before the Imām whilst making Rukū’ or Sujūd or if one goes into Rukū’ or Sujūd before the Imām. This is an act of sin. These types of people do not understand the importance of an Imām. The Imām is the leader who is leading the people in prayer, he should be respected and no one should make a move in prayer before he does. It is imperative for us to follow the Imām otherwise haste makes waste holds good here. The Prophet ﷺ has mentioned severe consequences for those who fail to follow the Imām in congregational prayer. Following are a few Ahādith related to the topic.

عن أبي هريرة رضي الله عنه أن النبي ﷺ قال: أما يخشى أحدكم إذا رفع رأسه قبل الإمام أن يجعل الله رأسه رأس حمار، أو يجعل الله صورته صورة حمار.

1. “Does the one who raise his head before the Imām not fear that Allāh may turn his head into the head of a donkey, or make his form like that of a donkey”.¹

عن أبي هريرة رضي الله عنه أن النبي ﷺ قال: "أما يخشى الذي يرفع رأسه قبل الإمام أن يحول الله رأسه كلب".

2. “Does the one who raise his head before the Imām not fear that Allāh may turn his head into the head of a dog”.²

عن أبي هريرة رضي الله عنه أنه قال: الذي يرفع رأسه و يخفضه قبل الإمام، فإنما ناصيته بيد شيطان".

3. “The one who raises his head and lowers it before the Imām; his forelock is in the hand of a Shaitān (Devil)”.¹

¹ Muslim: 1/369

² Sahih Ibn Habbān: Chapter of Salāh, Hadith: 2283

From the above mentioned narrations, the seriousness of raising one's head or lowering it before the Imām is evident. May Allāh ﷻ guide us and enable us to perform our prayers in the manner that pleases Him.



¹ Mu'atta, Mālik: 1/92

8.4 NOT COMPLETING RUKŪ' AND SUJŪD:

This is also a very significant issue. At times, one does offer his prayers but does not give it (i.e. prayer) its due rights, such as not completing Rukū' and Sujūd. Whenever one prays, he should ensure that he invariably performs all the requisites of prayer. For example, one should perform 'Qiyām' (standing), Rukū' and Sujūd in the prescribed manner. Following are a few Ahādith regarding this topic.

عن أبي مسعود البصري رضي الله عنه قال: قال رسول الله ﷺ:
"لا تجزئ صلاة الرجل حتي يقيم ظهره في الركوع و
السجود".

1. "One's prayer is not accepted until he straightens his back in Rukū' and Sujūd".¹

عن أبي قتادة رضي الله عنه قال: قال رسول الله ﷺ: "أسوأ الناس
سرقة الذي يسرق من صلاته، قالوا: يا رسول الله!
كيف يسرق من الصلاة؟ قال: لا يتم ركوعها و لا

¹ Musnad Ahmad: 4/119

سجودها أو قال: لا يقيم صلبه في الركوع و
السجود".

2. "The worst type of thief is the one who steals from his prayer." The people asked: "O Messenger of Allāh, how can a person steal from his prayer?" He said: "By not performing Rukū‘ and Sujūd properly”.¹

عن طلق بن علي الحنفي رضي الله عنه قال: قال رسول الله ﷺ:
"لا ينظر الله إلى صلاة عبد لا يقيم فيها صلبه بين
ركوعها و سجودها".

3. "Allāh does not look at the prayer of he who does not straighten his back in Rukū‘ and Sujūd”.²

عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: "إن الرجل ليصلي
ستين سنة و ما تقبل له صلاة و لعله يتم الركوع ولا يتم
السجود و يتم السجود و لا يتم الركوع".

¹ Musnad Ahmad: 3/456

² Tabrāni in Mu‘jam Al-Kabeer: 8/406

4. "Indeed a man prays for sixty years but his prayers are not accepted, perhaps he completes the Rukū' but does not perform the Sujūd correctly or he completes the Sujūd but does not perform the Rukū' properly".¹

عن أبي هريرة رضي الله عنه أن رجلا دخل المسجد ورسول الله ﷺ جالس في ناحية المسجد فصلى ثم جاء فسلم عليه فقال له رسول الله ﷺ وعليك السلام ارجع فصل فإنك لم تصل فرجع فصلى ثم جاء فسلم فقال وعليك السلام فارجع فصل فإنك لم تصل فقال في الثانية أو في التي بعدها علمني يا رسول الله فقال إذا قمت إلى الصلاة فأسبغ الوضوء ثم استقبل القبلة فكبر ثم اقرأ بما تيسر معك من القرآن ثم اركع حتى تطمئن راکعاً ثم ارفع حتى تستوي قائماً ثم اسجد حتى تطمئن ساجداً ثم ارفع حتى تطمئن جالسا ثم اسجد حتى تطمئن ساجداً ثم ارفع حتى تطمئن جالسا ثم افعل ذلك في صلاتك كلها".

¹ Al-Targheeb wa Al-Tarheeb (Al-Asfahani), Hadith: 1895

5. "A man entered the mosque while Allāh's Apostle was sitting in one side of the mosque. The man prayed, came, and greeted the Prophet. The Prophet replied "Wa 'Alaikumas Salam (returned his greeting). Go back and pray as you have not prayed (properly)." The man returned, repeated his prayer, came back and greeted the Prophet. The Prophet returned his greeting and said: Go back and pray again as you have not prayed (properly)." The man said at the second or third time. "O Allāh's Apostle! Kindly teach me how to pray". The Prophet said. "When you stand for prayer, perform ablution properly and then face the Qiblah and say Takbir (Allāhu-Akbar). Then recite what you know from the Qur'an and then bow with calmness till you feel at ease then rise from bowing till you stand straight and then prostrate calmly (and remain in prostration) till you feel at ease. Then raise (your head) and sit with calmness till you feel at ease and then prostrate with calmness (and remain in prostration) till you feel at ease. Then raise (your head) and sit with calmness

till you feel at ease in the sitting position and do likewise in your entire prayer”.¹

From the above mentioned Ahādith, the following important conclusions can be drawn:

- 1- Prayer is not accepted from such a person
- 2- Allāh ﷻ does not look at this person with the look of mercy
- 3- One must repeat his prayer if he fails to complete the Rukū‘ and Sujūd properly.



¹ Al-Bukhāri: 2/237

8.5 LOOKING TOWARDS THE SKY WHILST PRAYING:

Some people look towards the sky whilst praying rather than looking at the place of prostration. This act is extremely disrespectful. A man stands in front of his Lord when he prays therefore; he should have utmost respect and look down in humbleness. The Prophet ﷺ has prohibited us to look in the direction of the sky whilst praying. Following are a few Ahādith pertaining to the topic:

عن أنس بن مالك رضي الله عنه قال: قال النبي ﷺ: "ما بال أقوام يرفعون أبصارهم إلى السماء في صلاتهم فاشتد قوله في ذلك حتى قال ليتهن عن ذلك أو لتخطفن أبصارهم".

1. The Prophet ﷺ said: "What is wrong with those people who look towards the sky during the prayer?" His talk grew stern while delivering this speech and he said, "They should stop (looking towards the

sky during the prayer); otherwise their eye-sight would be taken away”.¹

عن جابر بن سمرة رضي الله عنه ان النبي ﷺ قال: "لينتهين أقوام يرفعون أبصارهم إلى السماء في الصلاة أو لا ترجع إليهم".

“People should not look at the sky whilst praying; perhaps their eye-sight may not be returned to them”.²



¹ Al-Bukhāri: 2/233

² Muslim: 1/270

8.6 WALKING IN FRONT OF THOSE WHO ARE PRAYING:

Many people come to the mosque to pray in congregation but at times they make some mistakes and the chief reason behind their errors is lack of knowledge in regards to particular issues. When people come to the mosque to pray, they should be aware of the etiquettes of the mosque and the etiquettes of prayer.

It is a sin to walk in front of someone who is praying as it is stated in a few Ahādith.

عَنْ أَبِي جُهَيْمٍ بْنِ الْحَارِثِ بْنِ الصَّمَّةِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : "لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ
الْمُصَلِّي مَاذَا عَلَيْهِ مِنَ الْإِنِّمِ ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ ،
خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ".

1. "If the one crossing in front of a praying person knew what sin is upon him, it would be better for him to wait forty (days, months or years) than walk across".¹

¹ Al-Bukhāri: 1/584

The narrator of this Hadith forgot whether it was forty days, months or years. Nevertheless, even if it was forty days, it is still a long period of time.

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "لو يعلم أحدكم ما له في أن يمشي بين يدي أخيه معترضا وهو يتناجي ربه كان أن يقف في ذلك المكان مائة عام أحب إليه من أن يخطو".

2. "If anyone of you knew how sinful it is to walk in front of his Muslim brother who is calling his Lord, it would be better for him to stay at that place for 100 years rather than walking across him".¹

NOTE:

There are some people who pray their Sunnah prayers or voluntary (NafI) prayers near the doors of the mosque or they pray in places where it becomes problematic for others who wish to go. People should offer their prayers in places where others are not troubled. It could be that a brother needs to exit the mosque due to an urgent reason

¹ Ibn Mājah: 1/301

but is unable to do so because someone may be praying close to the door of the mosque.

Another point to be noted is that some people believe that changing their positions after praying their obligatory (Fard) prayers is very essential and hence; they walk in front of those who were late and are still completing their obligatory prayers. This act is completely wrong. If there is a way to change one's place after completing his prayer without crossing by another person who is praying, he may do so, but if there is someone praying behind him, he should either wait till he finishes or he may offer his Sunnah prayers in the same place he offered his obligatory prayers.



8.7 LEAVING FRIDAY PRAYER WITHOUT ANY LEGITIMATE REASON:

Allāh ﷻ has made Friday the leader of all days. Other religions have blessed days such as Saturday for the Jews and Sunday for the Christians. Friday is the blessed day for the nation of the Prophet ﷺ. This day is full of blessings and rewards. Additionally, there is a specific time on this blessed day wherein all supplications are accepted.

Allāh ﷻ has obligated Jum'ah prayer on this day. Therefore, every Muslim (except he who is travelling) is obliged to pray Jum'ah prayer. One must leave everything including his business and come to the mosque and pray. Allāh ﷻ has stated:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ
الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ.

*“O you who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allāh and leave your trading. That is better for you if you did but know”.*¹

¹ Surah Al-Jum'ah: 9

There are so many people nowadays who leave the Friday prayer without any valid reason. They don't even comprehend the fact that leaving Friday prayer is a major sin. There are many Ahādith in which there are severe consequences for those who leave Friday prayer.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ لِقَوْمٍ
يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ: "لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا
يُصَلِّيَ بِالنَّاسِ ثُمَّ أَحْرِقَ عَلَى رِجَالِ يَتَخَلَّفُونَ عَنِ
الْجُمُعَةِ بُيُوتَهُمْ".

1. "I wish to appoint someone to lead the prayer and I, myself, go to the houses of those who missed the Friday Prayer and set fire to their houses with the occupants in them".¹

عن أبي قتادة رضي الله عنه أن رسول الله ﷺ قال: "من ترك ثلاث
جمعات من غير عذر طبع الله على قلبه".

2. "A person who leaves 3 Friday prayers consecutively, Allāh puts a seal on his heart".²

¹ Muslim: 1/378

² Musnad Ahmad: 5/300

Similarly, there is another narration where it is mentioned that who ever leaves 3 consecutive Friday prayers, his name will be written amongst the hypocrites.

The Friday prayer is an obligation upon the entire nation. There is no differences of opinions between scholars in regards to the obligation of Friday prayer. Friday prayer is an exchange for 'Zuhr' prayer and since 'Zuhr' prayer is compulsory, similarly, Friday prayer is also compulsory and it cannot be said that it is Sunnah or Nafil (Voulantry).

In non-Muslim countries, there is an issue which is raised in regards to Friday prayer. Those who intend to pray Jum'ah, they find a way to do so as for those who do not want to pray, they look for excuses and claim that they will loose their jobs if they take a break in order to fulfill the obligation of Friday prayer. These types of people do not even pray at their own houses where there is no problem in regards to loosing their jobs. May Allāh ﷻ guide these people and enable them to understand the severe consequences of those who fail to offer their Friday prayers without any legitimate, Islamic reason.

Those who have problems at work, they can request their employers to give time off for an hour

or so for Friday Prayer and in exchange for that, they may either begin work an hour early or finish an hour later after their appointed times. The fact here is that, where there is a will, there is a way.



CHAPTER 9

ZAKĀT

‘Zakāh’ in Arabian language is an infinitive of the verb ‘Zakāh’. Zakāh means to grow and to increase. When it is said about a person, it means to improve, to become better. Consequently Zakāh is blessing, growth, cleanliness, and betterment.

As for its figurative meaning; ‘Yusuf Qardawi states: In Shari'ah the word Zakāh refers to the determined share of wealth prescribed by Allāh ﷻ to be distributed among deserving categories. It is also used to mean the action of payment of this share.

In the Holy Qur’ān, there are 32 places wherein Zakāh has been mentioned. It has been mentioned ten times in Makki Surah’s and 22 times in Madani Surah’s.



9.1 THE OBLIGATION OF ZAKĀH:

Zakāh was made compulsory in Madinah in the 2nd Hijri. Although the obligation of Zakāh was already complete in Makkah at that time. There are some scholars who say that the obligation of Zakāh was only made in Madinah.

I will mention the statement of Allāmah Hafiz Ibn Katheer in regards to this matter. He writes under the Aayah **وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ** in Surah Mu'minūn, Allāh ﷻ states:

Many people believe that the word Zakāh in this verse means the Zakāh of wealth although this verse is Makki i.e. it was revealed in Makkah whilst the directive of the obligation of paying Zakāh was made mandatory in Madinah in the 2nd Hijri. Albeit, the obvious fact is that the same Zakāh was made compulsory in Makkah. Allāh ﷻ has stated in Surah An'ām (which is a Makki Surah):

وَعَاثُوا حَقَّهُ يَوْمَ حَصَادِهِ

*“And pay the due thereof upon
the harvest day”*

Perhaps the meaning of Zakāh in this verse means purifying one's soul from polytheism hence; Allāh ﷻ has mentioned in another verse:

فَدَّ أَفْلَحَ مَنْ زَكَّاهَا

“He is indeed successful who causes it to grow”

Another possibility is that the meaning of Zakāh in the verses may carry both the meanings i.e. Zakāh of the wealth or purifying the soul.¹



¹ Mukhtasar Tafseer Ibn Katheer: 2/572

9.2 ZAKĀH IS A PILLAR OF ISLĀM:

In Bukhāri and Muslim, there is a famous Hadith of Jibreel ؑ where he explains the pillars of Islam to the Holy Prophet ﷺ in which he states:

Islam is that you should testify that there is no deity except Allah and that Muhammad is His Messenger, that you should perform Salāh (ritual prayer), pay the Zakāh (alms), fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka'bah at Makkah), if you can find a way to it (or find the means for making the journey to it).

Zakāh is such a critical pillar of Islam that at times the Prophet ﷺ used to stop his wordings in regards to the pillars of Islam at Zakāh. It is mentioned in the two Sahih books: 'I have been ordered to do Jihād with people until they testify that there is no God but Allāh, and Muhammad ﷺ is his messenger, and that they offer their prayers and pay their Zakāh.

**‘IBĀDAH MĀLIYYAH (WORSHIP WHICH INCLUDES
PAYING ALMS AND GIVING CHARITY):**

There are two types of worship:

- 1- ‘Ibādah Māliyah** (Financial worship)
- 2- ‘Ibādah Badaniyyah** (Physical worship) such as prayer, fasting etc.

Allāh ﷻ has bestowed upon mankind an abundant of blessings. Amongst all these blessings is the blessing of wealth. Wealth is such a great blessing from Allāh ﷻ because if one has no wealth, he remains bankrupt, hence; at times he may use ways to earn money which may lead to Kufr (disbelief). It is stated in a Hadith:

كاد الفقر أن يكون كفرا

“Poverty can lead to Kufr”

There is no doubt that Allāh ﷻ is the one who gives wealth to people, hence; it is a responsibility upon us to spend this wealth which is given to us by Allāh ﷻ in the way He has commanded us to do so. Provision is provided by Allāh ﷻ, whoever He wills, He makes them rich and whoever He wills,

He makes them poor. Allāh ﷻ states in Surah Nahal:

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ.

“And Allah has favored some of you above others in provision.”¹

But this does not mean that the rich people become so arrogant that they do not pay their Zakāh and they keep their money to themselves. Allāh ﷻ has stated in Surah Dhāriyāt:

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ.

“And in their wealth the beggar and the outcast have a due share.”²



¹ Surah Al-Nahal: 71

² Surah: Al-Dhāriyāt: 19

9.3 GIVING ZAKĀH IS OBLIGATORY:

Those people who are ‘Sāhib Nisāb’ (this refers to the threshold after which a person is obliged to pay Zakāh) i.e. those who possess 612.36 grams of silver or 87.48 grams of gold or something else which they possess and they are the owner of that particular thing which is used in trade, they have to pay Zakāh. The obligation of paying Zakāh is the same as the obligation of praying. Hence; in the Holy Qur’ān, wherever prayer is mentioned, Zakāh is also mentioned in conjunction with it. Furthermore, it is evident in most Ahādith that the Holy Prophet ﷺ has mentioned Zakāh alongside prayer. Wherever he commanded people to prayer, he also commanded them to pay their Zakāh. This shows the importance of paying the Zakāh.



9.4 THE DENIER OF ZAKĀH IS A DISBELIEVER:

The one who rejects prayer is a disbeliever, similarly, he who rejects and denies paying Zakāh is also a disbeliever because Zakāh is a pillar of Islam. ‘Allāmah Nawawi has stated: ‘He who rejects the commandment of paying Zakāh rejects the commandment of Allāh and His messenger therefore, we rule such a person as a disbeliever’. Additionally, Ibn Qudāmah has mentioned the same statement in ‘Al-Mughni’.¹

In the caliphate of Haḍrat Abu Bakar Al-Siddeeq ؓ many problems and issues were raised, amongst these issues was the issue of not paying Zakāh, Abu Bakar ؓ ordered the companions to prepare for battle against those who denied Zakāh. At this ruling, the companions were bemused at this decision since there were many other problems and trials such as the problem with Musailamah Al-Kadhāb. The companions supposed that we shouldn’t battle those who oppose Zakāh since they pray and believe in Allāh ﷻ and if we were to battle against them, we would definitely be

¹ Al-Mughni: 2/573

enfeebled. Haḍrat ‘Umar ؓ audaciously approached Abu Bakar ؓ and said to him: ‘why do you want to fight these people whilst the Prophet ﷺ has stated: I will fight the people until they testify that there is no God but Allāh and once they turn to belief, their wealth and blood will be protected.

The purpose of ‘Umar ؓ narrating this Hadith to Abu Bakar ؓ was because the Holy Prophet ﷺ had not mentioned about fighting those who do not pay their Zakāh, had that been the commandment, the Prophet would have mentioned it. At this, Abu Bakar ؓ said: ‘By Allāh! I will surely fight those people who differentiate between prayer and Zakāh because Zakāh is the right of one’s wealth. By Allāh! If they deny to give their Zakāh as they used to give it at the time of the Prophet ﷺ, I will fight them. Once his speech came to an end, he went to fight them alone. ‘Umar ؓ then approached Abu Bakar ؓ and grabbed the leash of Abu Bakar’s camel and said: ‘we will also be joining you’.

In some narrations it is mentioned that Abu Bakar ؓ said to ‘Umar ؓ: ‘In the times of ignorance, you were very brave but now you have weakened?’.

Thereafter, Allāh ﷻ opened ‘Umar’s ﷻ heart and he agreed with Abu Bakar ﷻ.

From the above mentioned story, it is evident that those who reject and deny Zakāh are disbelievers, hence the reason why Abu Bakar ﷻ set out to fight them. Initially, there was disagreement amongst the companions of the Holy Prophet ﷺ in regards to fighting those who denied Zakāh but anon, they all agreed with Abu Bakar ﷻ.



9.5 PUNISHMENT IN THE HEREAFTER FOR NOT PAYING ZAKĀH:

Those people who do not pay their Zakāh, the Qur'ān has stated in numerous places regarding their consequences in the hereafter. Allāh ﷻ states:

وَالَّذِينَ يَكْنِزُونَ الذُّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَٰذَا مَا كَنْزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ.

“They who hoard up gold and silver and spend it not in the way of Allāh, unto them give tidings (O Muhammad) of a painful doom. On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which you hoarded for yourselves. Now taste of what you used to hoard.”¹

¹ Surah Al-Tawbah: 34-35

These verses mention severe consequences for those who do not pay their Zakāh, their own wealth will be used against them on the day of resurrection.

In Surah Muddathir, Allāh ﷻ states:

فِي جَنَّاتٍ يَتَسَاءَلُونَ عَنِ الْمُجْرِمِينَ مَا سَلَكَكُمْ
فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ وَلَمْ نَكُ نُطْعِمِ
الْمَسْكِينِ.

*“In gardens they will ask one another, concerning the guilty: What has brought you to this burning? They will answer: We were not of those who prayed, nor did we feed the poor”.*¹

Furthermore, it is stated in Surah Āl-‘Imrān:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ
فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا
بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ.

“And let not those who hoard up that which Allāh has bestowed upon them of His bounty think that it is better for them.

¹ Surah: Al-Muddaththir: 40-44

Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection”.

The wealth one gathers in this world and enjoys it and does not spend it in the path of Allāh, the same wealth would lead to his obliteration in the hereafter.

There are also severe consequences stated in the Ahādith. The Holy Prophet ﷺ said:

"من آتاه الله مالا فلم يؤد زكاته مثل له ماله يوم القيامة
شجاعا أقرع له زببتان يطوقه يوم القيامة ثم يأخذ
بلهزمته يعني بشدقيه ثم يقول أنا مالك أنا كنزك ثم
تلا هذه الآية: و لا يحسن الذين يخلون الآية".

1. “Whoever Allah has given money to and does not give his Zakat for it, it will take the form of a shiny-headed male serpent with two black spots over its eyes, which will encircle him on the Day of Judgment and bite his cheeks saying: ‘I am your wealth, I am your treasure’”.¹

¹ Al-Bukhāri: 3/268

عن أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: "مانع
الزكاة يوم القيامة في النار".

2. "He who denies paying Zakāh will be in the fire of Hell".¹

People tend to love their wealth so much that they neglect the consequences that they will have to face on the Day of Resurrection. Especially when it comes to women, they love accumulating gold but when time comes to giving Zakāh, they fail to pay it and commit a great sin. May Allāh ﷻ grant them the understanding and proper knowledge.

عن أسماء بنت يزيد رضي الله عنها قالت: "دخلت أنا وخالتي
علي النبي ﷺ وعلينا أسورة من ذهب فقال لنا أتعطيان
زكاته؟ فقلنا لا قال: أما تخافان أن يسوركما الله أسورة
من نار أذيا زكاته".

3. Asma' bint Yazid رضي الله عنها reported: "My aunt and I, while wearing gold bracelets went to the Prophet ﷺ. He asked: 'Did you pay their Zakāh?' She related that they had not. The Prophet said: 'Do you not fear

¹ Tabrāni, Mu'jam Al-Sagheer, Hadith: 936

that Allah will make you wear a bracelet of fire? Pay its Zakāh”.¹

Women should pay the Zakāh of their jewelries and make sure that there is no deficiency in it.

NOTE:

It is evident from the above mentioned Ahādith that those women who possess jewelries, have to pay Zakāh from it. Nowadays some mislead people claim that there is no Zakāh upon those types of jewelries that are in use. Please do not pay any attention to what these kinds of people say! They are the enemies of Allāh ﷻ and His Messenger ﷺ. Their aim in life is to take people away from religion and to misguide them. It is not only the matter of Zakāh, rather; their aim is to mislead people in all other aspects of life.



¹ Musnad Ahmad: 6/461

9.6 PUNISHMENT IN THIS LIFE FOR THOSE WHO DO NOT PAY THEIR ZAKĀH:

Those people who fail to pay their Zakāh will not only be punished in the hereafter rather; Allāh ﷻ will also punish them in this world. There are many examples in front of us of those people who are so arrogant about their wealth and claim that all the prosperity they own is from their own exertion, these types of people have been destroyed and punished by Allāh ﷻ and their stories are left as specimens for others till the Day of Judgment.

In Surah Qasas it is mentioned that Prophet Musa ﷺ said to Qārūn:

وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

“And be kind as Allāh has been kind to you”.¹

Qārūn then replied saying:

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي

“He said: I have been given it only on account of knowledge I possess”.¹

¹ Surah Al-Qasas: 77

This arrogant man and his family were swallowed by the earth, Hence' Allāh ﷻ states:

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ.

“So we caused the earth to swallow him and his dwelling-place”.²

Furthermore, some Ahādith also state the fact that those who do not pay their Zakāh will be punished in this world, the Prophet ﷺ has said: “The nation that does not give Zakāh, Allāh ﷻ will bring about a drought on them”.



¹ Surah Al-Qasas: 78

² Surah Al-Qasas: 81

9.7 THE BENEFITS OF PAYING ZAKĀH:

The literal connotation of Zakāh includes the meaning of purification. In reality, those who pay their Zakāh, they are purified internally and externally. Allāh ﷻ states:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا.

“Take alms of their wealth, wherewith you may purify them and make them grow”.¹

External purification: This purifies the grime and dirt which is in one’s wealth.

Internal purification: This purifies one’s heart and soul after he gives Zakāh.



¹ Surah Al-Tawbah: 103

9.8 THE PROCESS OF ZAKĀH CALLS FOR JUSTICE:

I strongly believe that the system of Zakāh in Islam is a great system which calls towards justice to humanity and mankind. Before Islam, there was no religion that had the system of paying Zakāh. Albeit, people did spend in the path of Allāh as a means of charity, but they did not spend with the understanding that it is an obligation. Islam came with the system of Zakāh because Islam is a global religion which calls towards justice and excellence.

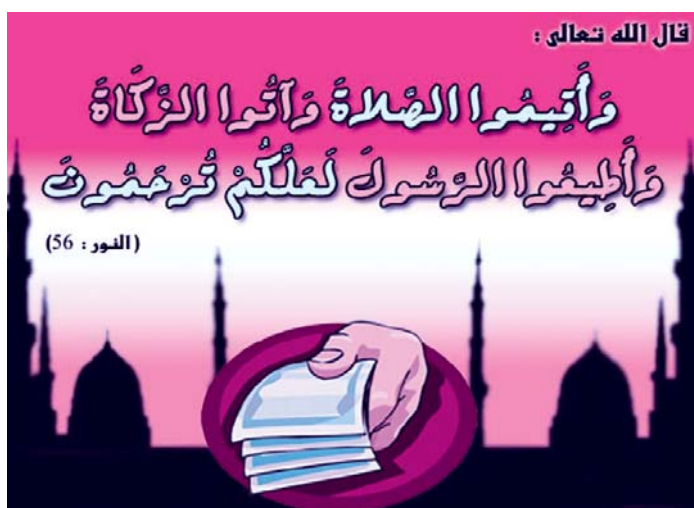
The system of Zakāh includes economics, finance, politics, morals and religion.

The system of Zakāh helps those who are homeless, helpless and are dying from starvation and thirst. This system undoubtedly helps those people and enables them to eat, drink and live. If each and every body pays Zakāh, it is inevitable that this would lead to pure justice towards humanity. We can see from the past how poor people were helped through the house of finance (Baitul Maal). In this regard, the era of Haḍrat ‘Umar ؓ was a great example for us.

If the poor people knew that they had a right over the rich people's wealth, why would they want to steal and commit robbery? The chief reason behind robbery and theft is poverty and poverty can lead man to disbelief.

Prayer is an obligation, similarly, he who is 'Sāhib Nisāb' (the threshold after which a person is obliged to pay Zakāh) is obliged to pay Zakāh. Some people become lazy in paying their Zakāh whilst others look for excuses for not paying it.

May Allāh ﷻ grant all the Muslims the understanding and the importance of paying Zakāh.



CHAPTER 10

FASTING

THOSE ACTS THAT RUIN ONE'S FAST:

Fasting is a kind of worship which is amongst the physical worships. Fasting is an act which brings one closer to Allāh ﷻ but at times, people commit certain mistakes which take them further away from Allāh ﷻ rather than bringing them close to Him. After spending the entire day in hunger and thirst, they do not gain anything and nor do they gain any reward from Allāh ﷻ. Therefore; it is essential for he who fasts, to ensure that he does not commit any act which ruins his fast.

Following are a few acts which ruin one's fast:

1. Lying
2. Practicing upon a lie
3. Betraying someone
4. Jealousy
5. Hatred
6. Hypocrisy
7. Scandalmongers (Gossiping)
8. Harming someone

9. Arguing and Fighting with others

10. Creating dissention amongst the Muslims

Those people who fast and are involved in the above mentioned sins, they do not gain anything from their fasting except hunger and thirst. The Prophet ﷺ has stated in a Hadith:

رُبَّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ وَالْعَطَشُ.

“Maybe a fasting person will gain nothing but hunger and thirst from fasting.”¹

قال رسول الله صلى الله عليه وسلم
رَبِّ صَائِمٍ لَيْسَ لَهُ مِنْ
صِيَامِهِ إِلَّا الْجُوعُ
وَرَبِّ قَائِمٍ لَيْسَ لَهُ مِنْ
قِيَامِهِ إِلَّا السَّهَرُ

¹ Ibn Mājah: 1/529

CHAPTER 11

HAJJ (PILGRIMAGE)

**THOSE WHO DO NOT PERFORM Hajj EVEN
THOUGH THEY HAVE THE COMPETENCE TO
DO SO:**

There are many rich people in this world who are so engaged in earning money that they, firstly, do not pay their Zakāh and, secondly, they do not fulfill the obligation of completing such an important pillar of Islam which is of performing Hajj. These people don't even realize that their Islam is in danger. If such a person had the ability to perform Hajj and did not do so, he may die whilst he is not in the realm of Islam.

Allāh ﷻ states regarding those who had the ability to perform Hajj but did not do so:

وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ.

“And whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allah], and Allāh stands

not in need of any of the 'Ālamin (mankind and jinns)".¹

The word 'Kufr' (disbelief) used in this verse means denying Hajj. The term 'Kufr' is also used for those who deny prayer. It (the usage of the word 'Kufr') shows the importance of prayer and Hajj.

It is stated in a Hadith:

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ مَلَكَ زَادًا
وَزَاحِلَةً فَلَمْ يَحُجَّ بَيْتَ اللَّهِ ، فَلَا عَلَيْهِ أَنْ يَمُوتَ
يَهُودِيًّا أَوْ نَصْرَانِيًّا ، وَذَلِكَ أَنَّ اللَّهَ ﷻ قَالَ فِي كِتَابِهِ :
وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا .

1. "He who possesses wealth and has means of transport to the House of Allāh ﷻ and does not perform Hajj, there is nothing upon him if he dies as a Jew or a Christian because Allāh ﷻ states: 'And pilgrimage to the House is a duty unto Allāh for mankind, for him who can find a way there'.²

¹ Surah Āli-'Imrān: 97

² Al-Tirmidhi: 4/27

It is evident from this narration how upset the Holy Prophet ﷺ was at the person who possesses the ability to perform Hajj and does not do so.

عن عمارة بن حزم قال: قال رسول الله ﷺ: "أربع فرضهن الله في الإسلام فمن أتى بثلاث لم يغنين عنه شيئا حتى يأتي بهن جميعا الصلاة والزكاة وصيام رمضان وحج البيت".

2. "Allāh ﷻ has made four things obligatory and those who only perform three of them and miss one, it will be of no use to them until all four things are not performed; Prayer, Zakāh, Fasting and pilgrimage".¹

This Hadith states that he who prays, fast and gives Zakāh but does not perform Hajj, he will be questioned on the Day of Judgment until he presents his Hajj but evidently he will not be able to do so on that day!

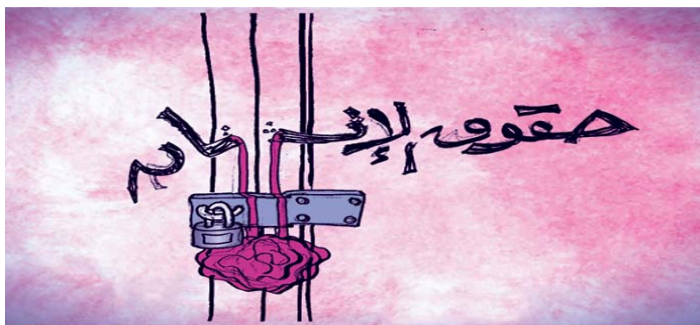


¹ Musnad Ahmad: 4/201

CHAPTER 12

THE RIGHTS OF OTHERS (HUQŪQ AL-‘IBĀD)

A very important issue in Mu‘amalāt is that of rights. People often take extra care to fulfill the rights of Allāh ﷻ (Huqūq Allāh) but when it comes to the rights of others, generally they either fail or do little to carryout equally important religious obligations. People tend to believe that piousness is obtained through praying, fasting, paying Zakāh, and performing Hajj only. On the other hand, they seem to forget the rights of their parents, close relatives, neighbors, wives and children. This is such an important topic that even if an entire book is to be written regarding this particular issue, it wouldn’t suffice. However, I will mention a few important points pertaining to this issue.



12.1 DISOBEYING THE PARENTS

Parents are a means of entering paradise for children. Those children who respect and obey their parents, will enter paradise. Those people whose parents are still alive are very fortunate indeed. These people should serve their parents as much as they can and they should take their supplications because the parents' supplications for their children are always accepted.

Paradise lies under the feet of the mothers, similarly, it is stated that the father is the central door of paradise. Furthermore, it is stated in a Hadith that the happiness of the father is in the happiness of Allāh and the displeasure of the father is in the displeasure of Allāh ﷻ.

This is the era where we are very close to the Day of Judgment. There are many signs of the Day of Resurrection, some of them have passed and some which are quite evident nowadays. Amongst these signs is the sign that children will disobey and disrespect their parents. Almost everywhere, parents are being disrespected, criticized and are being yelled upon. Parents are being thrown out of their own houses mostly at the instance and instigation of their daughter-in-law.

Following are a few Ahādith regarding those who disobey their parents:

عن المغيرة بن شعبة رضي الله عنه قال: قال رسول الله ﷺ: "إِنَّ اللَّهَ
حَرَّمَ عَلَيْكُمْ عَقُوقَ الْأُمّهَاتِ وَوَادَ الْبَنَاتِ وَمَنْعَ وَهَاتِ
وَكْرَهَ لَكُمْ قَيْلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ"

1. "Allāh ﷻ has prohibited you to disobey your mothers, to withhold (what you should give), or demand (what you do not deserve), and to bury your daughters alive. And Allāh ﷻ dislikes idle talk, to ask too many questions (for things which will be of no benefit to one), and to waste your wealth".¹

In another narration, it is stated that disobeying one's parents is amongst the major sins. The Prophet ﷺ said:

عن أبي بكرة رضي الله عنه قال : قال رسول الله ﷺ: "أَلَا أَنْبِئُكُمْ
بأكْبَرِ الْكِبَائِرِ؟ قُلْنَا: بلى يا رسول الله، قال: الإِشْرَاقُ
بِاللهِ وَعَقُوقُ الْوَالِدَيْنِ. وَجَلَسَ وَكَانَ مَتَكِنًا فَقَالَ: أَلَا وَقَوْلُ

¹ Al-Bukhāri: 10/405

الزور وفي رواية ألا وقول الزور وشهادة الزور فما زال
يكررها حتى قلنا: ليته سكت".

2. "The Holy Prophet ﷺ asked: Shall I not inform you of the biggest of the major sins? We said, "Yes, O Messenger of Allāh. (Please inform us.)". He said, "Ascribing partners to Allāh, and to be undutiful to your parents". Messenger of Allāh ﷺ sat up from his reclining position and said, "And I warn you against giving forged statement and a false testimony; I warn you against giving forged statement and a false testimony". Messenger of Allāh kept on repeating that warning till we wished that he would stop".¹

عن ابن عمر رضي الله عنهما قال قال رسول الله ﷺ: "ثلاثة لا
ينظر الله ﷻ إليهم يوم القيامة: العاق لوالديه والمرأة
المترجلة والديوث وثلاثة لا يدخلون الجنة: العاق
لوالديه والمدمن على الخمر والمنان بما أعطى"

2. "There are three people whom Allāh ﷻ will not look upon on the Day of Judgment:

¹ Al-Bukhāri: 10/405

The one who shows disrespect to his parents, the woman who looks like a man and the adulterer and three people will not enter paradise: The one who disrespects his parents, the alcoholic and he who boasts about what he has been given”.¹

عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: "كُلُّ الذُّنُوبِ يُؤَخِّرُ اللَّهُ مِنْهَا مَا شَاءَ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا عُقُوقُ الْوَالِدَيْنِ فَإِنَّ اللَّهَ يُعَجِّلُ لِصَاحِبِهَا فِي الدُّنْيَا قَبْلَ الْمَوْتِ."

3. “Allāh ﷻ respites whatever He wants of the sins until the Day of Judgment except showing disrespect to one's parents; it will be hastened to its doer (i.e. the punishment will be in this world before his punishment on the Day of Judgment)”.²

From the above mentioned Hadith, it is evident that Allāh will punish those who are disrespectful towards their parents in this world. There are two types of people who are punished in this world due to their sins; the oppressor and the one who is insolent towards his parents. These people should

¹ Al-Nisā'i: 5/82

² Al-Mustadrak: 4/156

save themselves from being undutiful to their parents. However one treats his parents, he will be treated in the same fashion.

Imām Mundhiri narrated a story:

عن العوام بن حوشب رضي الله عنه قال: نزلت مرة حيا وإلى جانب ذلك الحي مقبرة فلما كان بعد العصر انشق منها قبر فخرج رجل رأسه رأس الحمار وجسده جسد إنسان فنهق ثلاث نهقات ثم انطبق عليه القبر فإذا عجوز تغزل شعرا أو صوفا فقالت امرأة ترى تلك العجوز قلت ما لها قالت تلك أم هذا قلت وما كان قصته قالت كان يشرب الخمر فإذا راح تقول له أمه يا بني اتق الله! إلى متى تشرب هذه الخمر فيقول لها إنما أنت تنهقين كما ينهق الحمار قالت فمات بعد العصر قالت فهو ينشق عنه القبر بعد العصر كل يوم فينهق ثلاث نهقات ثم ينطبق عليه القبر.

4. Narrated ‘Awwam ibn Hawshab رضي الله عنه: ‘One time I stopped by a village which was adjacent to a graveyard. So when it was time of ‘Asr prayer; a grave from among the graves split open and came out from it: A man whose head was like the head of a

donkey, while his body was like that of a [normal] human. And he brayed [the sound which a donkey makes]- three times , then [fell back into] the grave covering him once again. Beside that graveyard there was an old woman who was either plaiting her hair or some wool. [Seeing me shocked], one woman said to me: ‘Do you see that old woman?’ I replied: ‘What is with her?’ She said: ‘She is the mother of this one [i.e. the man from the grave].’ So I said: ‘And what is his story?’ she replied : ‘He used to drink alcohol upto where he used to get fully intoxicated, and his mother would say to him : ‘O my son, fear Allāh. How long are you going to drink this alcohol?’ So he would reply to her: ‘Indeed you are just braying, just like how the donkey brays.’ Thus; [after some time] he passed away; and his death was the time after ‘Asr. Hence his grave opens up – after Asr- every day, and he brays three times, and then his grave swallows him back”¹.

The most perilous thing is that he who disrespects his mother may not be able to recite the Kalimah at

¹ Al-Targheeb wa Al-Tarheeb: 809

the time of his death. Imām Mundhiri narrated another narration from Tabrāni:

عن عبد الله بن أبي أوفى رضي الله عنه قال: كنا عند النبي صلى الله عليه وسلم فأتاه آت فقال شاب يهود بنفسه فقيل له قل: (لا إله إلا الله) فلم يستطع فقال: كان يصلى ؟ فقال: نعم فنهض رسول الله صلى الله عليه وسلم ونهضنا معه فدخل على الشاب فقال: له قل (لا إله إلا الله) فقال: لا أستطيع قال: لم ؟ قال: كان يعق والدته. فقال النبي صلى الله عليه وسلم: أحية والدته ؟ قالوا: نعم. قال: ادعوها فدعوها فجاءت فقال: هذا ابنك فقالت: نعم فقال: لها رأيت لو أجمعت نارًا ضخمة فقيل لك إن شفعت له خلينا عنه وإلا حرقناه بهذه النار أكنت تشفعين له. قالت: يا رسول الله! إذا أشفع قال: فأشهدني الله وأشهديني أنك قد رضيت عنه قالت: اللهم أنى أشهدك وأشهد رسولك أنى رضيت عن ابني فقال له رسول الله صلى الله عليه وسلم: يا غلام قل (لا إله إلا الله وحده لا شريك له وأشهد أن محمدًا عبده ورسوله) فقالها فقال رسول صلى الله عليه وسلم: الحمد لله الذي أنقذه بي من النار.

6. Abdullāh Bin Awfā ؓ narrated: “We were with the Prophet ﷺ when a man came to him and told him that a man is living his last moments, the Prophet ﷺ asked (the man who came) to ask the one who is about to die to recite ‘There is no God but Allāh’, but he was not able to recite it. Then the Prophet ﷺ asked “did he use to pray?” He said yes. So the Prophet stood up and we got up with him and he went to that person and told him to recite ‘There is no God but Allāh’ and the man replied ‘I cannot recite it’. The Prophet asked: why? It was said that he used to disobey his mother. So the Prophet ﷺ asked, “Is his mother alive?” It was said: yes. So the Prophet asked for her to be brought in front of her son. The Prophet ﷺ asked her ‘Is this your son?’, she replied in the affirmative. The Prophet ﷺ then asked her “If a fire was to be lit and you were asked to forgive your son and intercede on his behalf (in order to save him from the fire), will you intercede for him? She replied: O Messenger of Allāh, I do forgive him. So the Prophet ﷺ said to her: ‘Bear witness to Allāh ﷻ and me that I am pleased with him (her son), so she said: O Allāh, I

testify by you and your Messenger that I have indeed forgiven my son. So the Prophet ﷺ said to the boy: O child! Say ‘There is no God but Allāh, and there are no associates with him and that Muhammad ﷺ is his Messenger’. So the boy recited the Kalimah. The Prophet ﷺ then said: Praise be to Allāh ﷻ who saved this boy from the fire”.¹

Such is the seriousness of the matter, if one disobeys his mother, he may not be able to recite the Kalimah at the time of his death. The boy mentioned in the above story is very fortunate because the Prophet ﷺ was present at the time of his death and he was saved. But what will happen to those young people nowadays who disrespect their mothers? They listen to their wives and kick their parents out of their houses; will the children of such people respect them too? The mercy of Allāh ﷻ is far from those people who disobey their parents. Furthermore, they become eligible for the curse of Allāh. There are numerous narrations where it is stated that those who disrespect their parents will be seeking the curse of Allāh ﷻ.

¹ Al-Targheeb wa Al-Tarheeb: 808-809

12.2 SEVERING THE TIES OF KINSHIP:

The biggest problem today is that blood relatives are enemies with one another. People would stay close with their friends and maintain their friendship but at the same time they will be fighting with their brothers, sisters and blood relatives. Relatives are killing one another, they are cutting relationships forever. Many relatives don't even speak to each other nor see each other for years and they do not enjoin even in the times of happiness and grief.

I believe that the main reason behind this enmity is the fact that people are very far away from their Creator and if one is distant from his Creator, he will evidently be distant from His creation. Hence; if one is close to Allāh ﷻ, he would be closer with His creation as well.

Devil is man's enemy; he would never want the worship and supplication of someone to be accepted. Hence, he creates problems amongst us and engrosses us in fighting with each other. When two relatives fight with each other, how would their supplications and worship be accepted? There are many Ahādith which state that he who fights with his relatives, his prayers and supplications will not be accepted.

There are many pious and knowledgeable people who fight with their relatives; they should understand the fact that their prayers, fasting, Zakāh, Hajj and all other forms of worship will not be accepted.

Therefore it is absolutely necessary for a person to always maintain good relations with his relatives. If one relative says to another relative “Get out of my house and never try to come again”, even then the other relative should not take it seriously and should keep in touch and be nice to him. One should always follow the course of reconciliation with patience and adopt the golden principle of forget and forgive. Two wrong things do not make it right.

Below are a few Ahādith regarding those who break relations with their kin.

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: "من كان يؤمن بالله واليوم الآخر فليكرم ضيفه ، و من كان يؤمن بالله واليوم الآخر فليصل رحمه ، و من كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليصمت".

1. “Whoever believes in Allāh and the last day should be hospitable with his guests and whoever believes in Allāh and the

last day should unite the bond of kinship and whoever believes in Allāh and the last day should speak good or remain silent”.¹

عن عائشة رضي الله عنها عن النبي ﷺ قال: "الرحم متعلقة بالعرش تقول: من وصلني وصله الله و من قطعني قطعه الله".

2. The womb (i.e. family relations) is tied to the Throne (of Allāh) and it says, 'With him who keeps me united, Allāh will keep connection with him, but with him who severs me, Allāh will sever connection with him’.²

عن عبد الرحمن بن عوف رضي الله عنه قال: سمعت رسول الله ﷺ يقول: قال الله تعالى: "أنا الرحمن خلقت الرحم وشققت لها اسماً من اسمي فمن وصلها وصلته ومن قطعها قطعته"

3. The Prophet ﷺ said: Allāh ﷻ said: 'I Am Ar-Rahman (the most gracious). I created the womb, (i.e. family relations) and

¹ Muslim: 1/70

² Muslim: 4/1573

derived a name for it from My Name. Hence, whoever keeps it, I will keep ties to him, and whoever severs it, I will sever ties with him”.¹

عن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ : (إن الله تعالى خلق الخلق حتى إذا فرغ منهم قامت الرحم ، فقالت : هذا مقام العائد بك من القطيعة ، قال : نعم ، أما ترضين أن أصل من وصلك ، وأقطع من قطعك ؟ قالت : بلى ، قال فذلك ، ثم قال رسول الله ﷺ : اقرؤوا إن شئتم : (فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ، أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ) .

4. “Allāh ﷻ created the creations, and when He finished from His creations, the womb said: ‘(O Allāh) at this place I seek refuge with you from all those who sever me (i.e. sever the ties of Kith and kin).’ Allāh ﷻ said, ‘Yes, won’t you be pleased that I will keep good relations with the one who will keep good relations with you, and I will sever the relation with the one who will sever the

¹ Al-Tirmidhi: 8/100

relations with you?' The womb replied: 'Yes, O my Lord.' Allāh said, 'then that is for you.'" Allāh's Messenger added. "Read (in the Qur'an) if you wish, the Statement of Allah: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship? Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision".¹

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله ﷺ يقول: "إن
الرحم شجنة من الرحمن ، تقول : يا رب ، اني قطعت
، يا رب أسوء الي ، يا رب اني ظلمت ، يا رب ،
فيجيها : ألا ترضين أن أصل من وصلك ، وأقطع من
قطعك".

5. "Ties of kinship are derived from the All-Merciful (*ar-Rahman*). They say: 'My Lord! I have been wronged! My Lord! I have been cut off! My Lord! My Lord! 'Allah answers them, 'Are you not content that I cut off the one who cuts you off and I maintain connections with

¹ Al-Bukhāri: 10/417 and Muslim: 4/1572

the one who maintains connections with you?"¹

عن عبد الله بن عمرو بن العاص رضي الله عنه عن النبي ﷺ
قال: " ليس الواصل بالمكافئ ولكن الواصل الذي إذا
قطعت رحمه وصلها.

6. "The one who maintains ties of kinship is not the one who reciprocates. The one who maintains ties of kinship is the one who, when his relatives cut him off, maintains ties of kinship".²

عن عائشة أم المؤمنين رضي الله عنها، قالت : قَالَ رَسُولُ اللَّهِ
ﷺ: " أَسْرَعُ الْخَيْرِ ثَوَابًا الْبِرُّ وَصِلَةُ الرَّحِمِ ، وَأَسْرَعُ
الشَّرِّ عُقُوبَةُ الْبَغْيِ وَقَطِيعَةُ الرَّحِمِ .

7. "The good deed to be rewarded the fastest is righteousness and maintaining good ties with the kin and the evil deed to be punished the fastest is aggression and breaking relations with relatives".³

¹ Musnad Ahmad: 2/330

² Al-Bukhāri: 10/423

³ Ibn Mājah: 2/566

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله ﷺ يقول:
"ان أعمال بني آدم تُعرض كل خميس ليلة الجمعة،
فلا يقبل عمل قاطع رحم".

8. "The deeds of the son of Adam are presented every Thursday night and the deeds for the one who severs ties with kinship are rejected".¹

عن جبير بن مطعم رضي الله عنه أنه سمع النبي ﷺ يقول: "لا يدخل
الجنة قاطع، قال سفيان: يعني قاطع رحم".

9. "The one who severs the bond of kinship will not enter Paradise".²

روي عن عبد الله بن أوفى رضي الله عنه قال : كنا جلوساً عند
النبي ﷺ فقال : "لا يجالسنا اليوم قاطع رحم ، فقال
فتي من الحلقة ، فأتي خالة له قد كان بينهما بعض
الشيء ، فاستغفر لها واستغفرت له ، ثم عاد إلي
المجلس ، فقال النبي ﷺ : إن الرحمة لا تنزل علي
قوم فيهم قاطع رحم".

¹ Musnad Ahmad

² Muslim: 4/1573

10. Narrated Abdullāh Bin Abi Awfā ؓ that he heard the Prophet ﷺ saying: “He who severs the bond of kinship should not sit amongst us today. A young man stood up and went to an aunt of his and asked her to forgive him (because they had some dispute between each other) and she forgave him. Then the boy returned to the gathering of the Prophet ﷺ, the Prophet ﷺ then said: Mercy does not descend on a people when there is someone among them who severs ties of kinship”.¹

It is evident from this narration that those who sever ties of kinship are far away from the mercy of Allāh ﷻ.



¹ Al-Targheeb wa Al-Tarheeb for Asfahāni.

12.3 MUSLIMS FIGHTING WITH EACH OTHER:

On one hand, relatives are fighting with each other and on the contrary, Muslims are fighting with each other on petty matters. They would stop talking to each other for months and years after disputing on small issues. These types of people do not understand that this is a huge sin. Those Muslims who fight with each other, their acts of worship are not accepted and neither are their supplications. The enemies take advantage whilst people are fighting.

Keeping good relations with other Muslims and looking after them is part of 'Huqūq Al-Ibād' (the rights of others). The Prophet ﷺ has emphasized on this issue and has stated that it is not lawful for a Muslim brother to stop talking to his Muslim brother for 3 days. Furthermore, the Prophet ﷺ stated that this type of person will be in hellfire.

Following are a few Ahādith regarding this issue:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "لَا تَبَاغَضُوا ، وَلَا تَحَاسَدُوا ، وَلَا تَدَابَرُوا ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا ، وَلَا يَجِلْ لِلْمُسْلِمِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ."

1. "Do not hate each other, do not envy one another, and do not be hostile to one another (standing back to back), rather be brothers (as) servants of Allah. A Muslim is not allowed to desert his brother (Muslim) more than three days".¹

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ:
" لا يحل لمسلم أن يهجر أخاه فوق ثلاث
فمن هجر فوق ثلاث فمات دخل النار".

2. "No Muslim is allowed to shun his brother for more than 3 days, and whoever does so, shall enter hellfire".²

Such is the seriousness of the matter, if a Muslim stops talking to his Muslim brother, and dies in that state, he will enter hellfire!

عن أبي حراش حدرد بن أبي حدرد الأسلمي رضي الله عنه أنه
سمع النبي ﷺ يقول: "من هجر أخاه سنة فهو كسفك
دمه".

3. "Whoever stops talking to his brother for a year, it is as if he drank his blood (i.e. he killed him)".¹

¹ Al-Bukhāri: 10/492

² Abu Dāwūd: 2/673

There are so many people who do not talk to each other for years. These types of people are committing such a great sin which is in comparison to killing someone.

عن أَبِي هُرَيْرَةَ رضي الله عنه قال: قَالَ رَسُولُ اللَّهِ ﷺ: " تُعْرَضُ
الْأَعْمَالُ عَلَى اللَّهِ فِي كُلِّ يَوْمٍ اِثْنَيْنِ وَخَمِيسٍ ، فَيَغْفِرُ
اللَّهُ فِي ذَلِكَ الْيَوْمِ لِكُلِّ امْرِئٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا ، إِلَّا
امْرَأً كَانَ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءٌ ، فَيَقُولُ : اتْرُكُوا هَذَيْنِ
حَتَّى يَصْطَلِحَا".

4. "Deeds are presented on every Monday and Thursday. On those days, Allāh forgives every person who does not associate partners with Him – except for two people who are quarreling. He says: 'Leave them until they make up with each other'".²

قال النبي ﷺ: "تفتح أبواب الجنة يوم الاثنين و
الخميس فيغفر الله ﷻ لكل عبد لا يشرك بالله شيئا إلا
رجلا كان بينه وبين أخيه شحناء ، فيقول : أنظروا

¹ Abu Dāwūd: 2/673

² Mu'atta Mālik: 2/909

هذين حتى يصطلحا ، أنظروا هذين حتى يصطلحا ،
أنظروا هذين حتى يصطلحا".

5. "The doors of Paradise are opened every Monday and Thursday, Allāh ﷻ forgives everyone who does not associate partners with him except he who has a grudge against his brother. He will say: 'Leave them until they make up with each other (repeated it thrice)".¹

عن معاذ بن جبل ؓ عن النبي ﷺ قال : " يطلع الله
إلى جميع خلقه ليلة النصف من شعبان فيغفر لجميع
خلقه إلا لمشرك أو مشاحن"

5. "Allāh ﷻ looks at His creation in the night of mid-Sha`ban and He forgives all of His creation except for a 'Mushrik' (idolater) or a 'Mushahin' (one bent on hatred)".²

May Allāh ﷻ unite the Muslims around the world and create love between them so that all the acts of worship and supplications are accepted.



¹ Muslim: 4/1577

² Hilyatul Awliyā': 5/191

12.4 HARMING ONE'S NEIGHBOR

Another important matter in 'Huqūq Al-Ibād' is the neighbor's rights. We have to ensure that we look after them and help them when they require any assistance. Nowadays, people have forgotten the rights of their neighbors. They have no idea about what is happening in their houses. The Prophet ﷺ has stated consequences for those who do not look after their neighbor's rights. Below are a few Ahādith pertaining to the topic.

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "من كان يؤمن بالله واليوم الآخر فلا يؤذي جاره ومن كان يؤمن بالله واليوم الآخر فليكرم ضيفه ومن كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليسكت".

1. "Whoever believes in Allāh and the Last Day should not harm his neighbor and whoever believes in Allāh and the Last Day should entertain his guest generously and whoever believes in Allāh and the Last Day should talk what is good or keep quiet".¹

¹ Al-Bukhāri: 10/445 and Muslim: 1/70

عن أبي هريرة رضي الله عنه أن النبي ﷺ قال : "والله لا يؤمن ،
والله لا يؤمن ، والله لا يؤمن ! قيل : من يا رسول الله ؟
قال : الذي لا يأمن جاره بوائقه".

6. “By Allāh! He does not believe, By Allāh! He does not believe. It was asked: ‘Who does not believe O Messenger of Allāh?’ He replied: the person who is not safe from the mischief of his neighbor”.¹

و في رواية لمسلم: لا يدخل الجنة من لا يؤمن جاره
بوائقه.

7. And in a narration in Saheeh Muslim: “He who is not safe from the mischief of his neighbor shall not enter paradise”.²

عن أنس رضي الله عنه عن النبي ﷺ قال: "و الذي نفسي بيده، لا
يؤمن عبد حتي يحب لجاره أو قال: لأخيه ما يحب
لنفسه".

8. “By the one in whose hand is my soul, a worshipper does not believe until he loves for his neighbor that which he loves for himself, or he said: what he

¹ Musnad Ahmad: 1/387

² Muslim: 1/70

loves for his brother that which he loves for himself”.¹

عن ابن عمر و عائشة رضي الله عنهما قالا: قال رسول الله ﷺ: "ما زال جبريل عليه السلام يوصيني بالجار حتي ظننت أنه سيورثه".

9. “Jibril عليه السلام kept advising me concerning the neighbor to the point that I thought that he would inherit from his neighbor”.²

عن سعد بن أبي وقاص رضي الله عنه قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :
" أَرْبَعَةٌ مِنَ السَّعَادَةِ : الْمَرْأَةُ الصَّالِحَةُ وَالْمَسْكَنُ
الْوَاسِعُ وَالْجَارُ الصَّالِحُ وَالْمَرْكَبُ الْهَيَّئُ ، وَأَرْبَعَةٌ مِنَ
الشَّقَاءِ : الْمَرْأَةُ السُّوءُ وَالْجَارُ السُّوءُ وَالْمَسْكَنُ الضَّيِّقُ
وَالْمَرْكَبُ السُّوءُ".

10. “There are four sources of happiness: A righteous wife, a spacious house, a righteous neighbor and an easy ride (transport), and there are four sources of misery: An evil wife, an evil neighbor, a tight house (limited facilities) and an unpleasant ride”.³

¹ Muslim: 1/69

² Muslim: 4/1607

³ Sahih Ibn Habbān, Hadith: 4032

From the above mentioned Ahādith it is evident that the neighbors have rights, therefore, it is incumbent upon us to ensure that we look after them. We should not neglect their rights or else we may lose our faith and it could be a means for us to enter Hellfire.



12.5 CHEATING IN WEIGHING AND MEASURING

An important part of ‘Mu‘āmalāt’ is that of business and sales transactions. Some people cheat others when it comes to selling. When one cheats another person, he is obviously harming that person and Islam is against causing impairment to others. One of the evil acts of the nation of Shu‘aib عليه السلام was that they used to cheat others whilst weighing and measuring.

Allāh ﷻ has stated in regards to those who cheat in weighing and measuring:

وَيْلٌ لِّلْمُطَفِّفِينَ.

“Woe unto the defrauders (those who measure less)”¹.

Furthermore, it is stated in a Hadith:

عن ابن عباس رضي الله عنهما قال: " لما قدم النبي ﷺ المدينة كانوا من أخبث الناس كيلا ، فأنزل الله ﷻ { ويل للمطففين } فأحسنوا الكيل بعد ذلك."

¹ Al-Mutaffifeen: 1

1. "Ibn 'Abbās reported: "When the Prophet ﷺ approached Madinah, the people at that time were the worst when it came to measuring and weighing, So Allāh ﷻ revealed: 'Woe to those who weigh less', after the revelation of the verse, they became the best in weighing and measuring".¹

عن ابن عباس رضي الله عنه قال: قال رسول الله ﷺ لأصحاب الكيل والميزان "إنكم وليتم أمراً هلك فيه الأمم السالفة قبلكم".

1. "The Prophet ﷺ said to those who were in charge of weighing and measuring: 'You have indeed put yourselves in a matter because of which past nations before you were destroyed' (i.e. because they used to cheat in weighing and measuring)".²



¹ Ibn Mājah: 1/700

² Al-Tirmidhi: 5/223

12.6 CHEATING IN BUSINESS AND SELLING

This is another important issue where someone selling something hides the faults which are within the item he is willing to sell. This is another major sin which ought to be avoided. If there is a fault in a particular item which is being sold, the seller must notify the buyer about the fault. If he doesn't inform the buyer about this fault, he will fall in the sin of 'Ghish' (cheating). The Prophet ﷺ has mentioned severe consequences for those who cheat.

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: "من حمل علينا السلاح فليس منا ومن غشنا فليس منا".

1. "Whoever raises arms against us is not one of us and whoever cheats us is not one of us".¹

The word 'cheat' used in this Hadith connotes cheating when it comes to business.

عن عقبة بن رضي الله عنه قال سمعت النبي ﷺ يقول: "المسلم أخو المسلم لا يحل لمسلم باع من أخيه بيعا وفيه عيب إلا بينه له".

¹ Muslim: 1/94

2. “A Muslim is a brother of another Muslim; it is not permissible for a Muslim to sell something to his brother in which there is a fault without disclosing it to him”.¹

The meaning derived from this Hadith is that if one informs the seller about the fault in the item before selling the item, it will not be considered as cheating.

عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : " مَنْ بَاعَ عَيْبًا لَمْ يُبَيِّنْهُ ، لَمْ يَزَلْ فِي مَقْتِ اللَّهِ وَ لَمْ تَزَلِ الْمَلَائِكَةُ تَلْعَنُهُ " .

3. “Whoever sells an item and does not divulge its fault, he will remain under the anger of Allāh ﷻ and the angels will continuously curse him”.²



¹ Musnad Ahmad: 4/158

² Ibn Mājah: 1/706

12.7 KEEPING GOODS TILL THE PRICES RISE (HOARDING)

Keeping goods till the price rises is an act of injustice towards others. Islam has taken this act seriously. People gather goods and store them. Once, the market is out of that particular product, and people are in need of it, they take out those goods and ask for high prices. These types of people are sinners according to the Islamic law.

عن معمر بن أبي معمر رضي الله عنه قال: قال رسول الله ﷺ:
"من احتكر طعاما فهو خاطئ".

1. "Whoever keeps goods until the prices rise, he is a sinner".¹

عن عمر رضي الله عنه قال: قال رسول الله ﷺ: "المحتكر ملعون".

2. "He who keeps goods till the prices rise is cursed".²

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "من احتكر حكرة يريد أن يغالي بها على المسلمين فهو خاطئ و قد برئت منه ذمة الله".

¹ Muslim: 3/994

² Ibn Mājah: 1/678

3. “He who keeps goods and intends to raise its price on the Muslims is a sinner and he is free from the protection of Allāh ﷻ”.¹

What is the benefit of the earnings that displeases Allāh ﷻ and the earning which is intended to harm the Muslims?



¹ Al-Mustadrak: 2/12

12.8 TAKING FALSE OATHS

Another issue in ‘Mu’āmalāt’ is that of taking false oaths and harming others. People consider taking false oaths as something harmless and in doing so; they seize someone else’s right.

Allāh ﷻ does not like those who harm His servants, therefore; taking false oaths is considered as a major sin.

The consequences are mentioned in Ahādith regarding those who take false oaths.

عن ابن مسعود رضي الله عنه أن النبي ﷺ قال: "من حلف علي مال امرئ مسلم بغير حقه، لقي الله و هو عليه غضبان، قال عبد الله: ثم قرأ علينا رسول الله مصداقه من كتاب الله ﷻ: إن الذين يشترون بعهد الله و أيمانهم ثمنا قليلا".

1. “He who swears an oath, in which he tells a lie to take the property of a Muslim by unfair means, will meet Allah while He is angry with him. Abdullāh said: Then he (the Prophet) recited upon us the following verse: “Verily, those

who purchase a small gain at the cost of Allah's covenant and their oaths”¹.

How severe is the consequence of those who take false oaths to take the property of another Muslim fraudulently! No matter how much wealth they take, it will always remain a small amount in the sights of Allāh ﷻ and on the Day of Resurrection, he will be held accountable for his sin.

Another narration similar to the above mentioned narration is stated in Bukhāri:

عن ابن عمر رضي الله عنه عن النبي ﷺ قال: "الكبائر: الشرك بالله و عقوق الوالدين أو قال: اليمين الغموس".

2. “Major sins: Associating partners with Allāh ﷻ and disobeying the parents”, or he said: “Taking false oaths”².



¹ Al-Targheeb wa Al-Tarheeb: 614

² Al-Bukhāri :5/73

12.9 BEING UNJUST WHILST DISTRIBUTING THE INHERITANCE MONEY

There are people nowadays who take the rights of others and at the same time, there are some inheritors who take the rights of other inheritors. Sometimes an elder brother takes all the inheritance money and doesn't give any portion of the inheritance to his siblings or at times, the elders give some portion of the inheritance to their siblings but in an unjust manner. This is clearly an act of injustice and a flagrant violation of the Commandments of Allāh ﷻ.

In the times of ignorance, women were deprived of their rights in inheritance. A woman was not included in the distribution of inheritance whether she was a mother, sister, wife or daughter. Islam gave such women their rights. The correct way to distribute inheritance is mentioned in Surah Nisaa' in the second Rukoo'. Hence, whoever takes the right of another person in inheritance is going against what the Qur'ān has stated and because of this injustice, he will enter hellfire.

Allāh ﷻ has stated:

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ
نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ

“And who so disobeys Allah and His messenger and transgresses His limits, He will make him enter Fire, where he will dwell forever”.¹

The Mufasssireen (interpreters) have mentioned in regards to the interpretation of this verse that those who are unjust in distributing the inheritance money shall enter Hellfire. The meaning of the word ‘forever’ in this verse indicates to a long period of time. Perhaps another meaning could possibly be that those who disobey the command of Allāh and His Messenger and make lawful that which is unlawful, they will enter hellfire forever. Those who take the rights of others in inheritance will be deprived from the inheritance of paradise. Haḍrat Anas Bin Mālik has narrated:

عن أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: "من فرّ
من ميراث وارثه، قطع الله ميراثه من الجنة يوم
القيامة".

“Whoever runs away with the inheritance of an inheritor, Allāh ﷻ will cut his

¹ Surah Al-Nisā': 14

portion of inheritance from Paradise on the Day of Resurrection”¹.

This world will end and all the wealth in the world will perish! Why should someone deprive himself of the joys of the life in the hereafter for the sake of wealth in this world which is bound to perish?



¹ Ibn Mājah: 2/102

12.10 USURPING SOMEONE'S LAND BY FORCE

This is also a sin amongst the major sins. People's rights are destroyed with this act. People usurp other's properties and land in many ways. Sometimes the inheritors take away the rights from others and at times, rich people claim other's lands and properties with force. The poor people become helpless because of their poverty and they don't have sufficient funds to take the matter to court. In terms of inheritance, women are mostly deprived of their inheritance. The brothers would claim all the inheritance and all the property. Only if these people knew the sin of usurping someone else's property; it is a major sin which leads to Hellfire. This world is provisional, it will vanish one day and nothing will remain.

Below are a few Ahādith pertaining to the topic:

عن عائشة رضي الله عنها أن رسول الله ﷺ قال: "من ظلم قيد شبر من الأرض، طوّقه من سبع أرضين".

1. "Whoever usurps unlawfully even a hand span of land, a collar measuring seven times of (this) land will be placed

around his neck on the Day of Resurrection”.¹

عن يعلي بن مرة رضي الله عنه قال: سمعت رسول الله ﷺ يقول: "أيما رجل ظلم شبرا من الأرض كلفه الله ﻻ أن يحفره حتى يبلغ به سبع أرضين ثم يطوفه يوم القيامة حتى يقضي بين الناس".

2. "If anyone wrongly takes a span of land, Allah ﻻ will make him dig it till he gets to the end of seven earths, and then he will have it tied like a hoop around his neck on the Day of Resurrection till mankind is judged".²

The word "Tawq" mentioned in the hadith is stated to be in the meaning of one being absorbed by the earth . The meaning of the word 'Tawq' is proven by the following narration of Imām Bukhāri:

عن سالم عن أبيه (عبد الله بن عمر) قال: قال النبي ﷺ: "من أخذ شيئا من الأرض بغير حقه خسف به يوم القيامة إلي سبع أرضين".

¹ Muslim: 3/998

² Musnad Ahmad: 4/172

3. "Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection".¹

Nevertheless, if one usurps someone's land even if it were to measure a minute measurement of a hand span, it is a crime. Allāh ﷻ will be angry with these types of people on the Day of Resurrection. Imām Tabrāni has reported a narration:

عن عبد الله بن عمر رضي الله عنهما قال: قال رسول الله ﷺ: "من غصب رجلا أرضا لقي الله وهو عليه غضبان".

4. "Whoever usurps another person's land in an unjust manner, Allāh ﷻ will be angry with him on the Day of Judgment".²



¹ Al-Bukhāri: 6/292-293

² Tabrāni, Mu'jam Al-Kabeer: 22/25

CHAPTER 13

MU'ĀSHARAT (SOCIAL LIFE)

13.1 BAD MORALS

Islam addresses good morals. The Holy Prophet ﷺ came in this world to address and complete good morals and its teachings to an extent that it is stated:

إن المؤمن ليدرك بحسن الخلق درجة الصائم القائم.

“Verily, a believer with good morals attains the level of he who fasts during the day and worships Allāh ﷻ during the night”.¹

Furthermore, the Prophet ﷺ has also stated:

عن جابر رضي الله عنه أن من أحبكم إليّ وأقربكم مني مجلساً يوم القيامة أحسنكم أخلاقاً.

“The dearest and nearest among you to me on the Day of Resurrection will be the one who is the best in conduct”.²

¹ Abu Dāwūd:

² Al-Tirmidhi: 8/174

Nowadays, bad morals have spread everywhere. The adolescents have no respect for the elders and nor do the elders show mercy on the young ones. On the Day of Judgment, these types of people will have their good deeds in vain and they will be very far from the Prophet ﷺ. Therefore, everyone should have good manners and avoid immoral behavior.

Below are a few Ahādith regarding bad morals:

عن أبي الدرداء رضي الله عنه أن النبي ﷺ قال: "ما من شيء أثقل في ميزان المؤمن يوم القيامة من خلق حسن، وإن الله تعالى يبغض الفاحش البذيء".

1. "There is nothing heavier on the scale of the believer on the Day of Judgment than good character, and Allah hates the bad mannered, vulgar person".¹

روي عن ابن عباس رضي الله عنهما قال: قال رسول الله ﷺ: "الخلق الحسن يذيب الخطايا كما يذيب الماء الجليد، والخلق السوء يفسد العمل كما يفسد الخل العسل".

¹ Al-Tirmidhi: 8/167

2. "Good character and moral conduct cleans sins and mistakes as water cleans dirt and bad character spoils good deeds just like vinegar spoils honey".¹

روي عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "إن هذه الأخلاق من الله تعالى؛ فمن أراد الله به خيراً منحه خلقاً حسناً و من أراد به سوءاً منحه خلقاً سيئاً".

3. "Verily, good character is from Allāh ﷻ and whoever Allāh intends good for, blesses him with good character and whoever Allāh ﷻ intends bad for, expletives him with bad character".²

It is evident from this Hadeeth that those who possess bad character, Allāh ﷻ will not deal with them with 'Khair' (in a good manner).

عن ابي ثعلبة الخشني رضي الله عنه قال: قال رسول الله ﷺ:
"ان احبكم الي واقربكم مني في الاخرة محاسنكم
اخلاقا وان ابغضكم الي وابعدكم مني في الاخرة
مساويكم اخلاقا: الثرثارون المتفيهقون المتشددون".

¹ Tabrāni fil Mu'jam Al-Kabeer, Hadith: 10/10777

² Tabrāni Fil Mu'jam Al-Awsat, Hadith: 8616

4. “Verily, the most beloved of you to me and the closest from amongst you to me on the Day of Judgment will be the best of you in character; while the most hated of you to me and the farthest from amongst you to me on the Day of Judgment will be those who possess bad character: i.e. talk excessively, the loud-mouthed and vulgarly flagrant individuals”.¹

People who possess the above characteristics are arrogant and they have extremely bad character.

عن رافع بن مكث رضي الله عنه و كان ممن شهد الحديبية أن
رسول الله ﷺ قال: "حسن الخلق نماء وسوء الخلق
شؤم و البر زيادة في العمر و الصدقة تدفع ميتة
السوء".

5. “Good character is a growth; it grows the stature of a person and bad character is cursed. Good deeds bless one’s life and charity protects one from an evil death”.²

و في رواية للأصبهاني عن رجل من أهل الجزيرة لم
يسمه عن ميمون بن مهران قال: قال رسول الله ﷺ:

¹ Musnad Ahmad: 4/193

² Musnad Ahmad: 3/502

" ما من ذنب أعظم عند الله من سوء الخلق و ذلك
أن صاحبه لا يخرج من ذنب إلا وقع في ذنب".

6. "There is no sin greater in the sights of Allāh ﷻ than having bad character and one who possesses bad character cannot be reassured from that sin until he, himself, stops committing that sin".¹

عن أبي هريرة ؓ ان رسول الله ﷺ كان يدعو يقول:
"اللهم إني أعوذ بك من الشقاق و النفاق و سوء
الأخلاق".

7. "The Holy Prophet ﷺ used to say this Du'a: "O Allāh! I seek refuge in you from enmity, hypocrisy and bad character".²

عن أبي هريرة ؓ قال: "سئل رسول الله ﷺ عن أكثر ما
يُدخل الناس الجنة؟ فقال: تقوي الله و حسن الخلق،
و سئل عن أكثر ما يُدخل الناس النار؟ فقال: الفم و
الفرج".

¹ Al-Targheeb wa Al-Tarheeb

² Abu Dāwūd: 1/216

8. “The Prophet ﷺ was asked: “What is the act which will lead to Paradise? He replied: Piety and good character and the Prophet was further asked: “What deed will cause people to enter hellfire? He ﷺ replied: the mouth and the private parts”.¹

From the above mentioned narrations, it is evident that possessing bad morals and bad character is a despicable and sinful act. May Allāh ﷻ enable us to have good character and enable us to be close to His beloved Prophet ﷺ.



¹ Al-Tirmidhi: 8/168

13.2 NEGATIVE ASSUMPTION

Assumptions and/or presumptions based on negative and destructive thinking are major moral offences which eventually lead to extremely serious consequences such as Calumny (slandorous reports), backbiting and listening to backbite, false accusations, etc. which ultimately create all sorts of conflicts and dissention in the community. Hence; Allāh ﷻ has forbidden negative assumption because it leads to many other sins. Allāh ﷻ has stated in the Qur'ān:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ
بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَّعْضُكُم
بَعْضًا أَيَحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
فَكَرِهْتُمُوهُ.

“O you who believe! Shun much suspicion; for indeed some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? You would abhor that”.¹

It is also evident from the Ahādith that negative

¹ Surah Al-Hujurāt: 12

thinking has been prohibited. The Prophet ﷺ has stated:

ان رسول الله ﷺ قال: "ان الله حرم من المسلم دمه و عرضه و ان يظن به ظن السوء".¹

“Indeed Allāh has prohibited to another Muslim: his blood, his honor and to think negative about one another”.¹

Haḍrat Ā’isha رضى الله عنها has also narrated that the Prophet ﷺ said:

"من أساء بأخيه الظن فقد أساء بربه الظن".

“Whoever is suspicious towards his brother is indeed suspicious towards his Lord”.²

Furthermore, ‘Allāmah Nawawi has reported a narration of Sa’eed Bin Musaiyyab:

“Be positive all the time in regards to your brother to such an extent that if you see something wrong in him, assume it as something positive rather than being skeptical over him”.³

¹ Rūh Al-Ma’āni: 13/235

² Rūh Al-Ma’āni: 13/235

³ Rūh Al-Ma’āni: 13/235

Nowadays, if a Muslim brother does a good deed, we act suspicious towards him and turn his good deed into a bad deed with our negativity.

Haḍrat Abdullāh bin Abbās رضي الله عنه mentions in the tafseer of the above mentioned verse:

"نهى الله المؤمن أن يظن بالمؤمن شراً".

“Allāh ﷻ has prohibited a believer to think evil about another believer”.¹

‘Allāmah Qurtubi has reported a narration of Haḍrat Tha’labi:

“If you see good in righteous people, do not be suspicious over them”.²

Furthermore, Haḍrat Abu Hurairah رضي الله عنه has reported that the Prophet ﷺ has stated:

"إياكم و الظن فإن الظن أكذب الحديث".

“Beware of suspicion, for suspicion is the worst of false tales”.³

May Allāh ﷻ protect us from suspiciousness and negative thoughts towards our fellow Muslims.

¹ Jāmi’ Al-Bayān: 13/165

² Ahkām Al-Qur’ān: 15/300

³ Ahkām Al-Qur’ān: 15/300

13.3 BACKBITING

This is also a wretched act which comes under bad morals. Many people these days are involved in backbiting. They do not even ponder over the fact that they are backbiting about others or listening to someone backbite. Our gatherings nowadays are full of backbiting. Men and women are both involved in this sin. People invite others over to their houses for dinner whilst women work and cook food all day and when they finish their duties, you will see both men and women talking about others and backbiting. What is the purpose of such invitations? All the effort and money put in this invitation comes to no avail. There is no benefit for them neither in this world nor in the hereafter.

If an honored man asks others to stop backbiting, they will mock this person and call him a scholar and so and so.

At times, when these people are asked to stop backbiting about others, they claim that they are telling the truth and that what they are saying is not a lie. These types of people are not aware of the reality of backbiting. Backbiting is malicious talk about someone who is not present and they

wouldn't like it if it were said in their presence. If someone mentions something negative about another person that is not true, this is not classified as backbiting rather, it is called 'Buhtān' (false accusation).

People don't understand the seriousness of backbiting and its consequences. Allāh ﷻ dislikes people who backbite. He ﷻ has stated:

لَا يُحِبُّ اللَّهُ الظَّهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ.

“Allah does not like that the evil should be uttered in public except by him who has been wronged”.¹

This verse states that backbiting is not only unlawful rather it is an act which displeases Allāh ﷻ. Albeit, if someone has been wronged, he has the right to talk about the perpetrator in front of the judge and this does not come under backbiting.

I will mention a few scenarios wherein talking bad about someone is not considered as backbiting.

1. Injustice. One who has suffered injustice is entitled to mention the one who has

¹ Surah Al-Nisā': 148

committed injustice to someone who is capable of restoring his rights to him, such as a legitimate Muslim ruler or a judge.

2. Seeking help to change an evil, or to reform the wrongdoer. If the intention in backbiting is not to change the wrong, then it is forbidden to relate it.
3. If a person who has a wrong belief and he is spreading misconception and wrong beliefs amongst people, it is permissible to talk bad about him to warn other people so that they do not follow him.
4. Wedding, when a woman is about to get married to a man and you come to know that this man has many faults; you may expose these faults to save the woman and her life.
5. If someone wants to know whether he can trust so and so with his wealth or not, you may tell the person whether he is trustworthy or not.

The purpose of all of the above mentioned scenarios is that if someone is being harmed, you may talk bad about the person causing this harm to others in order to protect them from being harmed.

Backbiting is a very sinful act. The parable of he who backbites about others is like the one who eats the flesh of his dead brother. Allāh ﷻ has stated:

وَلَا يَغْتَابُ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ
يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ.

*“And neither backbite one another.
Would one of you love to eat the flesh of
his dead brother? You would abhor
that”.¹*

This verse clearly indicates that backbiting is similar to eating the flesh of your dead brother. There are also numerous Ahādith which state the similarity of he who backbites about another person is like the one who eats his dead brother’s flesh.

عن أبي هريرة ؓ قال: كنا عند النبي ﷺ فقام رجل،
فقال: "يا رسول الله! ما أعجز أو قال ما أضعف فلان،
فقال النبي ﷺ: أغبتم صاحبكم و أكلتم لحمه".

“Abu Hurairah ؓ narrated : We were
with the Prophet ﷺ and a man stood and

¹ Surah Al-Hujurāt: 12

said, “O Messenger of Allāh! How weak is so and so. The Prophet ﷺ replied: you have backbitten about your companion and ate his flesh”.¹

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: "لَمَّا عَرَجَ بِي مَرَزْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نَحَاسٍ يَخْمِشُونَ وَجُوهَهُمْ وَصُدُورَهُمْ فَقُلْتُ مَنْ هَؤُلَاءِ يَا جَبْرِيلُ قَالَ هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقْمُونَ فِي أَعْرَاضِهِمْ".

“When I was taken up (on the night journey), I passed by some people who had nails of copper scraping their faces and chests. I said, “Who are these, O Gabriel?” He said, “These are the ones who consumed people’s flesh and maligned their honor”.²

Similarly, there are many other Ahādith which compare the one who backbites with the one who eats the flesh of his dead brother. The reason for this comparison is because if one eats the flesh of his dead brother, he wouldn’t get the taste of his own flesh. Similarly, when someone backbites

¹ Musnad Abi Ya’lā: 5/425

² Abu Dāwūd: 2/669

about a person who is alive, he doesn't know who that person is who is backbiting about him.

A WHAT BACKBITING INCLUDES:

The definition of backbiting as mentioned above is to talk negative about someone behind their back and if they were to hear what was said, they would get offended. Backbiting includes:

1: Faults in the body: Saying things like 'so and so is black, blind, short or tall' etc.

2: Faults in the lineage: Saying things like 'his father is Black or a cobbler'.

3: Faults in character: Saying things like 'so and so is arrogant, weak or stingy'.

4: Faults in ones' religious acts: Saying things like 'so and so is a thief, liar, alcoholic, adulterer or he doesn't pray or fast and neither is he religious'.

5: Faults in one's daily life: Saying things like 'so and so is characterless, eats too much or is too lazy' etc.



B REASONS BEHIND BACKBITING:

It is essential for us to know why people backbite about others. Why do they accuse each other and talk negative about them?

Below are a few reasons as to why people backbite about others:

1: Anger: Backbiting about one's brother and obtaining gratification from his anger.

2: Peer pressure: The desire to fit in with and be accepted by one's companions. When a few friends are backbiting about another person, this person would join them and begin backbiting too.

3: Reducing one's own fault: Sometimes when a person has a fault in himself, he tries to create the same fault in another person so that his own fault can be reduced.

4: Arrogance: Desire to exalt one's self by degrading another. In the same way, one may become jealous when another is praised, and therefore seek to disparage him.

5: Jealousy: When a person is jealous of another person, he begins to talk negative about him. Jealousy makes a person want another person's

wealth destroyed. If he cannot achieve the wealth another person possesses, he begins to talk bad behind their back.

6: Mocking: A desire to make others laugh. Some people even make a living out of this.

7: To humiliate someone: A person usually backbites about someone so that they can be humiliated.

8: Hypocrisy: This is also one of the major reasons why people tend to backbite.

Henceforth, these are a few reasons of backbiting. If you consider closely, you will find that all the above reasons are based on spiritual diseases.

C SCHOLARS SAYINGS REGARDING BACKBITING:

1: Haḍrat Qatāḍah says that the punishment of the grave is divided into three parts:

One third is because of backbiting, one third is because of tale bearing and one third is because of carelessness while urinating.¹

2: Haḍrat Abdullāh bin ‘Abbās said:

¹ Al-Muhadhdhab Min Ihya’ ‘Ulūm Al-Deen: 2/83

"إذا أردت أن تذكر عيوب صاحبك، فاذكر عيوبك"

"If you intend to mention someone else's faults, remember your own faults first".¹

3: 'Ali bin Hussain (R.A) heard someone backbiting about another person. He said:

"إياك و الغيبة، فإنها ادم كلاب الناس"

"Beware of backbiting because it is the diet of the dogs".²

4: Sheikh Abu 'Āsim said: The moment I was informed about backbiting and its edict, I stopped backbiting completely.³

5: A person came to Hadrat Hasan Al-Basri and said to him, "I heard that you backbite about me". He replied: "You are not a person of high decree upon whom I will backbite about and lose my good deeds over".⁴

6: 'Allāmah Nawawi reported that Hadrat Abdullāh bin Mabārak has said: "If I was to backbite about

¹ Al-Muhadhdhab Min Ihyā' 'Ulūm Al-Deen: 2/83

² Ahkāmul Qur'ān, Qurtubi: 16/304

³ Ahkāmul Qur'ān, Qurtubi: 16/304

⁴ Ahkāmul Qur'ān, Qurtubi: 16/304

someone, I would backbite about my parents so that they may get the rewards for my good deeds”.¹

7: ‘Allāmah Ālawi said:

"هي صابون القلب و ان لها حلاوة كحلاوة التمر و
ضراوة كضراوة الخمر"

Backbiting is like the glue of the heart
and its sweetness is like the sweetness of
a date, and its ferocity is like the ferocity
of wine.

D LISTENING TO BACKBITING:

Someone who listens to backbiting is a partner to it. He is not absolved of the sin of listening unless he remonstrates verbally, or in his heart if he is afraid. If he is able to start talking about something else, or to change the subject of the conversation, then it is imperative for him to do so especially if people are backbiting about righteous scholars. It is incumbent upon those who are in the gathering to oppose those who backbite about scholars who are on the right path because scholars are those who possess full knowledge about religion and they convey this knowledge to others. If people begin backbiting about scholars, they will no longer ask

¹Al-Adhkār: 303

the scholars about religious and worldly affairs, hence, the doors of learning Islamic rulings will close.

‘Allāmah Āloosi said:

"و منها مالا ينبغي ان يشك في انه من أكبر الكبائر
كغيبة الأولياء و العلماء بألفاظ الفسق و الفجور و
نحوها من الألفاظ الشديدة الایذاء"

“There is no doubt that backbiting about scholars and righteous people with words of transgression and malevolent and other words which cause harm is one of the greatest sins.”¹

Nowadays, backbiting about just scholars has become a habit of people and a matter which is taken very frivolously. People don’t take heed that these scholars are the inheritors of the Prophets. These people also tend to forget that Allāh ﷻ declares war against them.

I have seen many cases where people who backbite about righteous scholars live a worried and miserable life, whether it is financially or

¹ Rūh Al-Ma‘āni: 26/240

relationship wise, to such an extent that they become further away from religion.

E BACKBITING IS NOT ONLY RESTRICTED TO THE TONGUE:

People believe that backbiting is only saying negative things about someone who is not present. There are many more ways a person can backbite about another person.

1: Pointing out at someone: At times, people point out at others indirectly. This is also a form of backbiting.

2: Written: Some people write letters about others which include backbiting.

3: Imitating: Sometimes people backbite about others by imitating the way they walk or talk.

4: Backbiting about those who are insincere and hypocritical:

Those people who are insincere towards Allāh ﷻ, they claim that they are very pious and that they are not engaged in any bad acts. They say things like ‘All thanks to Allāh who saved us from sitting in the gatherings of the King’ or they would say ‘We seek refuge from Allāh ﷻ from shamelessness’.

Their invocations are directed towards those who sit in the gatherings of the Kings or those who are shameless. They claim themselves as pure whilst they talk evil about others through their supplications.

Imām Ghazali has stated this type of backbiting as a really awful backbiting because this includes two things: Backbiting and hypocrisy (Riyā’).

5: Showing signs of astonishment: Sometimes people backbite about others by showing signs of bewilderment and amazement. For example, they would say ‘I am really surprised, I knew that so and so was like this, or like that; I only thought good about so and so’.

Allāh ﷻ is aware of that which is deep in our hearts. If someone backbites about another person through supplication or through showing signs of astonishment, Allāh ﷻ is well aware of what is in their hearts, as He ﷻ has stated:

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

“Certainly, He is the All-Knower of what is in the breasts”.¹

¹ Surah Al-Anfāl: 43

F EXPIATION FOR BACKBITING:

Man is weak, therefore he commits sins and whenever he commits a sin, he has to compensate for it. Similarly, when someone backbites about another person, he has to compensate for his sin and he has to regret what he has done and ask Allāh ﷻ for forgiveness. In reality, the backbiter has committed two infringements; one upon the limits of Allāh ﷻ, and this must be expiated by repentance and regret. The second is on the rights of his brothers/sisters. If news of the backbiting has reached the person, the backbiter must apologize to him/her, and express regret at having said it. It is stated in a Hadith:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :
" إِيَّاكُمْ وَالْغَيْبَةَ فَإِنَّ الْغَيْبَةَ أَشَدُّ مِنَ الزَّنا " ، قَالُوا : يَا
رَسُولَ اللَّهِ ، وَكَيْفَ الْغَيْبَةُ أَشَدُّ مِنَ الزَّنا ؟ قَالَ : " إِنَّ
الرَّجُلَ قَدْ يَزْنِي ، ثُمَّ يَتُوبُ فَيَتُوبُ اللَّهُ عَلَيْهِ ، وَإِنَّ
صَاحِبَ الْغَيْبَةِ لَا يُغْفَرُ لَهُ حَتَّى يَغْفِرَ لَهُ صَاحِبُهُ ."

“Beware of backbiting, for backbiting is more serious than adultery. A man may commit adultery, and drink [wine], and then repent, and Allāh ﷻ will forgive

him. But, the backbiter will not be forgiven by Allāh ﷻ until his [backbited] companion forgives him”.¹

It is evident from this Hadith that backbiting is related to ‘Huqooq Al-Ibad’ (Rights of others).

Furthermore, it is stated in another Hadith:

عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ: "من كانت له مظلمة لأخيه من عرضه أو شيء فليتحلله منه اليوم قبل أن لا يكون دينار ولا درهم إن كان له عمل صالح أخذ منه بقدر مظلمته وإن لم تكن له حسنات أخذ من سيئات صاحبه فحمل عليه".

“Whoever has wronged his brother, in the way of property or honor, let him go to him and repair it, before it is taken [from him on a day] when he has no dirhams or dinars, such that if he has any good deeds, some of the good deeds will be taken and given to [the wronged one], otherwise [if he has no good deeds], some of the other's evil deeds will be taken and casted upon him”.²

¹ Al-Baihaqi: Shu‘bul-Imān: 5/306

² Al-Bukhāri: 5/101

He, who backbites, passes on his good deeds to the one who he is backbiting about. Imām Ghazali has reported a story:

A man came to Haḍrat Hasan Basri and said ‘so and so has backbitten about you’, Haḍrat Hasan Basri put a date in a plate and sent it to him and said ‘I have received some news that you have given me your good deeds hence, I thought I should give you a date in return and apologies for not returning the favor entirely’.¹

It is obligatory upon he who backbites about another person to seek forgiveness from the person he had backbitten about. If the person he had backbitten about has deceased, and he was not able to ask him for forgiveness, he should pray for the deceased and ask Allāh ﷻ to forgive him. If Allāh wills, He will forgive this person who had fallen into the sin of backbiting. This is the case for the person that has been informed or comes to know that so and so has backbitten about him, he is obliged to ask him for forgiveness.

¹ Al-Muhadhdhab Min Ihyā’ ‘Ulūm Al-Deen: 2/90

On the contrary, if the person who has been backbitten, is not aware that someone has talked negative behind his back, the scholars have written that the expiation for the backbiter in this case is that wherever he had backbitten about so and so, he should talk positive about him and talk about all his good attributes. Furthermore, he should ask for forgiveness from Allāh ﷻ for the person he had backbitten about.

May Allāh ﷻ protect us from backbiting, [Aameen].



13.4 TALE BEARING

Tale bearing is a sinful act; it is the act of spreading words among believers with the purpose of stirring up enmity and problems between them. If someone is talking bad about another person, people should stop him from doing so in order to prevent arguments and problems. Unfortunately, nowadays people tend to pounce on opportunities where someone talks negative about another person, they would immediately go to that person and tell him that so and so had said this and that about you. Until they don't tell the other person, they will remain unsettled. In this sinful act, it not only the women that are involved, rather, men are equally involved in this wrongdoing. These types of people are spreading enmity between Muslims which is a major sin. These people will be worthy of the punishment of the grave and, on the Day of Resurrection, their faces will be similar to the faces of dogs and they will be deprived from entering Paradise. We seek refuge from Allāh ﷻ. Below are a few Ahādith pertaining to the issue.

عن أبي حذيفة رضي الله عنه قال: قال رسول الله ﷺ: "لا يدخل الجنة نمام".

1. "A tale bearer shall not enter Paradise".¹

عن ابن عباس رضي الله عنه أن رسول الله ﷺ مرّ بقبرين، يعذبان فقال: انهما يعذبان و ما يعذبان في كبير، أما أحدهما: فكان لا يستتر من البول و أما الآخر فكان يمشي بالنميمة".

2. "The Prophet ﷺ passed by two graves and said: These two people are being tortured not for a major sin. Indeed one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends)".²

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله ﷺ يقول: "ألا إن الكذب يسود الوجه، والنميمة من عذاب القبر".

3. "Behold! Indeed, lying darkens the face and tale bearing is from the punishments of the grave".³

عن عبد الله بن بسر رضي الله عنه عن النبي ﷺ قال: "ليس مني ذو حسد ، ولا نميمة ، ولا كهانة ولا أنا منه " ، ثم تلا رسول الله ﷺ هذه الآية : (وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ

¹ Muslim: 1/96

² Al-Bukhārī: 1/322

³ Ibn Habbān, Alhazru Wal Ibāhah: 5735

وَالْمُؤْمِنَاتِ بَغْيٍ مَا اكْتَسَبُوا فَقَدْ اِخْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا".

4. "He who is jealous, a tale bearer and a soothsayer is not amongst my nation and nor am I amongst them, then the Prophet ﷺ recited the following verse: *"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin"*.¹

A tale bearer truly harms other Muslims and spreads division between them. These types of people are violating the commandment and teachings of the Holy Prophet ﷺ since the Prophet ﷺ taught the believers to be united.

عن عبدالرحمن بن غنم رضي الله عنه يبلغ به النبي ﷺ: "خيار عباد الله الذين إذا رؤوا ذكر الله ، وشرار عباد الله المشاؤون بالنميمة ، المفرقون بين الأحبة ، الباغون للبراء العنت".

5. "The best servants of Allāh are those who remind you of Allāh ﷻ when you look at them and the worst are those who carry tales and create division amongst loved

¹ Majma' Al-Zawā'id: 8/91

ones, they look for ways to make it difficult for good people”.¹

This Hadith indicates that Allāh ﷻ does not like those who are tale bearers.

عن العلاء بن الحارث ؓ أن رسول الله ﷺ قال:
"الهَمَّازُونَ وَاللَّمَّازُونَ وَالْمَشَّائُونَ بِالنَّمِيمَةِ الْبَاغُونَ
لِلْبَرَاءِ الْعَنْتَ، يَحْشَرُهُمُ اللَّهُ فِي وُجُوهِ الْكِلَابِ".

6. “Those who slander, mock others and a tale bearer who looks for ways to make it difficult for good people, will be raised on the Day of Judgment with their faces resembling dogs”.²

Think about the consequences of those who take pleasure in slandering their fellow Muslims and spread division amongst them.



¹ Musnad Ahmad: 4/227

² Al-Targheeb wa Al-Tarheeb: 896

13.5 JEALOUSY

This is also a spiritual disease which has become common amongst people. Jealousy is a sin which has been mentioned in the Qur'ān and Hadith.

The definition of jealousy is:

"كراهة النعمة و حب زوالها علي المنعم عليه"

‘It is a desire to have the blessings removed from the one who is envied even if the one who is jealous does not attain the likes of these blessings’.¹

Nowadays, we see many people who are involved in this sin. If someone buys a house, people get jealous and wonder how he had bought the house. If someone starts a new business, people will get jealous and wonder how it all worked out for him. If someone buys a car, people get jealous and wonder how he bought the car. Similarly, if someone is promoted in his profession, people will get jealous and ask how his salary was raised. The point here is that those who are jealous of others, they can't see them happy at all. If someone is blessed with good things in abundance, they will

¹ Al-Muhadhdhab min Ihya' 'Ulūm Al-Deen: 2/113

begin to wonder how that person's possessions may be removed, although this thought will not affect that person at all.

A CAUSES OF JEALOUSY:

1. Hatred and enmity: One has animosity for a person or group and does not want to see anything good happen to that person or group.

2. Ambition: It hurts a person to see someone else ahead or above him/her. A jealous person could never accept the fact that the person, who he is jealous of, is higher than him in stature.

3. Arrogance and pride: When a person is self-conceited and arrogant, he feels very jealous to see anyone else going ahead or doing better. The disbelievers of Makkah were jealous of the Prophet ﷺ due to their arrogance, hence; they stated:

وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

*“And they say: "Why is not this Qur'an sent down to some great man of the two towns (Makkah and Ta'if)?"”.*¹

¹ Surah Zukhruf: 31

The disbelievers of Makkah were wondering why the Holy Qur’ān was not revealed upon a great man from Makkah or Ta’if (Waleed Bin Al-Mugheerah)? They were arrogant and jealous because they were worried that the Prophet ﷺ would be higher in stature than Waleed. An arrogant person would never want someone else to be better in status etc. than him.

4. Astonishment: Some times a person feels astonished that another person could do better than him. He feels surprised: “How come that person became so rich, so successful, so popular, etc.?”. In the previous nations, people used to say about the Prophets:

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا

“They (people of the town) said: “You are only human beings like us”.¹

5. Fear: Fear that if another person would have such and such thing, then he may not have it.

6. Desire for power and prestige: Sometimes man thinks that he is the best in his field and that there is no one else that is better than him. When he comes to know about someone that is of similar

¹ Surah Yāseen: 15

capability or higher than him, he begins to get jealous and wonder if that person will surpass him or not.

7. Evil nature: Some people just do not like to see others happy. They want to see the whole world in misery and difficulty except their own selves. And due to their evil nature, they become further away from doing good and worshipping Allāh ﷻ, and when the name of a pious person is mentioned to him, he will get jealous of him.

B THE CURE FOR JEALOUSY:

Imām Ghazali has stated that jealousy can be cured in two ways:

1. Beneficial knowledge 2. Practice

Beneficial knowledge: If a person gains sufficient knowledge about the harms of jealousy, then he would try to protect himself from this disease. The one who is jealous gains worldly and religious loss, whereas, the person who is being envied has no worldly or religious loss.

C RELIGIOUS LOSS FOR HE WHO IS JEALOUS:

The person who is jealous obtains loss in religion because he is questioning the decree of Allāh ﷻ as to why He has bestowed so many blessings on another person, and as a result of his jealousy he tends to wish that the possession of that person is removed. Furthermore, a jealous person burns all his good deeds. It is stated in a Hadith:

عن أنس رضي الله عنه أن رسول الله ﷺ قال: "الحسد يأكل الحسنات كما تأكل النار الحطب".

“Jealousy eats up your good deeds just like fire eats up wood”.¹

In another narration it is stated:

عن عبد الله بن يسر رضي الله عنه عن النبي ﷺ قال: "ليس مني ذو حسد ولا نَمِيمة ولا كَهانة ولا أنا منه"

“He who is jealous, a tale bearer or a soothsayer is not amongst me and nor am I amongst them”.²

¹ Ibn Mājah: 2/566

² Majma' Al-Zawā'id: 8/91

D WORLDLY LOSS FOR HE WHO IS JEALOUS:

Because of jealousy, one begins to punish his body through stress, mental torture and constantly remains worried. These are all the harms he poses upon himself.

E BENEFITS (WORLDLY AND RELIGIOUS) FOR THE PERSON BEING ENVIED:

Due to the jealousy of he who is jealous, the person being envied has no loss whatsoever. He has no worldly loss because the bounties and blessings Allāh ﷻ has bestowed upon him will not be removed from him due to someone envying him.

Religious benefits are plenty for he who is being envied because when someone is jealous of another person, he backbites about him, hence; he passes his good deeds unto him.

Another benefit for the person being envied is that, when a person has enemies, he wishes that his enemy is punished and remains in constant problems and a person who is jealous, has more worries and goes through more punishment than one can imagine.

In conclusion, if we attain the knowledge about the harms and sins about being jealous and the benefits for the person being envied, we may be able to protect ourselves from this sin.

Practice: Practicing on the knowledge one gains about jealousy and its harms and protecting oneself from the punishment and consequences of jealousy.



13.6 ARROGANCE

Pride and arrogance is usually the by-product of inferiority complex and it is a major sin. Allāh ﷻ dislikes those who are arrogant. The chief reason for the destruction of the devil was arrogance. Pride is the cloak of Allāh ﷻ, and whoever possesses pride will be ruined.

There are numerous verses in the Holy Qur’ān that state the wickedness of pride. Some verses are stated below:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا.

1. “And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height”.¹

When a person is arrogant, he thinks he is the greatest and hence he walks on the earth with conceit and in a prideful manner. Will this style of walking with arrogance help him penetrate the earth and will it help him attain a stature like the mountains height?

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

¹ Surah Al-Isrā': 37

2. “Truly, He (Allāh ﷻ) likes not the proud”.¹

It is evident from this verse that those who are arrogant are disliked by Allāh ﷻ.

فَاتَّخِذُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ

3. “So enter the gates of Hell, to abide therein, and indeed, what an evil abode it will be for the arrogant”.²

This verse clearly states that Hellfire is the abode for those who are arrogant.

Allāh ﷻ likes humility, courteousness and politeness. He has created man from dirt, and dirt is naturally soft hence, he who is arrogant, is going against his nature and those who oppose their nature, will be punished.

There are many Ahādith that talk about those who are arrogant and their consequences:

عن أبي سعيد الخدري و أبي هريرة رضي الله عنهما قالا: قال رسول الله ﷺ: "العزّ ازاره و الكبرياء رداءه، فمن ينازعني عذبتة".

¹ Surah Al-Nahl: 23

² Surah Al-Nahl: 29

1. “Pride is His (Allāh ﷻ) cloak and greatness is His robe, and he who competes with Me in respect of either of them, I shall punish them”.¹

This narration states that Allāh ﷻ will punish them, and, in another narration from Ibn Mājah it is stated: **ألقيته في النار** meaning, ‘I shall cast him into the hellfire’.

عن عبد الله ﷺ عن النبي ﷺ قال: "لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر".

1. “He who has pride in his heart even as little as a seed will not enter Paradise.”²

عن عمرو بن شعيب عن أبيه عن جده عن النبي ﷺ قال: "يحشر المتكبرون يوم القيامة أمثال الذر في صور الرجال يغشاهم الذل من كل مكان فيساقون إلى سجن في جهنم يسمى بولس تعلوهم نار الأنيار يسقون من عصارة أهل النار طينة الخبال".

2. “On the Day of Resurrection, the arrogant will be gathered like ants in the form of men. Humiliation will overwhelm them from all sides. They

¹ Muslim: 4/1605

² Muslim 1/90

will be driven to a prison in Hell called 'Bawlas', with the hottest fire rising over them, and they will be given to drink the Discharge of wounds, flowing from the inhabitants of Hell".¹

A REASONS BEHIND ARROGANCE:

In arrogance, a person believes that he himself is great and assumes that everyone else is worthless. If someone is an arrogant scholar, he thinks that he is more knowledgeable than others and that everyone else is uneducated. If someone is a worshipper, his arrogance will be in his worship. If someone is beautiful, his arrogance will be in his beauty. Similarly, people can also be arrogant if they are wealthy or strong.

Below are a few reasons behind arrogance:

1. Knowledge: Arrogance in knowledge is extremely dangerous. A person with knowledge may assume that he knows everything and everyone else is uneducated. He would also expect everyone else to greet him first. An arrogant scholar would also want people to stand up for him when he enters and he expects people to come and

¹ Al-Tirmidhi: 9:303-304

greet him if he gets sick whilst when others are sick, he would not bother visiting them.

May Allāh ﷻ forbid such incidents from occurring. There are so many arrogant scholars nowadays who have the above mentioned faults.

These types of scholars are ignorant in reality. A person with knowledge should be fearful of Allāh ﷻ rather than being arrogant.

Haḍrat Mawlana Qāri Muhammad Tayyib had mentioned in one of his speeches: ‘Whenever a person increases in knowledge, his fear of God should increase too’.

Allāh ﷻ has stated in the Qur’ān:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

“It is only those who have knowledge among His slaves that fear Allah”.¹

2. Practice and worship: Some people who worship Allāh ﷻ frequently believe that they are the only ones that will be successful and all others will fail. Albeit, when one worships Allāh ﷻ, it is

¹ Surah Al-Fātir: 28

not his own wherewith that he worships Allah ﷻ rather, it is Allāh Himself that gave him the ability to worship.

3. Lineage: This is also a reason why people are arrogant; they claim that they are from a great lineage and they are the best of people and all others are worthless.

4. Beauty: This is a common reason of arrogance especially amongst women. Some women may not be naturally beautiful but they put on so much make up to beautify themselves and, hence, think of themselves more beautiful than others and they start to praise themselves and look down upon others.

5. Wealth and prosperity: He who has abundance of wealth, assumes he can buy anything he wants and he can degrade whoever he wants. The chief reason behind why Qāroon was destroyed was due to his arrogance over his wealth.

6. Power and strength: Those who possess strength and might look down upon the weaker ones' and assume that they can get anything they want. These people don't even comprehend the fact

that there is a Possessor of great strength and might looking over them.

7. Family and followers: Some people are arrogant because they come from well-known families and they have lots of followers and people who admire them. Hence, they are arrogant because of their families.

These were a few reasons why people are arrogant. We should avoid arrogance whether it is due to the above mentioned reasons or any other reason because Allāh ﷻ will destroy the arrogant person not only in the hereafter, but in this world as well.

B THE REMEDY FOR ARROGANCE:

Arrogance is a great and major sin and thus it is incumbent on us to avoid this sin and find a cure for it. Imām Ghazali was reported to have said that warning others not to be arrogant is not sufficient enough; rather, we have to find a remedy for it.

THERE ARE TWO WAYS TO TREAT ARROGANCE:

1: To completely uproot the tree of arrogance from our hearts.

2: To ponder over all the reasons that lead to arrogance and to avoid all the circumstances in which a person may become arrogant.

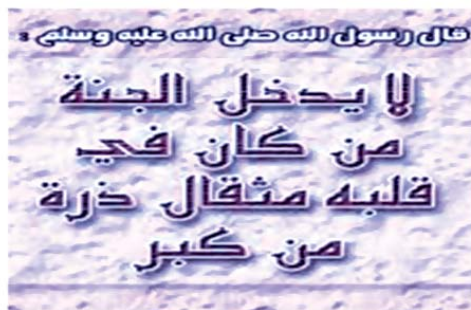
Firstly, man should study the knowledge that leads to recognizing the reality of himself. Secondly, he should understand the greatness of his Lord and all might and power belongs to Him and that man is weak and humble in front of his Lord. Furthermore, one should know that there was a time where he was non-existent. Allāh ﷻ is the one who brought him to existence. Allāh ﷻ then created him from such a defiled fluid that if this fluid was to come out of his body, Ghusul (showering) becomes mandatory upon him and if it were to go on his clothes, he would have to wash his clothes. If man is still arrogant after knowing the reality from that which he was created from, ponder over what kind of punishment awaits him. Additionally, man should ponder over the fact that after a little time, he will become old and weak and eventually he will perish. He will then be put into his grave and the earth will eat him up and leave nothing but small remnants of him. So why would this person be so arrogant? What reasons does he have of being

egotistical? He was created from dirt, and he will be buried in dirt.

When man comes to know of his reality, he will obviously humble himself. The cure for arrogance is in humbleness and modesty. When a man is modest, he will not look down on others and will not think of himself as the greatest, rather, he will look to help others and assume that all others are better than him.

Haḍrat Hasan Basri (R.A) stated the reality of humbleness:

‘Whenever you leave your house and you meet a Muslim, assume that this person is better than you.’¹



¹ Al-Muhadhdhab Min Ihyā’ ‘Ulūm Al-Deen: 2/199

13.7 TELLING LIES

Nowadays lying has become so common and popular pastime that people do not even realize that it is a major sin and a person who lies, loses respect in the community. The polytheists of Makkah were disbelievers but despite that, they did not tell lies and the reason behind them not telling lies was not because of their religion rather, they did not tell lies due to the worldly affairs, so that people do not lose respect for them and people stop thinking that they are liars.

Allāh ﷻ curses those who lie, hence He has stated:

فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

“Then we pray and invoke (sincerely) the Curse of Allah upon those who lie”.¹

The meaning of curse is that those who are cursed by Allāh ﷻ, are indeed far away from His mercy.

There are numerous Ahādith that state about those who lie. Below are a few Ahādith:

¹ Surah Āli-‘Imrān: 61

عن الحسن بن علي عليه السلام قال: حفظت من رسول الله ﷺ: "دع ما يريبك إلي ما لا يريبك، فإن الصدق طمأنينة و الكذب ريبة".

1. "Leave that which makes you doubt for that which does not make you doubt. Verily, truth is tranquility and falsehood is doubt".¹

عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحَبَلِيِّ ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو عليه السلام ، يَقُولُ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ ، فَقَالَ : يَا رَسُولَ اللَّهِ ! مَا عَمَلُ أَهْلِ الْجَنَّةِ ؟ قَالَ : " الصَّدْقُ ، وَإِذَا صَدَقَ الْعَبْدُ بَرَّ وَإِذَا بَرَّ آمَنَ وَإِذَا آمَنَ دَخَلَ الْجَنَّةَ " قَالَ : يَا رَسُولَ اللَّهِ مَا عَمَلُ أَهْلِ النَّارِ ؟ فَقَالَ : " الْكَذِبُ ، وَإِذَا كَذَبَ الْعَبْدُ فَجَرَ وَإِذَا فَجَرَ كَفَرَ وَإِذَا كَفَرَ دَخَلَ النَّارَ .

2. "A person came to the Prophet ﷺ and asked: O Messenger of Allāh, what deed leads to Paradise? He ﷺ replied: Truth, when a person tells the truth, he becomes righteous, and when he becomes righteous, he becomes faithful, and when

¹ Al-Tirmidhi: 9/321

he becomes faithful, he will enter Paradise. The man said: O Messenger of Allāh, What is the deed that leads to Hellfire? He ﷺ replied: Telling lies, when a person tells a lie, he becomes licentious, and when a person becomes licentious, he commits 'Kufr' (acts of disbelief) and when a person commits Kufr, he enters Hellfire".¹

It is evident from this Hadith that lying is an act that leads to Hellfire.

عن أبي هريرة رضي الله عنه ان رسول الله ﷺ قال: "لا يجتمع
الفكر والإيمان في قلب امرئ ولا يجتمع الصدق و
الكذب جميعا ولا تجتمع الخيانة والأمانة جميعا".

3. "Disbelief and faith cannot blend in a person's heart, nor can lying and truthfulness gather in one's heart and nor can trust and betrayal combine in one's heart".²

عن أبي هريرة رضي الله عنه ان رسول الله ﷺ قال: "بَرّ الوالدين
يزيد في العمر والكذب ينقص الرزق والدعاء يردّ
القضاء".

¹ Musnad Ahmad: 2/176

² Musnad Ahmad: 2/349

4. “Respecting the parents increases one’s life span, lying decreases provision and supplications change fate”.¹

Telling lies is such a great sin and abundant caution should be observed to avoid it. Lying is a sin which leads to destruction. Furthermore, telling lies is an act of hypocrisy. The Prophet ﷺ has stated:

عن أبي هريرة رضي الله عنه ان رسول الله ﷺ قال: "آية المنافق ثلاث: إذا حدث كذب و إذا وعد أخلف و إذا ائتمن خان".

5. “The signs of the hypocrite are three: when he speaks he lies, when he promises he breaks his promise and when he is entrusted he betrays the trust”.²

عن ابن مسعود رضي الله عنه عن النبي ﷺ قال: "إن الصدق يهدي إلى البر ، وإن البر يهدي إلى الجنة ، وإن الرجل ليصدق حتى يكتب عند الله صديقا ، وإن الكذب يهدي إلى الفجور ، وإن الفجور يهدي إلى النار ، وإن الرجل ليكذب حتى يكتب عند الله كذابا".

¹ Al-Targheeb wa Al-Tarheeb: 935

² Al-Bukhāri: 10/507

6. “Truth leads to piety and piety leads to Paradise. A man persists in speaking the truth till he is recorded with Allāh ﷻ as a truthful man. Falsehood leads to transgression and transgression leads to the Hell-fire. A man continues to speak falsehood till he is recorded with Allāh ﷻ as a great liar”.¹

A truthful person will always be successful. In the beginning, he may face difficulties and trials but in the end, he will succeed. In the battle of Tabook, three of the Prophets companions did not participate in the battle due to a non-Islamic reason but they told the truth as to why they did not participate in the battle. These companions were: Ka'b Bin Mālik, Murarah Ibn Rabi'ah, and Hilāl Ibn Umayyah. They had to face difficulties in the beginning but they gained success eventually. On the other hand, the hypocrites made excuses as to why they did not participate in the battle, they told lies. Allāh ﷻ exposed their hypocrisy and lies, and they were and will be humiliated till the Day of Resurrection.

¹ Al-Bukhāri: 10/507

13.8 BETRAYAL OF TRUST

Betrayal of trust is very common these days. People have begun to take betrayal of trust as something very light. Some people eat up other peoples wealth whilst others who are entrusted with wealth, betray the trust. Furthermore, betrayal of trust can also be in the form of speech, if someone tells another person something which is not to be mentioned elsewhere, he will betray him and mention it to others. Similarly, if there is a group of people talking about something, and decide that whatever they talked about should stay in the gathering and no one else should know about it. And in this case, if someone goes and tells another person about it, this will be considered as a betrayal of trust.

Nowadays people tend to believe that the betrayal of trust is only in terms of wealth. Any type of betrayal is Harām, whether it is in regard to wealth or in relation to speech. Allāh ﷻ has stated:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

*“Verily! Allah commands that you should render back the trusts to those, to whom they are due”.*¹

Below are a few Ahādith pertaining to the topic.

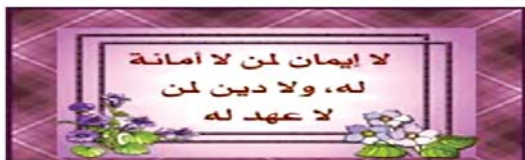
عن عبادة بن صامت رضي الله عنه ان النبي ﷺ قال: "اضمنوا إلي ستا، اضمن لكم الجنة، اصدقوا إذا حدثتم و أوفوا إذا وعدتم و أدوا إذا ائتمنتم....."

1. Guarantee six things for me, and I will guarantee you Paradise: Be truthful when you speak, fulfill when you promise and uphold your trusts when you are trusted....."²

عن ابن عمر رضي الله عنهما قال: قال رسول الله ﷺ: "لا إيمان لمن لا أمانة له و لا صلاة لمن لا طهور له".

2. “There is no faith for the one that has no trust and there is no prayer for the one that has no purity”.³

Betrayal of trust is an act of a hypocrite.



¹ Surah Nisā': 58

² Musnad Ahmad: 5/323

³ Tabrāni in Mu'jam Al-Waseet: Hadith: 2313

13.9 MAGIC (SORCERY)

This is also a common practice which is evident in today's society; people look to destroy their enemies through magic. Their intention is to harm their enemies even if they are involving themselves in such a major sin like performing magic.

In the Holy Qur'ān, it is stated that doing magic is an act of disbelief (Kufr). Allāh ﷻ has stated:

وَاتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَٰنَ وَمَا كَفَرَ
سُلَيْمَٰنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ.

“They followed what the devils gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the devils disbelieved, teaching men magic”.¹

It is evident from the above mentioned verse that practicing magic is Kufr. Magic is actually ‘Fisq’ (transgression) but if it includes words of disbelief, then in that case, it becomes kufr.

Magic is an act through which man is harmed just like people can be harmed through ‘evil eyes’ (Nazar).

¹ Surah Al-Baqarah: 102

Magic is very common amongst the Jews. They have killed many great people through magic. People believe that so and so died out of some sort of disease but in reality, it is magic that killed them.

There are severe consequences stated in the Ahādith in regards to those who practice magic:

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: "اجتنبوا السبع الموبقات ، قيل يا رسول الله وما هن ؟ قال الشرك بالله، والسحر ، وقتل النفس التي حرم الله إلا بالحق ، وأكل مال اليتيم ، وأكل الربا ، والتولي يوم الزحف ، وقذف المحصنات الغافلات المؤمنات".

1. "Avoid the seven great destructive sins. They (the people!) asked, "O Allāh's Apostle! What are they? "He ﷺ said: "To join partners in worship with Allāh, to practice sorcery, to kill the life which Allāh has forbidden except for a just cause (according to Islamic law), to eat up usury (Riba), to eat up the property of an orphan, to give one's back to the enemy and freeing from the battle-field at the time of fighting and to accuse chaste women who

never even think of anything touching chastity and are good believers”¹.

In this Hadith, after polytheism, magic is the most destructive act. Those people who practice magic are committing a major sin.

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: "من عقد عقدة
ثم نفث فيها فقد سحر و من سحر فقد أشرك".

“Whoever blows on knots practices magic, and whoever practices magic is a polytheist”².

This Hadith states that practicing magic is a sin which is analogous to polytheism.

قال رسول الله صلى الله عليه وسلم :
اجتنبوا السبع الموبقات
قيل : يا رسول الله وما هن ؟
قال :
الشُّرْكُ بالله ، والسَّحَرُ ، وقتلُ النفس التي
حرَّم الله إلا بالحق ، وأكل الربِّا ، وأكل مال
اليتيم ، والتولي يوم الزحف ، وقذف
المُحصنات الغافلات المؤمنات.

¹ Al-Bukhāri: 5/393

² Al-Nisā'i: 7/117

13.10 COMMITTING SUICIDE

This is also a major sin. Some people commit suicide when they are fed up of life or when they are facing too many difficulties. They take the option to commit suicide to relief themselves from their worries. Some people commit suicide due to financial reasons, or relationship problems, or some people suffer from various diseases whilst others commit suicide to protect themselves from humiliation in certain matters.

There may be other reasons as to why people commit suicide. Nevertheless, Islam has strictly prohibited suicide regardless of the reason.

Life is an ‘*amānah*’ (trust) from Allāh ﷻ and we do not have the right to break this trust given to us from Allāh ﷻ by committing suicide. We have not been granted permission to even cut our fingers. People who are willing to commit suicide should learn more about Islam and they should prepare for their hereafter.

Allāh ﷻ has stated:

وَلَا تَقْتُلُوا أَنْفُسَكُمْ

“*And do not kill yourselves*”.¹

¹ Surah Al-Nisā’:29

It is stated in a Hadith:

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ النَّبِيِّ ﷺ قَالَ: " مَنْ تَرَدَّى مِنْ
جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا
مُخَلَّدًا فِيهَا أَبَدًا".

1. "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever".¹

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "الَّذِي
يَخْنُقُ نَفْسَهُ، يَخْنُقُهَا فِي النَّارِ، وَ الَّذِي يَطْعُمُهَا، يَطْعُمُهَا
فِي النَّارِ".

2. "Whoever strangles himself with a rope, he will keep on strangling himself until being burnt in hell. And he who killed himself with a spear, he will keep on being killed by spear until he is sent to hell".²

عَنِ الْحَسَنِ حَدَّثَنَا جَنْدُبٌ رضي الله عنه فِي هَذَا الْمَسْجِدِ فَمَا
نَسِينَا وَمَا نَخَافُ أَنْ يَكْذِبَ جَنْدُبٌ عَلَى النَّبِيِّ ﷺ قَالَ:

¹ Al-Bukhāri: 10/247

² Al-Bukhāri: 2/227

"كان برجل جراح فقتل نفسه فقال الله" بدرني عبدي
بنفسه حرمت عليه الجنة".

3. "A person was wounded and he killed himself. Allāh ﷻ said 'My servant hastened towards his death, so I have prohibited him to enter Paradise'.¹

There are many other Ahādith that state about the one who commits suicide, whatever way in which he commits suicide in this world, the same will be the way in which he will be treated in Hellfire. These types of people will abide in Hell for a long time. In the first narration it is stated that he who commits suicide will abide in hell for eternity. The Arabic term 'Khulūd' means forever but in this narration, the term 'khulūd' means; to stay in hell for a long period of time.

In the third narration, it is stated the Paradise will be prohibited upon he who commits suicide. This will be the case in the beginning, he will not be allowed to enter Paradise and he will be casted into hell; although Allāh ﷻ may make Paradise lawful for him after a certain period of time.

¹ Al-Bukhāri: 2/227

13.11 FUNERAL PRAYER UPON HE WHO COMMITS SUICIDE

This is an important issue. Many people believe that there is no funeral prayer upon he who commits suicide. This is totally wrong because a person does not become a disbeliever if he commits suicide although he is a person who has committed a great sin but he does not become a disbeliever.

The Prophet ﷺ did not pray funeral prayer upon a person in order to prevent others from committing suicide and as a sign of discouragement so others do not commit suicide, not because of the fact that the person who committed suicide became a disbeliever.

Scholars have written that if a judge (Qazi) was to decide that funeral prayer should not be performed upon so and so, it is permissible. This is to discourage people from committing suicide. Normal people should bury a person who commits suicide, cover him with a coffin and pray funeral prayer upon him.



13.12 SUICIDE BOMBING

This has become extremely common today. People commit suicide in a fashion that they kill other innocent people surrounding them. We are unaware of who teaches them these kinds of acts and, furthermore, they are told that they will be martyrs if they carry out such acts. These people go to mosques, schools and shopping centers and commit suicide by killing other people surrounding them and claim that they will be amongst the martyrs. What type of martyrs are these people who kill other innocent human beings? Additionally, people go to hospitals to get themselves treated from serious illness and diseases, these suicide bombers even commit suicide in hospitals and kill others too.

It seems apparent that this is an act of the enemies of Islam who are trying to disgrace Islam and in non-Islamic countries; disbelievers are in the assumption that it is the Muslims who are terrorists hence; the Muslims living in non-Islamic countries are facing many difficulties whilst people living in Islamic countries have their lives under threat. It is evident that this treacherous act is carried out by

the enemies of Islam who are trying to ensure that the Muslims around the world do not live in peace.

In conclusion, the act of suicide and suicide bombing is completely forbidden in Islam and it is against its teachings.



13.13 EUTHANASIA/MERCY KILLING

Euthanasia is the act of killing a patient suffering from an incurable and painful disease. When a patient himself is exhausted, the doctors are tired and the inheritors and the close relatives also start getting frustrated, they all decide that they should kill the patient, hence; they give him an injection which puts him to sleep forever. This is called mercy killing.

Bear in mind that life is an *amānah* (trust) from Allāh ﷻ and no one has the right to destroy this trust. The doctors, the patient nor the inheritors have the permission to abandon the life of a person. A person will die when his time comes, no one has the right to play around with the decree of Allāh ﷻ.



13.14 LIFE SUPPORT

Sometimes a patient is put onto life support in order to make him breathe more comfortably. Doctors tend to hasten towards removing the life support from a patient, therefore; this increases the patient's sickness which then eventually leads towards his death.

The question is: Are the doctors and inheritors morally and ethically allowed to remove the life support from a patient? I receive many calls and people ask about whether the life support may be removed or not. My answer to them is; do not be a killer and don't remove the life support. Perhaps the patient may fully recover in due course of time.

In the recent past a member of the community sustained life threatening injuries in a car accident. After careful examination the doctors came to the conclusion that the patient will die in about two hours. Consequently the relatives of the patient began preparing for his funeral. They asked me to come to the hospital to supplicate for the patient. After supplicating to Allāh ﷻ to cure the patient, I asked the doctor, 'Is there any chance for this patient's survival?' The doctor replied in the

affirmative. He said that there are chances that he may survive. I then told him, Islam does not give permission for the life support to be removed. Once the patient is clinically dead, the life support may be removed. The doctors did not remove the life support at that time. It's been five years since this incident and that man is still alive, Masha Allah.

I was a member of the Australian health ethics Committee for three years. I was contacted by them in regards to Islamic rulings about certain issues. One of the issues was pertaining to life support. I told them that Islam does not allow the life support to be removed from a patient on the basis of doubt that this patient may live for a few hours or so. I had a meeting with the doctors in Nepean Hospital in Penrith. I told them the Islamic point of view in this regard. Now, with the grace of Allāh ﷻ, many hospitals do not remove the life support and doctors do not hasten towards removing it until the patient is clinically dead.



CHAPTER 14

PLAY AND AMUSEMENT

14.1 PLAYING CHESS AND BACKGAMMON

Chess: This is a game which is quite famous in countries like India and Pakistan. There are different views in regards to the root of the word ‘chess’ which is called ‘Shatranj’ in Urdu.

1: The word is derived from ‘Chatranj’, this is played with six different pieces; King, Queen, Rooks, Bishops, Knights and Pawns.

2: The word is derived from ‘Shadranj’ which is the view point of ‘Allamah Shami.’¹

Nard: This is also called ‘Narde sheer’. The inventor of this game is Urde Sher Bin Banik, thus this game is called Narde Sheer. It is also called ‘Chawsar’ in Urdu.

There are different opinions of scholars in regards to playing chess and backgammon. According to most scholars, backgammon is prohibited. It is stated in a Hadith:

¹ Fatāwā Shāmiyah: 5/253

عن بريدة رضي الله عنه ان رسول الله ﷺ قال: "من لعب
بالردشير فكأنما صبغ يده في لحم خنزير ودمه"

"Whoever plays *nard* (backgammon) is as if he has dyed his hands in the flesh and blood of a pig".¹

However, there is disagreement over the ruling of playing chess. The companions of the Prophet had also disputed in this matter because this game did not exist at the time of the Prophet ﷺ.

There are a few narrations in which playing chess is mentioned but the Muhadditheen (Scholars of Hadith) have rejected these narrations. The author of the book 'Hidayah' has also reported this narration:

Haḍrat 'Umar رضي الله عنه expressed that playing chess is worse than backgammon. 'Allāmah Munziri has stated that playing chess is lawful with a few conditions. According to him, chess familiarizes a person with tactics and different moves for battle and war. He has placed three conditions:

- 1- There should be no delay in prayer due to playing chess

¹ Muslim: 4/1413

- 2- There should be no gambling
- 3- There should be no foul speech whilst playing the game.¹

Haḍrat Saeed bin Jubair and Imām Shu‘bi have stated that playing chess is permissible. According to Imām Shāfi‘i, it is Makrooh Tanzihi. Playing chess is Makrooh Tahrimi according to the Ahnāf (followers of Imām Abu Hanifah). Imām Abu Yusuf and Imām Muhammad have stated that one should not greet those people who play chess. However, Imām Abu Hanifah did not prohibit saying Salam to those who play chess.



¹ Al-Targheeb wa Al-Tarheeb: 967

14.2 SONGS AND MUSIC

There is a dispute over the legalization of listening to those songs that are free from music. Some scholars state that listening to these kinds of songs is permissible whereas other scholars state that it is Harām. If there is praise of Allāh ﷻ, words that describe the greatness of the Prophet ﷺ and His companions and words that state the benefits of fighting in the path of Allāh, if these words are presented nicely, it is permissible to listen to them according to all scholars.

If there are songs without music that contain foul language and words that encourage bad deeds and evil acts, then they are Harām according to all scholars and Makrooh Tahrimi at the least.

We are living in a time where music is everywhere and it is included in everything whether it is in poems that gratify Allāh ﷻ or words that talk about the greatness of the Prophet ﷺ and, in some cases, music is also played in the background whilst the Qur’ān is being recited.

There are many Ahādith that state that musical instruments are Harām. The instruments of music

that are played by the hands, which is called (Ma'āzif), those which are played by the mouth (Mazamir) are all Harām. Whistling, playing the duff, flutes are all parts of musical instruments. Nowadays there are many religious people who claim that playing the duff is completely permissible. This is absolutely wrong. Playing the duff is only permissible in weddings, Aqiqah (sacrificing an animal due to the birth of a newborn). The permissibility of playing the duff should be only on these occasions and should not be carried out for all other occasions.

A THE PROHIBITION OF MUSIC THROUGH AHĀDITH AND TRACES OF SAHABAH:

عن عبد الرحمن بن غنم الاشعري قال :حدثني ابو
عامر والله ما كذبني سمع النبي ﷺ يقول :ليكونن من
أمتي أقوام يستحلون الحر والحرير والخمر
والمعازف."

1. "Most certainly, there will be in my nation people who will make lawful fornication, silk, liquor and musical instruments".¹

¹ Al-Bukhāri: 10/51

عن ابي هريرة ؓ ان رسول الله ﷺ قال :الجرس مزامير
الشيطان.

2. “Bells are instruments of the Devil”.¹

عن أبي أمامة ؓ عن النبي ﷺ قال “ إن الله بعثني
رحمة وهدى للعالمين ، وأمرني أن أمحق المزامير
والكبارات يعني البرابط والمعازف والأوثان التي
كانت تعبد في الجاهلية.

3. “Indeed Allāh ﷻ has sent me as
guidance to mankind and He has
commanded me to eliminate musical
instruments and the idols that were
worshipped in the times of ignorance”.²

قال رسول الله ﷺ : " يشرب اناس من أمتي الخمر
يسمونها بغير اسمها، يضرب على رؤوسهم بالمعازف
والقينات يخسف الله بهم الأرض و يجعل منهم القردة
و الخنازير".

4. “Most certainly, people from my nation
will consume liquor which they will
describe with some other name. Over

¹ Muslim: 3/1332

² Musnad Ahmad: 5/257

their heads will be playing musical instruments and singing girls. Allah will cause the earth to swallow them, and from among them He will transform into apes and pigs”.¹

عن رسول الله ﷺ أنه قال: ليكونن في هذه الأمة خسف، وقذف، ومسح، وذلك إذا شربوا الخمر، واتخذوا القينات، وضربوا بالمعازف.

5. “"In this Ummah will be earthquakes, disfiguration (of faces which will be transformed into apes and pigs) and showers of stone (descending on them from the heaven)." A man from among the Muslimeen said: "O Messenger of Allāh! When will this be?" He ﷺ said: "When singing girls and musical instruments will become profuse and when liquor will be consumed (in abundance)".²

عن انس رضي الله عنه: "من قعد إلى قينة يستمع منها صب الله في أذنيه الآنك يوم القيامة".

¹ Ibn Abi Shaibah: 8/107

² Abu Dāwūd: 2/163

6. “Whoever sits and listens to a singing girl, Allāh ﷻ will pour molten lead into his ears on the Day of resurrection”.¹

Note: In Hadith numbers four and five, the meaning of ‘transforming into pigs and the earth swallowing them up’ could either come in its literal meaning or its figurative meaning.

عن شريح انه سمع صيت دف فقال: الملائكة لا يدخلون بيتا فيه دف".

7. “Shuraih heard the sounds of a Duff and said: ‘Angels do not enter a house wherein duff is played’”.²

عن علي رضي الله عنه قال قال رسول الله ﷺ: إذا فعلت أمتي خمس عشرة خصلة حل بها البلاء فقليل وما هن يا رسول الله! قال: إذا كان المغمم دولا والأمانة مغمما والزكاة مغرما وأطاع الرجل زوجته وعق أمه وبر صديقه وجفا أباه وارتفعت الأصوات في المساجد وكان زعيم القوم أرذلهم وأكرم الرجل مخافة شره وشربت الخمر ولبس الحرير واتخذت القينات والمعازف ولعن آخر هذه

¹ Kanzul ‘Ummāl: 5/221

² Ibn Abi Shaibah: 2/4

الأمة أولها فليرتقبوا عند ذلك ريحا حمراء أو خسفا
ومسحاً.

8. "If my nation bears fifteen traits, tribulation will befall it.' Someone asked, 'What are they, O Messenger of Allāh?' He said, 'When any gain is shared out only among the rich, with no benefit to the poor; when a trust becomes a means of making a profit; when paying Zakat becomes a burden; when a man obeys his wife and disobeys his mother; and treats his friend kindly whilst shunning his father; when voices are raised in the mosques; when the leader of a people is the worst of them; when people treat a man with respect because they fear some evil he may do; when much wine is drunk; when men wear silk; when female singers and musical instruments become popular; when the last ones of this nation curse the first ones - then let them expect a red wind, or the earth to swallow them, or to be transformed into animals".¹

¹ Al-Tirmidhi: 9/58

B MUSICAL INSTRUMENTS– A SATANIC INVENTION:

I have mentioned a few Ahādith regarding music and it is evident from these Ahādith that listening to music is a great sin. We should engage ourselves by hearing the recitation of the Holy Qur’ān. By Allāh! There is no pleasure better than that of listening to the Qur’ān. Listening to the Qur’ān creates light in the hearts as it contains the words of the Lord of the worlds. Music and musical instruments are a satanic invention; hence, listening to music creates darkness in the hearts.

Ibn Asakir has written in ‘History of Damascus’:

Haḍrat Wahb bin Munabbih states that ‘Mazamir’ (musical instruments), ‘Barabit’ and ‘Manooj’ came out through the voice of Haḍrat Dawood. He had such a beautiful voice that no ears had heard before. Humans, jinns, birds and animals used to sit and listen to his recitation to such an extent that some would starve to death. Iblis became worried because people were being affected by his voice. The Satan then commanded his troops to bring forth some kind of voice which is similar to

the voice of Haḍrat Dawood. They invented musical instruments and played them which then lead to people listening to these instruments and turning away from the beautiful voice of Haḍrat Dawood”.¹

Musical instruments are a satanic invention that were invented to deviate people from listening to the words of Allāh ﷻ.

Today, people are inclined towards listening to music rather than listening to the Holy Qur’ān. The Satan is trying to ensure that people stay further away for the Qur’ān and Deen.

C THE VIEWPOINT OF THE FOUR IMĀMS REGARDING MUSIC:

Listening to music is prohibited according to all four Imāms (Abu Hanifah, Malik, Shaafi’ and Ahmad).

The opinion of Ahnāf:

‘Allāmah Shamsul A’immah Sarakshi states:

و لا شهادة صاحب الغنا الذي يخازن عليهم و
ويجمعهم.

¹ History of Damascus: 19/73

“And the testimony of he who sings and gathers people to sing is not accepted”.¹

The Islamic legislation has ruled out the testimony of those who play music and sing.

‘Allāmah Shāmi states:

الرقص والسخرية والتصفيق وضرب الأوتار من الطنبور
والبربط والرباب والقانون والمزمار والصنج والبوق،
فإنها كلها مكروهة لأنها زي الكفار ، واستماع ضرب
الدف والمزمار وغير ذلك حرام وإن سمع بغتة يكون
معذورا ويجب أن يجتهد أن لا يسمع.

“To dance (in a wiggling manner), to make fun of others, to clap, to play the strings of the sitar [Indian guitar] or harp [burbat] or violin [and its like], to play the flute [qanun], to ring bells, or to blow the bugle are all Makruh Tahrimi [Close to being Forbidden] because these are all customs of the disbelievers. Listening to the flute and other such [musical] instruments is also Haram [Forbidden]. If one hears them suddenly or unknowingly, then he is excused.

¹ Al-Mabsūt: !6/132

However, it is Wajib [compulsory] upon him to make an ardent effort to avoid listening to the music further”.¹

Allāmah ibn Nujaim Hanafi states:

و نقل البزازي في المناقب: الجماعة علي حرمة الغناء
إذا كان علي آلة.

“Sheikh Faqeeh bazzazi stated in Al-Manaqib: Listening to songs with musical instruments is Harām according to all scholar”.²

The viewpoint of Mālikiyyah

‘Allamah Qurtubi stated after reporting some narrations:

و لهذه الاثار و غيرها، قال العلماء بتحريم الغناء

“After sighting at these narrations, the Māliki scholars stated that music is Harām”.³

Furthermore, Állāmah has reported a narration from Tabari:

فقد اجمع العلماء الامصار علي كراهة الغناء و المنع

¹ Raddul Mukhtar: 5/348

² Al-Bahrur Rā’iq: 7/88

³ Al Bahrur Rā’iq: 7/88

“There is a consensus of Islamic scholars that music is Makrūh Tahrimi and it should be prevented”.¹

Ishāq Bin Īsā Taba’ questioned Imām Mālik that the people of Madinah made music permissible, at this, Imām Mālik said:

انما يفعله عندنا الفساق

“It is the transgressors who listen to Music”.²

The viewpoint of Shāfi’iyyah

‘Allāmah Nawawi states:

آلات الملاهي كالزممار والطبور وغيرها إن كانت
بحيث لا تعد بعد الرض والحل مالا لم يصح بيعها
لأنه ليس فيها منفعة شرعية.

“Buying and selling musical instruments such as flūtes and ‘Sitar’ (a large, long-necked Indian Lūte with movable frets, played with a wire pick) and flouting them afterwards is not permissible because there is no benefit in these instruments in the Islamic legislation.”³

¹ Ahkāmul Qur’ān: 14/56

² Ahkāmul Qur’ān: 14/55

³ Sharhul Muḥadhdhab: 9/256

If buying, selling and then breaking these instruments is not permissible, how can playing these instruments be permissible?

The viewpoint of the Hanābilah

Ibn Qudamah Hanbali states:

الملاهي : وهي على ثلاثة أضرب ؛ محرم ، وهو
ضرب الأوتار والنايات ، والمزامير كلها ، والعود ،
والطنبور ، والمعزفة ، والرياب ، ونحوها ، فمن أدام
استماعها ، ردت شهادته.

“Instruments are of three types: A large, long-necked Indian Lūte with movable frets, played with a wire pick which is also called ‘Sitar’, fLūtes and all other instruments which are played by the mouth, Tambourines, violins, and other instruments which are played with the hands, are all Harām and whosoever listens to them, his testimony will not be accepted”.¹

In conclusion, it is evident that according to all the above mentioned scholars, listening to music or musical instruments is not permissible.

¹ Al-Mughni for Ibn Qudāmah: 10/173

D CLARIFICATION OF A MISUNDERSTANDING:

Some people claim that listening to music is not only permissible, rather it is encouraged. They take proof from the following narration that refers to music:

Hadrat Āishah stated that a woman got married to a man from the Ansār, The Holy Prophet ﷺ said:

يا عائشة! ما كان معهم من لهُو؟ فَإِنَّ الْأَنْصَارَ يَعْجِبُهُم
اللَّهُو.

“O Āishah! Do they not have entertainment? Because the Ansār love amusement”.

Hadrat Abdullāh ibn Ābbās ؓ stated that Hadrat ‘Aishah ؓ got one of her close Ansār friends married. The Prophet ﷺ questioned: ‘Did you get her married?’ The people replied in the affirmative. The Prophet ﷺ said: ‘Didn’t you send a girl (female singer) with her? They replied: ‘No’. The Prophet ﷺ then said:

ان الانصار قوم فيه غزل، فلو بعثتم معها من يقول:
”اتيناكم اتيناكم فحيانا وحياكم“.

“The Ansār love songs, if you had sent a female singer amongst them, she would

have sang: ‘We came to you, we came to you, May Allāh ﷻ keep you alive and may He keep us alive’.¹

From these narrations, people state that listening to music is permissible. We stated earlier that songs that do not include vulgar or romantic words which lead to emotions are permissible.

The prohibition is listening to the musical instruments which are not found in the above mentioned narrations. Music comes under **لهو الحديث** (idle talks) i.e. music and singing. Allāh ﷻ has stated:

وَمَنْ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ
سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ
عَذَابٌ مُهِينٌ

*“And of mankind is he who purchases idle talks (i.e. Music, singing, etc.) to mislead (men) from the Path of Allāh without knowledge, and takes it (the Path of Allāh, the Verses of the Qur'an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire)”.*²

What is the meaning of **لهو الحديث** in this verse? Haḍrat Abdullāh Bin Mas‘ūd takes oaths that the

¹ Ibn Mājah: 1/597

² Surah Luqmān: 6

meaning of **لهو الحديث** in this verse denotes music. Abu Al-Suhabā' Al-Bakri states:

سئل عبد الله بن مسعود رضي الله عنه عن قوله تعالى: (وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ) فقال: الغناء! والله الذي لا إله إلا هو، يرددها ثلاث مرّات.

“Ḥaḍrat Abdullāh bin Mas‘ūd رضي الله عنه explaining this verse, said, ‘I swear on Allāh that it means singing and music’.¹

Apart from Ḥaḍrat Abdullāh Bin Mas‘ood, Ḥaḍrat Abdullāh Bin Umar, Ikrimah, Maimoon Bin Mahrān and Makhool also state that the meaning of **لهو الحديث** in this verse denotes music.

E PLAYING MUSIC IN WEDDINGS, EID AND ‘AQIQAḤ (SACRIFICING AN ANIMAL AT THE TIME OF A CHILD’S BIRTH):

On these occasions, songs that include romantic themes, foul words and expose women are not permissible according to all scholars. Albeit, if the songs are clean and free from foul words and romantic themes, it is permissible to listen to them according to some scholars with the condition that they do not have any musical instruments in the background.

¹ Ahkāmul Qur’ān: 13/49

May Allāh ﷻ forbid us from this act! Nowadays people have mistaken this permissibility and assume that listening to music is completely Halāl. It seems as if weddings and other festivals are not complete if music is not played.

The scholars have clearly stated that listening to music is Harām, yet, people do not seem to take heed and they continue listening to music.

Furthermore, in weddings nowadays, men and women tend to dance together. Some men are holding other men's wives whilst others are holding other people's daughters and dancing collectively. The more rich the people are the more music and dance is played in their weddings. Professional singers and dancers are also called upon by some people.

May Allāh ﷻ give us the understanding of Deen (religion) and enable us to listen to the Holy Qur'ān rather than listening to music.



CHAPTER 15

HUDŪD (ISLAMIC PENAL LAW)

15.1 ADULTERY:

This is a major sin which comes under bad character. Allāh ﷻ has created man with natural desires. He has also created for him a spouse through whom he can mollify his desires. In Islam, Nikah (marriage) is a blessing which is also the Sunnah of the Prophets. Therefore; he who does not get married and fulfills his desires in other ways i.e. commits adultery, has committed a major sin and he will be punished in this world and the Hereafter.

The punishment for he who commits adultery in this world is that if four witnesses are present to testify that he has committed adultery or if he confesses himself to the sin and he is a married man, he will be stoned to death (rajam) and if he is single, he will be lashed 100 times. Such is the punishment for those who commit adultery.

Some people claim that stoning to death should not be implied for a married man who commits

adultery. These people themselves are sinners and perhaps they are trying to save themselves from this punishment. They state that ‘Rajam’ is not mentioned in the Qur’ān, thus it should not be implied. These types of people are actually rejecting the Ahādith of the Prophet ﷺ because the Ahādith are the interpretation of the Holy Qur’ān.

This is a contemporary issue. Scholars have written many books about taking evidence from Ahādith. Similarly, the Mufasssireen, Muhadditheen and Fuqaha’ have stated that the punishment for he who commits adultery is proven through the Qur’ān and Sunnah.

Adultery is a major sin which is prohibited by the Qur’ān and Sunnah.

Allāh ﷻ has stated in the Qur’ān:

وَلَا تَقْرَبُوا الزَّوْجَ إِذَا كَانَ فَلَاحِشَةً وَسَاءَ سَبِيلًا

1. “And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allāh forgives him)”.¹

¹ Surah Al-Isrā’: 32

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ
أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَذُّ فِيهِ مَهْمَانًا.

2. “And those who invoke not any other god along with Allāh, nor kill such life as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace”.¹

Below are a few Ahādith regarding adultery:

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: لا يزني
الزاني حين يزني وهو مؤمن، ولا يسرق السارق حين
يسرق وهو مؤمن، ولا يشرب الخمر حين يشربها وهو
مؤمن.

1. “An adulterer is not a believer at the time of committing adultery, and a stealer is not a believer at the time of stealing and an alcoholic is not a believer at the time of drinking”.²

¹ Surah Al-Furqān: 68-69

² Al-Bukhārī: 5/119

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ إذا زنى الرجل خرج منه الإيمان كان عليه كالظلة فإذا انقطع رجع إليه الإيمان.

2. “If a man commits adultery, faith comes out of him and hovers over him like a cloud, when he stops, faith returns to him”.¹

عن ابن عباس رضي الله عنهما عن رسول الله ﷺ قال: "إذا ظهر الزنا و الربا في قرية فقد أحلّوا بأنفسهم عذاب الله"

3. “When adultery and interest become common in a place, they have definitely asked for Allāh's punishment upon themselves”.²

عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، قَالَتْ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " : لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا لَمْ يَفْشُ فِيهِمْ وَلَكِنَّ الزَّانَا ، فَإِذَا فَشَا فِيهِمْ وَلَكِنَّ الزَّانَا ، فَيُوشِكُ أَنْ يَعُمَّهُمُ اللَّهُ عَذْرًا وَّجَلًّا بِعِقَابٍ".

4. “My nation will always remain in harmony until there are no children of adultery. Once children of adultery begin

¹ Abu Dāwūd

² Mustadrak Al-Hākim: 2/37

to spread, the punishment of Allāh ﷻ will be sent upon them”.¹

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : " يَا شَبَابَ قُرَيْشٍ ، لَا تَزْنُوا ، اخْفَظُوا فُرُوجَكُمْ ، أَلَا مَنْ خَفِظَ فَرْجَهُ ، فَلَهُ الْجَنَّةُ ."

5. "O youngsters of Quraish! Do not commit adultery, protect your private parts. Behold! He who protects his private parts, will enter Paradise".²

There are many other Ahādith that mention adultery and its consequences. May Allāh ﷻ protect all Muslims, especially the youth, from engaging in this abysmal sin.



¹ Musnad Ahmad: 6/333

² Mustadrak Al-Hākim: 4/358

15.2 LIWĀTAT (SODOMY)–A DREADFUL ACT

Homosexuality is an awful act which the people of Lūt initiated. They originally committed adultery with women and soon after they began to approach men as well. Imām Baihaqi, Ibn abi Hatim and ibn ‘Asākir have reported a narration from Jāmi’ bin Shaddad: ‘The people of Lūt committed adultery with women for 40 years before they approached men’.

Firstly, the Satan encouraged these people to commit such evil and dreadful acts. Sheikh Kalbi stated that the Satan came in the form of handsome young men and showed his back towards these people and thus they instigated in doing this malicious act.

Allāh ﷻ had bestowed upon the people of Lūt an abundant of bounties and wealth and they had trees full of fruits. But they disobeyed Allāh ﷻ and they got punished in such a fashion in which no other nation was punished before them. A severe punishment came upon them as the earth was turned upside down onto them.

Haḍrat Sheikh Muhammad bin Seereen states:

‘No animals except pigs and

donkeys commit sodomy'.¹

When the punishment of Allāh befell upon these people, their cities were destroyed. Haḍrat Abdullāh ibn 'Abbās narrates that in the time of Prophet Lūt, there were four main cities; Sadum, Amoorā, Sabūriā and 'Āmūra. Every city had a population of one hundred thousand people. The biggest city was Sadoom and Haḍrat Lūt abided therein.²

Nowadays, the followers of the Satan have legally acknowledged this dreadful act in Europe. These people should be fearful from the torment of Allāh ﷻ. It may be that the punishment that was brought upon the people of Lūt may strike them too. The punishment that the people of Lūt received was a painful punishment which has been mentioned in the Holy Qur'ān in numerous places. Allāh ﷻ states:

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَىٰهَا سَافِلَهَا وَأَمْطَرْنَا
عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ مُّسَوَّمَةً عِندَ
رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ.

¹ Tafseer Qurtubi: 5/74

² Rūh Al-Ma'āni, under the interpretation of the verse: انكم لتأتون الرجال

*“So when Our Commandment came, we turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, piled up; Marked from your Lord, and they are not ever far from the evil-doers”.*¹

Imām Abu Abdillāh Hakim Nishapūri has stated:

‘When Prophet Lūt said; “Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)”, Jibreel عليه السلام spread his wings and blinded their vision and they began to ask for help and started running and claimed that the biggest magician on earth came from Lūt’s house. The Angels said; “O Lūt! We were sent to you from your Lord and this punishment will not strike you and your family. You and your family should set off at night and do not look back but do not take your wife. Allāh ﷻ sent her towards Syria. Haḍrat Lūt عليه السلام asked for them (his nation) to be destroyed at that time. The Angels said that they were commanded to punish them in the morning. Haḍrat Lūt عليه السلام took off with his

¹ Surah Hūd: 82-83

family during the night and his nation was stoned and destroyed’.¹

The author of Tafsir Al-Thalabi reported a narration that Allāh ﷻ had sent Jibreel ﷺ to punish the people of Lūt and Jibreel ﷺ lifted the earth, some people stated that there were 6 cities, some said 5 whilst others stated that there were 4 cities. Nevertheless, Jibreel ﷺ lifted the land and raised it towards the sky to such a level that those in the sky heard the barking and clucking of dogs and chickens. Jibreel ﷺ then turned the cities upside down and flung it down towards the earth and they were stoned.²

A THE VERDICT OF THE PROPHET ﷺ REGARDING THOSE WHO COMMIT SODOMY:

1. ‘Allāmah Qurtubi has reported a narration in Ahkāmul Qur’ān: ‘The Prophet ﷺ stated: “The perpetuation of day and night will continue until the people of this nation make lawful upon themselves the backside of men just like they made lawful upon themselves the backside of women, this nation will then be stoned”’.³

¹ Al-Mustadrak: 2/563

² Tafseer Thal’ābi: Under the interpretation of the verse: انكم لتأتون الرجال

³ Ahkāmul Qur’ān: 5/74

2. Furthermore, ‘Allāmah Qurtubi has reported another narration: The Prophet ﷺ stated: “Soon there will come a time in my nation where men will fulfill their sexual desires with men and women will fulfill their sexual desires with women and when this takes place, wait for the punishment that struck the people of Lūt to strike them. They will be stoned with hard rocks. Then the Prophet ﷺ recited the following verse: “And it (the punishment) is not far from the wrong doers”).”¹

3. The famous historian Muhammad bin ‘Asākir has reported a narration that the Prophet ﷺ stated: “The people of Lūt were destroyed because of ten evil acts and my nation will increase one act more than them. These are: 1- Men fulfilling their sexual desires with men. 2- Using stone bows 3- Using sling shots 4- Playing in bathrooms 5- Playing the Duff 6- Drinking alcohol 7- Cutting the beard 8- Extending the moustache 9- Whistling and clapping and 10- Wearing silk, and the act which my nation will increase is women fulfilling their sexual desires with women”.²

¹ Ahkāmul Qur’ān: 5/74

² History of Damascus: 2/240

4. Hadrat Abu Hurirah ؓ narrates that the Prophet ﷺ said: “Allāh ﷻ curses seven types of people from the seven skies, amongst these curses; one of them is repeated three times. He said: ‘Cursed is he who commits sodomy; cursed is he who commits sodomy, cursed is he who commits sodomy’”.¹

5. Hadrat Abu Hurairah ؓ has also narrated that the Prophet ﷺ said: “There are four types of people whom Allāh ﷻ is angry with in the morning and in the evening. I asked who they are. He ﷺ replied: Those men who try to be women, those women who try to be men, he who does peculiar acts with animals and those men who fulfill their sexual desires with other men”.²

6. Hadrat Abdullāh bin ‘Abbās ؓ narrates that Allāh ﷻ does not look with mercy at the person who does unnatural acts with men and women”.³

7. Hadrat Abdullāh bin ‘Abbās ؓ narrates that the Prophet ﷺ said:

¹ Mu’jam Al-Awsat: 8492

² Tafseer Durr manthūr, Under the interpretation of the verse: انكم لتأتون الرجال

³ Al-Targheeb wa Al-Tarheeb

“Whoever is found conducting himself in the manner of the people of Lūt, kill both the doer and the receiver”.¹

8. Haḍrat Abu Hurairah ؓ has also narrated that the Prophet ﷺ said:

“Whoever is found conducting himself in the manner of the people of Lūt, stone both the doer and the receiver”.²

B PUNISHMENT FOR SODOMY:

Hafiz Zaki Al-Deen has written in Al-Targheeb wa Al-Tarheeb that all four khulafa’ Rashideen; Abdullāh bin Zubair and Hashim bin Abdul Malik had burnt those people who committed peculiar acts. ‘Allāmah Qurtubi has also reported a story that Khalid bin Waleed ؓ had written a letter to Haḍrat Abu Bakar Siddeeq ؓ stating that an Arab in their locality had committed sodomy. Haḍrat Siddeeq Akbar ؓ gathered the companions and consulted them regarding the matter and amongst them was Haḍrat Ali ؓ and he said that this is a sin which only one nation committed and you all know what Allāh ﷻ had done with them. Haḍrat Ali ؓ

¹ Al-Tirmidhi and Abu Dāwūd

² Ibn Mājah

then gave his opinion and said that the man should be burnt. Other companions also agreed with his viewpoint. Haḍrat Abu Bakar Siddeeq ؓ then wrote back to Khalid bin Waleed stating that the man who committed Sodomy should be burnt. Haḍrat Khalid bin Waleed did so”. ‘Allāmah Qurtubi further wrote that Abdullāh bin Zubair ؓ used to burn those people who committed Sodomy in his time. Similarly Khalid Qisri also burnt these types of people in Iraq.

According to Haḍrat Abdullāh bin ‘Abbās and Haḍrat Abdullāh bin ‘umar ؓ, Sodomy is similar to adultery therefore; a married man should be stoned and a non-married man should be lashed. The author of the book ‘Hidayah’ has written the famous verdict of Imām Abu Yusuf and Muhammad. In Jāmi‘ Al-Sagheer, Imām Muhammad has also stated that he who commits Sodomy should be put in prison.

‘Allāmah Qurtubi reported a story from Haḍrat Abdullāh bin ‘Abbās and Abdullāh bin ‘Umar that in the time of Haḍrat Abdullāh bin Zubair ؓ, seven men were arrested for committing Sodomy. When ibn Zubair investigated

the matter, he came to know that four of them were married. Haḍrat Abdullāh bin Zubair commanded that they should be taken out from Haram (Makkah). Then they were stoned and killed. The other three who were not married were lashed. At that time, Haḍrat Abdullāh bin ‘Abbās and Haḍrat Abdullāh bin Umar ؓ were also present and they did not reject the ruling’.¹

C THE VIEWPOINT OF THE FOUR FOLLOWED IMĀM’S:

Shawāfi‘:

Imām Shāfi‘i has two opinions in this matter:

- 1- Sodomy is similar to adultery therefore; a married man should be stoned and a non-married man should be lashed.
- 2- The doer and receiver should be killed at any cost. He takes evidence from the narration where the Prophet ﷺ stated: “Kill the doer and the receiver”.

¹ Tafseer Qurtubi, under the interpretation of the verse: انكم لتأتون الرجال

Mālikiyyah:

According to Imām Mālik, there is no difference whether he is married or non-married; he should be stoned to death. If the receiver is adult, he should also be stoned. Imām Mālik has also stated in another opinion that a married person who commits Sodomy should be stoned and an unmarried person should be put in jail and taught etiquettes. This is also the opinion of ‘Ataa’ bin Abi Rabah, Ibrahim Nakh‘i and Saeed bin Al-Musayyib.

Ahnāf:

Imām A‘zam Abu Hanifah is in the opinion that the punishment of adultery shall not apply to those who commit Sodomy rather, discretionary punishment will apply. The judge will decide the appropriate punishment for him. The reason why he cannot receive the punishment of he who commits adultery is because the companions themselves had disputed in this manner as some of them were in the opinion that the one who commits Sodomy should be burnt or a wall should be dropped upon him or he should be taken to a high place and should be dropped from there and be stoned upon. From these different punishments, it is evident that the punishment of the adulterers cannot be applied in this matter. It is stated in a Hadith:

من وضع حدا في غير حد فقد تعدي و ظلم

“Whoever places a penalty in a place where it should not be applied has indeed transgressed and oppressed”.¹

In conclusion, Sodomy is a terrible act which has severe consequences such as being burnt, thrown off a lofty place and stoned, being slaughtered by a sword, being stoned to death, being put into jail etc.

We pray to Allāh ﷻ that He protects this nation from such an awful act.



¹ Qurtubi : 7/244

15.3 KILLING SOMEONE UNJUSTLY

Killing someone unjustly is a terrible crime. No human has the right to kill another in an unjust manner. Nowadays people are killing each other like they kill animals. There is no value for a human being in this era.

Allāh ﷻ has stated:

أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي
الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا.

“If anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind”.¹

The human soul is sacred in the sight of Allāh ﷻ, and therefore killing a human being unjustly is a sin which is not worthy of being forgiven and the punishment for such a person is that he will abide in hellfire for a long time and the curse of Allāh ﷻ will be upon him.

¹ Surah Al-Mā'idah: 32

Some Mufasssireen have stated that if someone believes that killing a believer is permissible (Halāl), then he will remain in hellfire forever.

Allāh ﷻ states in the Qur’ān:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمَّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا
وَعَذَابُ اللَّهِ عَلَيْهِ وَلِعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا.

“And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him”.¹

It is evident from this verse that those who kill Muslims intentionally will enter hellfire forever and Allāh’s wrath and curse will be upon them.

The Mufasssireen have different opinions on the term “abide therein forever” in the above mentioned verse. In short, a Muslim who believes that killing another Muslim is Halāl, he will enter hell forever and a Muslim who kills another Muslim in an unjust manner shall abide in hellfire for a long period of time.

¹ Surah Al-Nisā’: 93

BELOW ARE A FEW AHĀDITH PERTAINING TO THE
TOPIC:

عن البراء بن عازب رضي الله عنه ان رسول الله ﷺ قال: "لزوال
الدنيا أهون علي الله من قتل مؤمن بغير حق"

- 1- "The destruction of the earth in the
sights of Allāh ﷻ is smaller than a
believer being killed unjustly".¹

عن عبد الله بن عمر رضي الله عنهما قال رأيت رسول الله ﷺ يطوف
بالكعبة ويقول "ما أطيبك وأطيب ريحك ما أعظمك
وأعظم حرمتك والذي نفس محمد بيده لحرمة
المؤمن أعظم عند الله حرمة منك ماله ودمه وأن نظن
به إلا خيرا".

- 2- "Ḥaḍrat Abdullāh bin 'Umar stated: "I
saw the Messenger of Allāh ﷺ
performing *Tawaf* around the Holy
Ka`ba saying to it: 'how pure
and good you are! How pure and good
your fragrance is! How great and
exalted you are! And how great and
exalted your sanctity is! But by Him in
whose hand is Muhammad's soul, the
sanctity of a believer's blood and

¹ Ibn Mājah: 2/76

property in the sight of Allāh is greater than your sanctity!”¹

عن أبي سعيد و أبي هريرة رضي الله عنهما عن رسول الله ﷺ قال:
"لو أن أهل السماء و أهل الأرض اشتركوا في دم
مؤمن لأكبهم الله في النار".

3. “If the inhabitants of Allāh's seven heavens and seven earths were to join in the killing of a believer unjustly, He will put all of them into Hell”.²

عن أبي الدرداء رضي الله عنه قال: سمعت رسول الله ﷺ يقول:
كلّ ذنب عسي الله ان يغفره إلا الرجل يموت مشركا
أو يقتل مؤمنا متعمدا".

4. “Allāh ﷻ may forgive every sin except he who associates partners with him and he who kills a believer intentionally”.³

Killing someone unjustly is a dreadful crime and it is amongst the seven sins that destroy a man. The hadith has been mentioned in an earlier chapter regarding the seven acts that destroy a man and amongst those acts is killing someone unjustly.

¹ Ibn Mājah: 2/473

² Al-Tirmidhi: 6/174

³ Abu Dāwūd: 2/586

THE PUNISHMENT IN THIS WORLD FOR HE WHO KILLS UNJUSTLY:

The punishment of a killer can be known through reading Fiqh books and under the interpretation of the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا كَتَبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ.

*“O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder”.*¹

The issue of *Qisas* is comprehensive; the limitation of space does not allow to have detailed discussion on this topic. It can be read in *Fiqh* books.



¹ Surah Al-Baqarah: 178

15.4 STEALING

Allāh ﷻ has made the human life sacred. Similarly, He has made humans wealth sacred too. Just as man is not permitted to kill someone unjustly, man is also forbidden to steal other people's wealth and belongings.

The Prophet ﷺ has stated in a Hadith which was also mentioned previously:

عن عبد الله بن عمر رضي الله عنهما قال رأيت رسول الله ﷺ يطوف بالكعبة ويقول " ما أطيبك وأطيب ريحك ما أعظمك وأعظم حرمتك والذي نفس محمد بيده لحرمة المؤمن أعظم عند الله حرمة منك ماله ودمه وأن نظن به إلا خيرا " .

“Ḥaḍrat Abdullāh bin ‘Umar رضي الله عنهما stated: “I saw the Messenger of Allāh ﷺ performing *Tawaf* around the Holy Ka`bah saying to it: ‘how pure and good you are! How pure and good your fragrance is! How great and exalted you are! And how great and exalted your sanctity is! But by Him in whose hand is Muhammad’s soul, the sanctity of a believer’s blood and

property in the sight of Allāh is greater than your sanctity!”¹

This hadith states that the wealth of a believer is more sacred than the Holy Ka’bah. Unfortunately, nowadays people steal other people’s wealth and they do not even recognize the fact that they are committing a serious crime.

Stealing is such a great sin that at the time of stealing, the thief would lose his faith. In a Hadith mentioned earlier the Prophet ﷺ stated:

ولا يسرق حين يسرق و هو مؤمن

“And when he steals, he is not a believer at the time of stealing”.²

The Islamic legislation has set punishments for those who steal in order to keep man’s wealth sacred and protected.

A PUNISHMENT FOR STEALING:

The punishment for stealing is severe. Allāh ﷻ has stated in the Holy Qur’ān:

¹ Ibn Mājah: 2/473

² Al-Bukhāri: 5/119

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا
كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

*“Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise”.*¹

The punishment for cutting the hand is to cut the right hand. This severe punishment was also applied before Islam. In the times of ignorance, the first person who commanded to cut the hand of a thief as a punishment was Waleed bin Mugheerah.²

Duwaik was the first man whose hand was cut; he was the servant of bani Malih bin Amr.³

Islam retained the ruling for he who steals. The first man who's hands were cut off in the time of the Prophet ﷺ was Khayyar bin Adi bin Nawfil bin Abd Manāf and the first woman was Murrah bint Sufyan bin Abdul Asad who was associated with the tribe of Banu Makhzoom. Haḍrat ‘Umar ؓ cut

¹ Surah Al-Māidah: 38

² Ahkāmul Qur’ān, Qurtubi: 3/111

³ Tafseer ibn Katheer: 2/77

the right hand of a man who stole a necklace and Haḍrat ‘Umar ؓ also cut the hand of Abdul Rahman bin Samurah’s brother. There is no dispute over this matter.¹

B DISPUTE OVER THE PUNISHMENT OF STEALING:

The opponents of Islam have raised objection against the penal code of Islam. They label such penalties to be primitive and inhuman and not acceptable. These people are disputing over the rulings of Allāh ﷻ. They claim that cutting the hand of a thief is injustice. According to such people, stealing is not a crime and there is no harm in stealing other people’s wealth. These people should understand the fact that cutting the hands of a robber protects people’s wealth in the sense that it will prevent robbery from occurring so often. It is an effective deterrent.

The penalties set by Allāh ﷻ protect a man’s life and wealth. If the hand of a thief is cut, this will prevent other thieves from committing burglary. When Abul ‘Alā Mu‘arri came to Baghdad and saw the amount upon which a person should be punished if he steals, he stated that it was not

¹ Ahkāmul Qur’ān: 3/111

enough because if someone's hand is cut off, the blood money is 500 *Deenar* for his hand and if he steals something which is worth less than that, he's hand should not be cut off. He read the following poem:

يد بخمس مئين عسجد و ديت ما بالها قطعت في ربع دينار

“If the blood money for one's hand is worth 500 Dinars, why should his hand be cut off if he steals an amount which is equivalent to a quarter of a Dinar?”

Qadi Abdul Wahhāb Mālīki responded;

لما كانت أمينة كانت ثمينة و لما خانت هانت

“When the hand was loyal, it was valuable and when it became disloyal (i.e. by stealing) its value becomes worthless.”



C THE MINIMUM AMOUNT OF STEALING WHICH MAKES ONE LIABLE TO PUNISHMENT:

There are differences of opinions between the scholars as to what is the amount of stealing over which a person can be punished. According to Imām Mālik, it is 3 Dirhams. He takes evidence from the narration where it is stated that the Prophet ﷺ cut the hand of the person who stole three Dirhams. Haḍrat Uthman ؓ also cut the hand of the person who stole three Dirhams or something equivalent to it.

Imām Ahmad bin Hanbal has various opinions; One quarter of a Dinar, Three quarters of a Dinar and Three Dirhams.

According to Imām Shāfi'i, it is a quarter of a Dinar.

According to Imām Abu Hanifah, it is ten Dirhams.

All four Imām's have different opinions regarding the minimum amount of stealing which makes a person liable for punishment. The details of their narrations and viewpoints can be read in *Fiqh* books.

15.5 DRINKING ALCOHOL

Drinking alcohol is a major sin. Islam has stated severe consequences for those who drink alcohol and has set punishments for them. The details have already been mentioned in an earlier chapter, namely ‘Harām drinks’.



15.6 ACCUSING CHASTE WOMEN

Islam has set punishments for those people who accuse chaste women for committing adultery if they do not have four witnesses. Allāh ﷻ has stated:

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ
شُهَدَاءَ فَأَجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ
شَهَادَةً أَبَدًا وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ.

“And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever; they indeed are the Fasiqun (liars, rebellious, disobedient to Allāh)”¹.

This verse indicates the gravity of the sin. Islam not only has set punishments for those who accuse chaste women, but it has also confirmed that the testimony of such people will never be accepted. However, there is dispute among the scholars concerning the scenario wherein the accuser repents after his sin, will his testimony still be accepted or not?

The three Imāms (Mālik, Shāfi‘ī and Ahmad) state that if a person makes sincere repentance after he is

¹ Surah Nūr:4

punished, his testimony can be accepted and they take evidence from the verse:

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ.

*“Except those who repent thereafter and do righteous deeds, (for such) verily, Allah is Oft-Forgiving, Most Merciful”.*¹

According to the three Imāms, the word ‘except’ in the above verse refers to “and reject their testimony forever” (mentioned in an earlier verse). Hence; after repentance, their testimony will be accepted. On the contrary, according to Imām Abu Hanifah, the word ‘except’ in the above verse refers to “they indeed are the *Fasiqun* (liars, rebellious, disobedient to Allah”. If they make sincere repentance, they will no longer be amongst the disobedient.

There was also a Hadith mentioned earlier that stated the seven destructive acts and among those acts is to accuse a chaste woman of committing adultery.

The reason why Islam is severe in punishment against those who accuse chaste women is because once a woman is accused for committing adultery,

¹ Surah Nūr: 5

it becomes unbearably hard for her to live in the society.

May Allāh ﷻ give all Muslims the understanding and knowledge about accusing chaste women and protect us from committing this type of crime.

(اجتنبوا السبع الموبقات. قالوا: يا رسول

الله وما هن ؟

قال: الشرك بالله ، والسحر ، وقتل

النفس التي حرم الله إلا بالحق ، وأكل

الربا ، وأكل مال اليتيم ، والتولى يوم

الزحف ، وقذف المحصنات المؤمنات

الغافلات).

(متفق عليه)

CHAPTER 16

MARRIAGE – DIVORCE

16.1 MUHARRAMĀT (FORBIDDEN)

In Surah Nisā, verse 23, Allāh ﷻ has stated in detail as to which women one cannot marry. He states:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ
وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ
وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ
الرَّضْعَةِ وَأُمَّهُتِ نِسَابُكُمْ وَرَبَّائِبُكُمْ اللَّاتِي فِي
حُجُورِكُمْ مِّنْ نِّسَابِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ
تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ
أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ
الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا
رَّحِيمًا.

*“Forbidden to you (for marriage) are:
your mothers, your daughters, your
sisters, your father's sisters, your
mother's sisters, your brother's
daughters, your sister's daughters, your
foster mother who gave you suck, your
foster milk suckling sisters, your wives'
mothers, your step daughters under your*

*guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allāh is Oft-Forgiving, Most Merciful”.*¹

This verse has clearly stated in detail as to which women a man is prohibited to marry. Furthermore, there are three types of prohibitions mentioned in this verse.

- 1- Prohibition through lineage**
- 2- Prohibition through suckling**
- 3- Prohibition through marriage**

A PROHIBITION THROUGH LINEAGE:

The women one cannot marry in lineage are: mothers, daughters, sisters, father’s sisters and sister’s daughters.

In mothers; grandmothers and great grandmothers (from father’s and mother’s sides) are prohibited for one to marry.

¹ Surah Al-Nisā’: 23

Amongst daughters; granddaughters, great granddaughters and whoever is below them are prohibited.

In sister's; real (blood) sisters, step sisters from the mother's side and step sisters from the father's side are included in the prohibited list of women whom one cannot marry.

Amongst brother's daughters and sister's daughters, whoever comes under them in lineage, are also prohibited.

Amongst father's sisters, the real father's sisters, step sisters from the father's side and mother's side are also prohibited.

Similarly, his father's and grandfather's sisters, his mother's and grandmother's father's sisters are also prohibited.¹

B PROHIBITION THROUGH SUCKLING:

There is a clear narration in regards to one's foster milk suckling sisters:

"يحرم من الرضاع ما يحرم من النسب"

¹ For details, see: Fatāwā 'Ālamgiri: 1/273

“What is forbidden by radaa’ (suckling or breastfeeding) is the same as what is forbidden by nasab (lineage)”.¹

Haḍrat ‘Ali ؑ has narrated that the Prophet ﷺ said:

عن علي بن طالب ؑ قال: قال رسول الله ﷺ: "إن
الله حرم من الرضاع ما حرم من النسب"

“Indeed, Allāh has prohibited (marriage) among suckling relatives, as He has prohibited it among birth (or blood) relatives”.²

C PROHIBITION THROUGH MARRIAGE:

Through marriage, there are some relatives whom one cannot marry;

- 1- Mother-in-law’s and their mother’s and whoever is above them (i.e. great grandmother, etc.).
- 2- The daughters and granddaughters of the wife.
- 3- Daughter-in-law and grandchild’s wife and whoever is below them.
- 4- Stepmother and stepfather.

¹ Qurtubi: 5/98

² Al-Tirmidhi: 5/87

16.2 MUT'AH-مُتْعَة (TEMPORARY MARRIAGE)

Before the battle of Khaibar, temporary marriage was permissible but at the time of the battle, it was prohibited. However, at the time of the conquest of Makkah, it was made permissible for three days and then it was prohibited forever. There is consensus on this matter amongst the Ahlus Sunnah (people of Sunnah).

In the beginning, Haḍrat Abdullāh bin ‘Abbās had permitted temporary marriage. From this permission, the ‘Shias claim that temporary marriage is permissible. Although, Haḍrat Abdullāh bin ‘Abbās had annulled the permissibility later on.¹

Mut’ah is similar to adultery because there are no witnesses to testify to the marriage and nor is there any divorce. There is no period of waiting and no inheritance either. This is nothing but adultery.

The prohibition of Mut’ah is proven through the narration of Haḍrat ‘Ali ؑ:

¹ Ahkāmul Qur’ān: 5/116

عن علي بن طالب ؓ قال: "نهى رسول الله ﷺ عن
المتعة".

“Ali bin Tālib ؓ narrated that the
Prophet ﷺ has prohibited Mut’ah
(temporary marriage)”.¹

Scholars have written in detail about Mut’ah and its
prohibition. There is no space here for full detail
but most importantly, according to all scholars,
Mut’ah is a form of adultery and it is undoubtedly
Harām.



¹ Ahkāmul Qur’ān: 5/114

16.3 MARRYING THE PEOPLE OF THE BOOK

This is a crucial matter especially in Europe. There is no doubt that marrying the people of the book is permissible. Allāh ﷻ has stated in the Holy Qur’ān:

وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ

*“And chaste women from those who were given the Scripture (Jews and Christians) before your time”.*¹

This is also the opinion of the majority of scholars and some companions of the Prophet ﷺ had also married people of the book.

Marrying people of the book is permissible as it is also stated in the Holy Qur’ān but these days, it is very difficult to tell whether these people are really the people of the book or not. I have met many people of the book who claim that they do not even believe in God. In a situation like this it is highly undesirable to give permission to our children to marry them.

If a person living in a non-Muslim country where there are no Muslim women and there is a fear that

¹ Surah Al-Mā'idah: 5

he may commit adultery, in this instance, he may marry a lady from the people of the book with the condition that she really is a practicing ‘Kitabiah’. Obviously if this practice is allowed to continue unchecked then in due course of time the number of unmarried girls in the community will increase resulting into moral, social and ethical degradation.

Below are a few reasons why scholars prevent marrying people of the book:

- ❖ It will become a problem for Muslim girls because men will marry women from the people of the book because of their looks and their beauty and Muslim girls will remain single.
- ❖ There will be differences in eating and drinking habits. The Kitabiah will keep alcohol in the house and drink it. If the husband prevents her from drinking it, she will insist that it is permissible for her to drink it in her religion. This will create tension between them. Furthermore, when she cooks, she may use alcohol in the cooking and if the husband prevents her from doing so, this will also cause problems and if he does not prevent her, the usage of

alcohol will become common in the house and a house that contains alcohol, the curse of Allāh ﷻ will be upon it and the Angels of mercy will no longer stay in such a house.

- ❖ Their children will also encounter religion problems because the mother will invite them to her religion and the father would want them to be Muslims. The father would take the kids to the mosque on Fridays and the mother will take them to the church on Sundays. This will cause further problems. In Europe, women have more rights, hence; the father will not be able to do much and have much of a say.
- ❖ Problems in the character of the children will be evident. Women from the people of the book are usually dressed in such a way that it seems like they are barely wearing anything. This will also become apparent in their children and they will begin to mix freely with other men. The husband will remain helpless and if worse comes to worst, he will eventually divorce her but what will happen to the children? The whole family life will be in a big mess.

- ❖ Their lineage may be destroyed. If the father passes away or divorces his wife, and she marries a man from the people of the book, the children will eventually become one of them and thus; their grandchildren will also be amongst the people of the book.
- ❖ The faith of the husband will also be in danger. These types of men usually keep themselves away from the mosque and people begin to wonder where they have gone. After his death, there is no funeral prayer for him and nor is he buried in a Muslim graveyard.
- ❖ They become isolated from other Muslims. Generally, these types of people are looked down upon in the society. People dislike meeting them and, eventually, their friends are all from the people of the book.

There are also many other reasons as to why one should not marry people of the book and this is the reason why Haḍrat ‘Umar Farūq ؓ also prevented marrying the people of the book not because it was prohibited but because of the fact that there are many harms in doing so. Haḍrat Huzaifah ؓ married a Kitabiah and Haḍrat ‘Umar ؓ asked him to divorce her.

In Kitābul Āthār, Imām Muhammad narrated a story:

عن حذيفة بن اليمان انه تزوج يهودية بالمدائن فكتب اليه عمر بن الخطاب: ان خل سبيلها فكتب اليه احرام هي علي يا امير المؤمنين ؟ فكتب اليه: اعزم عليك ان لا تضع كتابي حتي تخلي سبيلها فاني أخاف أن يقتد بك المسلمين فيختاروا نساء اهل الذمة لجمالهن وكفي بذلك فتنة لنساء المسلمين. قال محمد: و به نأخذ، لا نراه حراما و لكننا نري أن يختار عليهن نساء المسلمين، و هو قول أبي حنيفة.

“Hadhrat Huzaifah ﷺ married a Jew, ‘Umar ﷺ sent him a letter stating: “Leave her”. Upon receiving the letter, he divorced the woman and wrote back enquiring whether the Jewish woman was unlawful for him. The Leader of the Faithful, Umar ﷺ replied, ‘I do not claim that the Ahl-e-Kitaab women are unlawful on Muslim men, but because chastity and modesty are rarely to be found within them I fear that their repulsive qualities will filter into Muslim

homes”. This is also the viewpoint of Imām Abu Hanifah.¹

From the above mentioned narration, it is evident that Haḍrat ‘Umar ؓ disliked people marrying the Ahle Kitab (people of the book). Haḍrat ‘Umar ؓ was also from the companions of ‘Fatawā’ (rulings). People of knowledge are well aware of who ‘Umar ؓ was. Therefore; this is the ruling of ‘Umar ؓ. There are many verses in the Holy Qur’ān that were revealed in the favor of ‘Umar ؓ. The Prophet ﷺ has also stated:

عليكم بسنتي و سنة الخلفاء الراشدين المهديين

“You must keep to my Sunnah and the Sunnah of the rightly guided caliphs”.

Haḍrat ‘Umar ؓ was the second caliph in Islam. Haḍrat Ali ؓ was also another caliph and he also disliked marriage with the people of the book. The era of Ali ؓ was the best epoch. The people of the book at that time were much better than the people of the book of this era. Their dressing, manners and beliefs were much better. In that time, Haḍrat Ali ؓ saw what the people of Banu Taghlib used to do and he stated that eating their slaughtered animals is not permissible because they were not steadfast in their religion anymore.

¹ Kitābul Āthār: 89

This was the state of the people back then; imagine if Haḍrat Ali ؑ was present at this time and saw the people of the book, what would he have said?

Haḍrat Jabir ؑ was asked about marrying the Nasara women from the Arab, he stated:

ليسوا من أهل الكتاب و لا تحل نساؤهم و لا طعامهم
للمسلمين.

“They are not from the people of the book, their women and their food is not permissible for Muslims”.¹

The people of knowledge are well aware of Haḍrat Abdullāh bin ‘Umar ؑ and that he was sterner than his father in this matter. He clearly stated that it was not permissible.²

Haḍrat Hasan Basri was also asked if it was permissible to marry a woman from the people of the book. He said:

ما له و لأهل الكتاب و قد أكثر الله تعالى المسلمات.

¹ Ibn Abi Shaibah: 4/161

² Rūh Al-Ma‘āni: 5/98

“What is with the women of the people of the book? Allāh ﷻ has increased the number of the Muslim women”.¹

From the above mentioned narrations, I would recommend people not to marry the people of the book.



¹ Rūh Al-Ma'āni: 5/98-99

16.4 HUSBAND NOT FULFILLING THE RIGHTS OF HIS WIFE

Some men think that their wives are their bond servants and hence they treat them like slaves and at times, they even hit them. They talk politely with all other women but they are very rude and cruel with their own wives. If we read the history of the Prophet ﷺ and the way he treated his wives, we will come to know that he was very polite and sympathetic towards them and he also encouraged and commanded his nation to be polite with women. Below are a few Ahādith regarding fulfilling the rights of the wives.

عن النبي ﷺ قال: " أيما رجل تزوج امرأة على ما قل
من المهر أو كثر، ليس في نفسه أن يؤدي إليها حقها؛
خدعها، فمات ولم يؤد إليها حقها؛ لقي الله يوم
القيامة وهو زان".

1. "Whoever marries a woman with a small amount or large amount of dowry and his intention is not to fulfill her rights, and he betrays her and dies in this state, he

will meet Allāh ﷻ on the day of Resurrection as an adulterer”.¹

It is known from this Hadith that fulfilling one's desires and not being able to justify the rights of the wife is considered as being an adulterer.

عن عائشة رضيها قالت: قال رسول الله ﷺ: "ان من أكمل المؤمنين إيماناً أحسنهم أخلاقاً و ألطفهم بأهله".

2. “The most complete believer in faith is the best in morals, and the best among you is the best to their women”.²

Some people possess great manners outside their houses and people state that so and so are very well-mannered but at home, they are like Fir'awn, they are cruel to their wives and they hit them too. This is why the Prophet of Allāh ﷻ has stated that the most complete in faith amongst you is the one who is not only well-mannered outside his house but he who treats his wife politely.

¹ Al-Targheeb Wa Al-Tarheeb: 643

² Al-Tirmidhi: 10/82, Musnad Ahmad: 6/47

عن ابن عباس رضي الله عنهما عن النبي ﷺ قال: "خيركم خيركم
لأهله و أنا خيركم لأهلي".

9. "The best among you is the best to their family, and I am the best one to my family".¹

Every man has the desire to be the best. The Prophet ﷺ has stated that in order to be the best, you should treat your wives in the best manner. Allāh ﷻ has commanded man to be polite and well-mannered with women. He ﷻ has stated:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى
أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا.

"And live with them honorably. If you dislike them, it may be that you dislike a thing and Allāh brings through it a great deal of good".²

There may be numerous reasons as to why one may dislike them such as; bad manners, disobedient, unpleasant appearance but it may be that Allāh ﷻ may bring through all this a great deal of good. Allāh ﷻ raises the stature of those who are patient. Men should try their utmost to deal with women with politeness and kindness. There is crookedness

¹ Ibn Mājah: 1/620

² Surah Al-Nisā': 19

in women's nature. They take good things badly at times. It is stated in a Hadith:

عن أبي هريرة رضي الله عنه قال ، قال رسول الله : **”استوصوا بالنساء خيرا فإن المرأة خلقت من ضلع وإن أعوج شيء في الضلع أعلاه، فإن ذهبت تقيمه كسرته و إن تركته لم يزل أعوج، فاستوصوا بالنساء.“**

10. “I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women”.¹

This Hadith exposes the reality of women, if one is strict and harsh with them, the bone will break i.e. divorce may occur and if you leave them, they will always remain crooked. Therefore, men should advice their wives with love and wisdom.



¹ Al-Bukhāri: 6/363

16.5 WIFE NOT FULFILLING THE RIGHTS OF HER HUSBAND

Sometimes some wives fight and argue with their husbands due to their crookedness. They speak harshly and do such evil acts that ruin their life and their hereafter. They will be cursed by Allāh ﷻ in this world and their situation may reach to divorce. Hell will be the abode for such women in the hereafter.

I will state a few reasons below as to why their lives and their hereafters are destroyed:

A EQUALITY:

Some women claim that men and women are the same. This is termed equality. Some women also state that Islam has given them no rights. These ignorant women aren't even aware of the fact that Islam was the first religion that gave women their due and respected rights in every aspect.

Before the appearance of Islam, women were not given their share of inheritance. No matter whom the woman was; a mother, a sister, a daughter or a wife, they were prevented from receiving their share of inheritance but it was Islam that gave women these rights. Furthermore, before Islam, the

testimony of women was not accepted. It was Islam that gave women this right also.

Additionally, once a woman was married, she had to stay with her husband forever no matter how cruel and punishing he was; divorce was not an option for her. She would have to stay under his command for the rest of her life. Islam gave women the right to ask for divorce if the husband is cruel and does not fulfil her rights.

If a female was born, they would either bury her alive or make no celebrations upon her birth. However, if a male was born, they would celebrate and sacrifice an animal. Islam commanded Áqiqah (sacrificing an animal) for females as well.

Be informed that there is a big difference between equality and justice. The following example will clarify the matter.

A man has two sons, one is 15 years old and the other is 5 months old. The older son eats two loafs of bread whilst the younger one does not have the ability to eat bread at this stage, he only eats a few spoons of cereal. Now the father says that this is injustice, the older son eats two loafs of breads whilst the young one only eats a few spoons of cereal and the father states that from now on, the older son shall eat a few spoons of cereal or the younger son eats two loafs of bread. Hence; the

two sons will be equal and there will be no inequality. The outcome of this equality will be that either one of them will die. Whereas justice is to feed both sons based upon their capacities.

From the above example, it is evident that at times, equality can bring injustice whereas justice brings fairness and equality. Allāh ﷻ has established justice in the relationship between men and women. If women begin to talk about equality, problems will occur. The woman will cook one day and the man will cook the next day. The woman will clean the house one day and the husband will clean the following day. This will result in the man getting fed up and saying that he works all day and comes home tired, and then he has to cook and clean the house and won't be able to work anymore. This will then lead to arguments and fights. Women also claim that men have the right to give divorce and so do we. If women were granted the right to divorce their husbands, you will find men on the streets claiming that their wives divorced them because they couldn't control their anger. Although the man only thinks about giving divorce but will hold back because he is aware of the seriousness of the matter. Man would undertake many sicknesses but will not divorce his wife hoping that things between them might settle.

B FAILING TO FULFIL THE HUSBAND'S DESIRES:

Some women only care about themselves. If a man wants to fulfil his desire with her, she should let him do so. If there is a legitimate reason as to why she can't fulfil his desires, she should inform him. Women, who prevent their husbands from fulfilling their desires, create detestation in their husband's hearts. The man will then begin to lose love for his wife and may begin to look elsewhere. Then the women may begin to say that their husband's do not give them attention and don't love them. Furthermore, women who fail to fulfil their husband's desires are cursed by Allāh ﷻ. It is stated in a Hadith:

عن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ : " إذا دعا الرجل امرأته إلى فراشه فلم تأتة فبات غضبان عليها ؛ لعنتها الملائكة حتى تصبح".

“If a man calls his wife to bed and she refuses and in that she upsets him, the Angels will continue to curse her until the morning”.¹

It is evident from this Hadith that women, who do not respect their husband's desires and fail to fulfil them, are cursed.

¹ Al-Bukhāri: 6/314

C HARMING THE HUSBAND:

Some women have sharp tongues and they argue with their husbands and they say such things at times which hurt the husband. These women should understand that the husband could either lead her to heaven or drive her to hell. Those women who keep their husbands happy will enter Paradise. Haḍrat Umm Salamah has narrated that the Prophet ﷺ said:

أَيُّمَا إِمْرَأَةٍ مَاتَتْ وَ زَوْجُهَا رَاضٍ عَنْهَا دَخَلَتْ الْجَنَّةَ

“If a woman dies while her husband was pleased with her, she will enter Paradise”.¹

In another narration, the Prophet ﷺ has stated:

عَنْ مَعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَا تُؤْذِي امْرَأَةً زَوْجَهَا فِي الدُّنْيَا إِلَّا قَالَتْ زَوْجَتُهُ مِنَ الْحُورِ الْعِينِ: لَا تُؤْذِيهِ قَاتِلُكَ اللَّهُ، فَإِنَّمَا هُوَ عِنْدَكَ دَخِيلٌ، يَوْشُكَ أَنْ يَفَارِقَكَ إِلَيْنَا."

“A women should not harm her husband in this world because his wife from the

¹ Ibn Mājah: 1/582

Hoor Ain (Women of Paradise) says:
“Do not harm him. May Allāh destroy you! Indeed he is with you temporarily and he will soon leave you and come to us”.¹

In another narration, it is stated:

"عن حصين بن محصن انه قال: حدثني عمتي انها
اتت النبي ﷺ فسألته عن شيء فقال: اذا ت زوج انت؟
فقلت: نعم! قال: كيف انت له؟ قالت: يا رسول الله!
لا الوه، فقال: احسني فانه جنتك و نارك."

“Husain bin Muhsin narrated that his aunt went to the Prophet ﷺ and asked him about a matter. The Prophet ﷺ asked: “Do you have a husband? She replied: Yes. He ﷺ then asked: “How do you treat your husband”? she replied: I don’t care about him”. The Prophet ﷺ said: “Be good to him because he is your Paradise or he can be your Hell”.²

The husband can either be the Paradise or Hell for the wife. Those women who upset their husbands,

¹ Ibn Mājah: 1/632

² Al-Baihaqi, Shu‘b Al-Imān: 6/418

their acts of worship are not accepted. Haḍrat Jābir ؓ narrated:

عن جابر ؓ قال : قال رسول الله ﷺ : " ثلاثة لا تقبل
لهم صلاة ولا تصعد لهم حسنة : العبد الآبق حتى
يرجع إلى مواليه فيضع يده في أيديهم ، والمرأة
الساخط عليها زوجها ، والسكران حتى يصحو".

“There are three people whose prayers will not be accepted by Allāh, nor do any good deed of theirs risen up to heaven: a fleeing slave until he returns to his master and helps him, a woman whose husband is angry with her until he is pleased with her, and a drunkard until he becomes conscious”.¹

D DISOBEYING THE HUSBAND:

This is a very important issue. Women believe that if we always obey the husband, he will always stay above us and keep us under his command. Therefore, we should disobey them and go against them in every matter. The husband will try to resist what she is doing but eventually he will begin to hate her. This later can result in divorce. These

¹ Al-Baihaqi in Shu‘b: 6/417

types of women not only ruin their lives, but their hereafters too.

Their lives are ruined in this world through divorce. Furthermore, the curse of Allāh ﷻ will be upon them in this world and none of their good deeds are accepted. As for their hereafter, their abode will be hell. Most of the inhabitants of hell will be women and the chief reason for that is that they used to disobey their husbands.

I will mention a few Ahādith which state that disobeying the husband is a huge sin which has severe consequences:

عن عبد الله بن عباس رضي الله عنه (في حديث طويل عن خسوف الشمس) عن النبي ﷺ قال: "وَرَأَيْتُ النَّارَ ، فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ " ، قِيلَ : بِمَ يَا رَسُولَ اللَّهِ ، قَالَ : " بِكُفْرِهِنَّ " ، قِيلَ : يَكْفُرْنَ بِاللَّهِ ؟ قَالَ : " يَكْفُرْنَ الْعَشِيرَ ، وَيَكْفُرْنَ الْإِحْسَانَ ، لَوْ أَحْسَنْتَ إِلَى إِخْدَاهُنَّ الدَّهْرَ ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا ، قَالَتْ : مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ " .

- 1- "Then I saw the Fire - and I have never seen anything more hideous than what I

saw today - and I saw that most of its people were women.' They said, 'Why, Messenger of Allāh?' He said, 'Because of their ingratitude.' It was asked, 'Are they ungrateful to Allāh?' He said, 'They are ungrateful to their husbands, and they are ungrateful for good behaviour (towards them). Even if you were to behave well to one of them for a whole lifetime and she were to see you do something (that she did not like) she would say that she had never seen anything good from you".¹

عن عبد الله بن أبي أوفى رضي الله عنه قال : " لما قدم معاذ من الشام، سجد للنبي صلى الله عليه وسلم قال: ما هذا يا معاذ ؟ قال: أتيت الشام، فوافقتهم يسجدون لأساقفتهم وبطارقتهم، فوددت في نفسي أن نفعل ذلك بك، فقال رسول الله صلى الله عليه وسلم: فلا تفعلوا، فإني لو كنت آمرا أحدا أن يسجد لغير الله، لأمرت المرأة أن تسجد لزوجها، والذي نفس محمد بيده، لا تؤدي المرأة حق ربها حتى تؤدي حق زوجها."

¹ Al-Bukhāri: 9/298

- 2- “When Muaz returned from Syria, he prostrated before the Holy Prophet ﷺ. The Prophet ﷺ exclaimed, "O Muaz! What is this? He replied, "When I went to Syria I saw the Christians prostrating before their religious leaders and their generals. So I thought to myself that we should do the same to you O Prophet of Allāh ﷺ. He ﷺ said: Do not do this! If I were to order someone to prostrate in front of anyone other than Allāh, I would order the wife to prostrate before her husband (due to the rights he has over her). By He who holds my soul! A woman cannot fulfil the rights of her Lord until she has fulfilled the rights of her husband”¹.

عن معاذ رضي الله عنه قال قال رسول الله ﷺ: "لا تجد امرأة حلاوة الإيمان حتي تؤدي حق زوجها."

2. “A woman cannot taste the sweetness of faith until she fulfils the rights of her husband”².

It is evident from the above narration that if a woman disobeys and fails to fulfil the rights of her

¹ Ibn Mājah: 1/582

² Al-Mustadrak: 4/172

husband, she will be deprived from the sweetness of faith.

E LEAVING THE HOUSE WITHOUT THE PERMISSION OF THE HUSBAND:

Some women leave their houses without permission. This is a huge sin. These types of women remain under the wrath of Allāh ﷻ. The wise women are those who seek permission before they leave the house. If the husband permits, she may leave and if he prohibits her from leaving, she shouldn't leave. Ḥaḍrat Anas ؓ has narrated:

"أيما امرأة خرجت من بيت زوجها بغير إذنه ، كانت
في سخط الله تعالى حتي ترجع الي بيتها او يرضى
عنها زوجها".

- 1- "Any woman, who leaves her husband's house without his permission, remains under the wrath of Allāh ﷻ until she returns home or until her husband is pleased with her".¹

عن ابن عباس ؓ ان النبي ﷺ قال: "للمرأة ستران:
القبر و الزوج".

¹ Kanzul 'Ummāl: 6/160

- 2- “A woman has two abodes; the grave (which she will be placed in after her death) and her husband (the house of the husband)”.¹

Those women who talk about equality and claim that men and women are equal, they also claim that if men are allowed to leave the house at any time without seeking permission, women should also be allowed to do the same. These types of women destroy their lives and their hereafter. Furthermore, these women are not only disliked by Allāh ﷻ but they are also disliked by the Prophet ﷺ. It is stated in a Hadith:

عن ام سملة رضي الله عنها قالت: قال رسول الله ﷺ: "إني لأبغض المرأة تخرج من بيتها تجر ذيلها تشكو زوجها".

3. “Verily, I despise the woman who leaves her house (husband’s house) dragging her veil and complaining about her husband”.²

¹ Kanzul ‘Ummāl: 6/171

² Majma’ Al-Zawā’id: 4/316

F DEMANDING DIVORCE:

All thanks to Allāh ﷻ that He has given this right only to men. If the right of giving divorce was given to women, we would find most men on streets claiming that their wives got rid of them. Allāh ﷻ has given the wife the right to request divorce on the condition that the husband is not fulfilling her rights, is doing injustice to her, and is not providing her with food and shelter. If a woman asks for divorce without a legitimate reason, she is committing a grave sin. These women will not only be prevented from entering Paradise but they will not even be able to smell the fragrance of Paradise. It is stated in a Hadith:

عن ثوبان رضي الله عنه ان رسول الله ﷺ قال: "أيما امرأة سألت زوجها طلاقا في غير ما بأس فحرام عليها رائحة الجنة."

"If any woman asks her husband for a divorce for no compelling reason, she will be deprived of the fragrance of Paradise".¹

¹ Abu Dāwūd: 1/303

Fights and arguments are common in husbands and wives but this doesn't mean that they get separated for divorce. They should both try to settle their differences between themselves rather than involving others in their personal issues because sometimes other people make the condition between the husband and wife worse rather than trying to help solve their problems. It is also seen that some women have a great influence on others, especially those who are having relationship issues. They tell those women to leave their husbands and tell them that they will find other men more suitable for them. They also start saying things like 'your husband earns this much money and distributes it to his parents and siblings' and thus; the wife begins to demand divorce and if the husband refuses to divorce her, she asks for 'Khula' (the separation of the wife in return for a payment) and those women who ask for 'Khula' are considered as hypocrites. The Prophet ﷺ has stated:

"ان المختلعات هن المنافقات"

“Verily, those women who ask for Khula’ are hypocrites”.¹

¹ Al-Targheeb wa Al-Tarheeb: 667

16.6 GIVING DIVORCE THREE TIMES AT ONCE

This is a very important issue. People are under wrong impression that divorce means to give divorce three times. If someone gives one divorce, they assume that divorce does not take place. When a man gives divorce, he gives divorce three times in one go and also when a woman requests for divorce, she requests it likewise three times. Hence; their relationship is over forever. Soon after, when they come to realise their gross mistake, they run around looking for ways to reconcile. When they come to know that according to the four Imāms (Abu Hanifah, Malk, Shafi'i and Ahmad), there is no other way for them to reunite, they ask those who are non-conformists. The point I am trying to make here is that some people give three divorces to their wives and later they regret their decision for the rest of their lives.

Islam has shown the way to give divorce. Firstly, the husband and wife should make sure that their issues are solved between them and divorce does not come into the equation. They should solve their problems through the light of the Qur'ān and

Sunnah. Allāh ﷻ has stated in regards to those women who disrespect their husbands that they should be divorced. He ﷻ has stated:

وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي
الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ
سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا وَإِنْ خِفْتُمْ شِقَاقَ
بَيْنِهِمَا فَاذْعَبُوا حَكْمًا مِنْ أَهْلِهِ وَحَكْمًا مِنْ أَهْلِهَا إِنْ
يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

“As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Most Great. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allāh will cause their reconciliation. Indeed Allāh

is the Ever All-Knower, Well-Acquainted with all things”¹.

In the above mentioned verse, Allāh ﷻ has stated four different ways:

1. **Advice:** If the wife is disobedient, the man should not immediately resort to divorce, rather, he should try to be wise and advise her. At times; advising others is beneficial.
2. **Refuse to share beds:** If the husband sees that being wise and advising her is not beneficial, he should separate from her whilst sleeping. This means that when he sleeps, he should face the opposite way from her so that she would realise that her husband is upset with her. The clever wife would understand through this that her husband is upset with her.
3. **Beating:** This is the last stage. If there are no hopes that the wife will change and become obedient, the Islamic legislation has given the husband the right to beat her lightly. On this ruling, many people complain and state that Islam is an unjust religion which advises men to beat their wives. These misinformed people do not understand what the term

¹ Surah Al-Nisā': 34-35

‘Beating’ implies in this context. To beat the wife does not mean that one should beat her in a manner that leaves marks on her body or resulting into broken bones. In a Hadith it is stated that the Prophet ﷺ said in his farewell pilgrimage:

"اتَّقُوا اللَّهَ فِي النِّسَاءِ ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ ،
وَاسْتَخْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ ، إِنْ لَكُمْ عَلَيْهِنَّ أَلَا
يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُوهُ ، فَإِنْ فَعَلَنَ ذَلِكَ ،
فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرَحٍ".

“Fear Allāh regarding women; for you have taken them (in marriage) with the trust of Allāh ﷻ and you have made lawful upon yourself their bodies with the Kalimah of Allāh and you have the right to disallow them on your beds if you dislike them, and if they do this, hit them in a manner that does not leave any marks on their bodies”.¹

From the above narration it is evident that the term ‘hitting/beatings’ used in the narration means to beat lightly and softly. Haḍrat Abdullāh Bin Ábbās has also clarified that if a man intends to beat his wife, he should do so

¹ Qurtubi from Sahih Muslim: 5/151

with a miswak (used for cleaning teeth) or something similar to it (certainly not a big stick).

4. Appointing arbitrators

If the above three methods fail, then the fourth is to appoint arbitrators from both sides, if they are sincere, and wish to live peacefully, Allāh ﷻ will enable them to reconcile.

If all the above approaches fail, divorce may be the final resort. If divorce is the last option, only one divorce should be given. If the intention is to get rid of the wife forever, he should give her one divorce which will fulfil his requirement. Once her 'Iddah' (waiting period) is over, this divorce will then become irrevocable. Now they cannot reconcile and be together unless they perform a new Nikah (marriage). The wife will also be free to marry any other man if she wills. The benefit of this type of divorce is that if the wife has not married another man and the husband and wife do want to reunite, there is a way for them to do so which only requires them to perform a new marriage with a Mahar (dowry).

Men should always be careful and wise when it comes to divorce. If they get emotional and angry and give their wives three divorces, they not only become sinners but they also have lost their wives for the rest of their lives. The Islamic legislation has stated that giving three divorces at one time is also known as ‘Talaq Bid’ah’ (innovation).

Below are the different types of divorces:

1. Talāq Sunnah (the correct method of giving divorce)

This further falls into two categories:

1- Talāq Ahsan and 2- Talāq Hasan

- **Talāq Ahsan (the most approved divorce)**

This divorce is given in the period of purity in which sexual act has not taken place. He should stay as such (without intercourse) till the expiry period of her waiting period. This was the way the companions of the Prophet ﷺ used to give divorce. They would prefer to give only one divorce until her waiting period is over.

- **Talāq Hasan (approved divorce)**

This type of divorce is when the husband has had sexual contact with his wife and gives her three divorces in three menstrual periods. The benefit of

this type of divorce is that if the husband gives her one divorce, they have time to reconcile before her next menstrual period. Islam looks for ways to reunite the husband and wife in every possible way. One should not give his wife three divorces at once because this act is an act of sin which not only terminates the relationship forever but also falls into sin.

2 – Talāq Bid‘at (divorce of the wrong innovation)

This type of divorce is when the husband divorces his wife three times at once or gives her three divorces in one ‘Tuhr (purity). This type of divorce is Harām according to Imām Abu Hanifah but if one does give three divorces at once to his wife, the divorce will take place and his wife will be irrevocably divorced. Similarly, he who gives divorce thrice at one time is a sinner; a man who gives his wife divorce during her menstrual period is also a sinner. Although this type of divorce is against the Sunnah, if one does divorce his wife whilst she is menstruating, divorce will take place but he will be a sinner. Some people claim that giving divorce in the menstruation period is not considered as a divorce. This thought is absurd and totally misleading.

16.7 GIVING THREE DIVORCES IN ONE GATHERING

This is also a very important issue as people nowadays give three divorces and then they go running around looking for opinions and they claim that giving three divorces at once is considered as only one divorce. There is no doubt that giving three divorces at one time is a sin but it also means that the divorce has taken place. To say that three divorces are equivalent to one divorce is totally wrong. Those who claim that three divorces are equivalent to one divorce are opposing the Qur'ān, Sunnah, companions and all four Imāms. Many scholars have written numerous books regarding this topic.

A EVIDENCE FROM QUR'ĀN THAT GIVING THREE DIVORCES IN ONE GATHERING IS CONSIDERED AS THREE DIVORCES:

Allāh ﷻ has stated:

الطَّلُقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ.

“The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness”.¹

¹ Surah Al-Baqarah: 229

In the past, people used to give numerous divorces to their wives. There was no specific number of divorces. At times, some men used to give their wives divorce to annoy them and when their waiting period was almost over, they would reconcile and they would do the same over and over again to annoy their wives. Allāh ﷻ then revealed the above mentioned verse stating that there are only two revocable divorces and the third divorce will be irrevocable. Allāh ﷻ stated:

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

“And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband”.¹

The meaning of the above mentioned verse is that divorce is revocable only twice whether he gives these two divorces in one period of purity or gives her two divorces in two periods of purity, or he gives her two divorces in one gathering or separate gatherings, or if he gives her two divorces with one word or two words. All these conditions are included in the interpretation of the verse.

Imām Bukhāri has written an entire chapter under the heading:

¹ Suran Al-Baqarah: 230

باب من جوز الطلاق الثلاث بقوله تعالى: "الطَّلَقُ
مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ".

In this chapter, Imām Bukhārī stated that the verse “Divorce is twice”, means that giving three divorces at once is considered as three divorces.

‘Allāmah Qurtubī has written in the interpretation of the verse:

اتفق أئمة الفتوى على لزوم إيقاع طلاق الثلاث في
كلمة واحدة فإن ذلك عندهم مخالف للسنة وهو قول
جمهور السلف..... والمشهور عن الحجاج بن أرطاة
وجمهور السلف والأئمة أنه لازم واقع ثلاثا. ولا فرق
بين أن يوقع ثلاثا مجتمعة في كلمة أو متفرقة في
كلمات.

“There is consensus among the scholars of Fatwā that if someone gives three divorces with one word, three divorces occur and this is also the opinion of most of the scholars of the past.....Hajjāj bin Artāh, past scholars and most present scholars have the same opinion and there is no difference if one divorces his wife

thrice with one word, for example, 'I divorce you three times' or he gives her three separate divorces such as 'I divorce you, I divorce you, I divorce you'.¹

B EVIDENCE FROM AHĀDITH THAT GIVING THREE DIVORCES IN ONE GATHERING IS CONSIDERED AS THREE DIVORCES:

عن محمود بن لبيد رضي الله عنه قال: أخبر رسول الله ﷺ عن رجل طلق امرأته ثلاث تطليقات جميعاً فقام غضبان ثم قال: "أيلعب بكتاب الله وأنا بين أظهركم؟" حتى قام رجل فقال: يا رسول الله ألا أقتله؟".

1. "Mahmūd bin Labeed had said: "Once the Prophet ﷺ was told that a man had divorced his wife three times together in one occasion. The Prophet ﷺ became very angry. He got up and said: "Is it played with the Book of Allāh while I am still among you?" A man said: "O Messenger of Allāh, should we kill him?"²

Two points are noted from the above narration:

¹ Ahkāmul Qur'ān: 5/120

² Nisā'i: 2/36

- 1- Giving three divorces at one time is a terrible act which should be avoided.
- 2- If someone does give three divorces at once, three divorces occur. Had it not been the case, the Prophet ﷺ would have told the man that this is counted as one divorce and you can reconcile. Qadi Abu Bakar bin Al-Arabi states in the interpretation of the Hadith:

"فلم يردّه النبي ﷺ بل أمضاه كما في حديث عويمر
العجلاني في اللعان حيث أمضى طلاقه الثلاث و لم
يرده."

“The Prophet ﷺ did not reject it rather; he let it continue just like he did with the Hadith of Uwaimir Al-Ajlāni regarding imprecation”.¹

عن سهل بن سعد الساعدي رضي الله عنه (في حديث طويل عن
عويمر العجلاني في اللعان و فيه قال سهل:) فتلاعنا
و انا مع الناس عند رسول الله ﷺ فلما فرغا من
تلاعنها قال عويمر كذبت عليها يا رسول الله! إن
أمسكتها، فطلقها ثلاثا قبل أن يأمره رسول الله ﷺ.

¹ Tahdheeb Sunan Abi Dāwūd: 3/129

2. “Narrated Sa’d bin Sā’idi (in a long Hadith from Uwaimir Al-‘Ajlanī), Sa’d said: Uwaimir and his wife imprecated whilst I was with the people next to the Prophet ﷺ. When they finished, Uwaimir said: O Messenger of Allāh! If I keep my wife with me, it means that I had lied in the imprecation. Uwaimir then divorced his wife three times in front of the Prophet ﷺ before the Prophet had said anything further”.¹

It is evident from this narration that the Prophet ﷺ did not tell Uwaimir that the three divorces he gave to his wife are considered as one divorce. The silence of the Prophet ﷺ indicates to the fact that once Uwaimir gave his wife three divorces, it is considered as three divorces.

It is said about Imām Bukhārī that his Fiqh is generally stated in the heading of a chapter in his book. He wrote a chapter in his book ‘Chapter of he who claims that three divorces is equivalent to one’. If three divorces weren’t considered as three, Imām Bukhārī would not have constructed a heading for this particular issue.

¹ Al-Bukhārī: 9/361

عن عامر الشعبي قال: قلت لفاطمة بنت قيس:
حدثني عن طلاقك، قالت: "طلقني زوجي ثلاثا و هو
خارج الي اليمن، فأجاز ذلك رسول الله ﷺ".

3. "Āmir Al-Shu'bi said: 'I said to Fatimah bint Qais': 'Inform me about your divorce'. She replied: 'My husband divorced me thrice while he was in Yemen and the Prophet ﷺ stated that these three divorces occurred'"¹

Imām Ibn Mājah reported this Hadith under the chapter 'Chapter of he who divorces thrice in one gathering'. Imām Ibn Mājah is also indicating the fact that divorce given thrice in one gathering in considered as three divorces.

عن عائشة رضي الله عنها: "ان رجلا طلق امرأته ثلاثا، فتزوجت،
فطلق، فسئلت النبي ﷺ: أتحل للأول؟ قال: لا، حتي
يزدوق عسيلتها كما ذاق الأول".

4. "Narrated 'Aisha: A man divorced his wife thrice (by expressing his decision to divorce her thrice), then she married another man who also divorced her. The

¹ Ibn Mājah: 1/653

Prophet was asked if she could legally marry the first husband (or not). The Prophet replied, "No, she cannot marry the first husband unless the second husband consummates his marriage with her, just as the first husband had done".¹

Imām Bukhāri has also inserted this narration under the 'Chapter of he who claims that three divorces is equivalent to one'. This indicates that Imām Bukhāri also believes that the meaning of the above Hadith is that so and so gave divorce thrice at one time. Hafiz bin Hajar also stated:

"فالتمسك بظاهر قوله: طلقها ثلاثا، فإنه ظاهر في كونها مجموعة".

"The meaning of 'divorce' in the narration refers to giving divorce thrice in one time".²

C EVIDENCE FROM THE PRACTICE OF THE COMPANIONS AND THEIR RULINGS THAT GIVING THREE DIVORCES IN ONE GATHERING IS CONSIDERED AS THREE DIVORCES:

The companions were the first people who were given the Qur'ān and they were well aware with the

¹ Al-Bukhāri: 9/362

² Fathul bāri: 9/367

rulings and commands of the Prophet ﷺ. Amongst the companions, there were companions who were ‘Sahib Fatwa’ (A ruling on a point of Islamic law given by a recognized authority). There were three companions from the Muhajireen and three companions from the Ansār who were amongst the companions of Fatwa in the time of the Prophet ﷺ. Amongst the Muhajireen were Haḍrat Umar Farūq, Haḍrat Uthman bin Affan and Haḍrat Ali ؓ and amongst the Ansar were: Ubay bin Ka‘b, Mu‘āz bin Jabal and Zaid bin Thabit.¹

From the above mentioned companions, all of them except Ubay bin Ka‘b are of the opinion that three divorces in one gathering is considered as three divorces. There is no narration from Ubay bin Ka‘b ؓ regarding this issue but there isn’t any narration from him that rejects the verdict of the other companions.

Abu Bakar bin Abi Shaybah and Abdul Razzāq have written in their respected books the names of those companions who agree that three divorces given at once is equivalent to three divorces.²

¹ See: Tabaqāt Ibn Sa’d: 2/109

² See: Ibn Abi Shaibah, Volume 5, page 11-1114 and Musnaff Abdul Razzāq, Volume 2, page 395

Apart from the above mentioned companions, there are many other companions who state that three divorces given at once are considered as three divorces. Below is a list of their names:

Haḍrat Abdullāh Bin Mas‘ūd ؓ (Tahāwi: 2/30)

Haḍrat Abdullāh bin Abbās ؓ (Abū Dāwūd: 1/306)

Haḍrat Abdullāh Bin Umar ؓ (Bukhāri: 9/371)

Haḍrat Abdullāh bin Amr bin Al-‘Ās ؓ
(Musnaf Abdul Razzāq: 6/344)

Haḍrat Abu Hurairah ؓ (Abū Dāwūd: 1/306)

Haḍrat Aisha ؓ (Musnaf Ibn Shaybah: 5/23)

Haḍrat Umm Salamah ؓ (Musnaf Ibn Shaybah: 5/22)

Haḍrat Mugheerah bin Shu‘bah ؓ
(Musnaf Ibn Shaybah: 5/13-14)

Haḍrat Imran bin Husain ؓ
(Musnaf Ibn Shaybah: 5/10)

Haḍrat Anas ؓ (Musnaf Ibn Shaybah: 5/34)

Haḍrat Zaid Bin Thabit ؓ
(Musnaf Abdul Razzāq: 6/336)

Haḍrat Hasan bin Ali ؓ (Sunan Dār Qutni: 2/438)

This was a summary of the names of some companions (18) who have the viewpoint that three divorces in one gathering is considered as three divorces.

D EVIDENCE FROM THE PRACTICE OF THE TĀBIÉEN AND THEIR RULINGS THAT GIVING THREE DIVORCES IN ONE GATHERING IS CONSIDERED AS THREE DIVORCES:

Apart from the companions, majority of the Tābiéen are also of the opinion that giving three divorces in one gathering is considered as three divorces. Below are the names of 21 Tābiéen who are amongst the majority in this issue:

1- Hadrat Abdullāh bin Mughaffal

(Musannaf ibn Abi Shaybah: 5/23)

2- Hadrat Qadi Shuraih

(Musannaf ibn Abi Shaybah: 5/14)

3- Hadrat Ibrahim Nakh'i

(Musannaf ibn Abi Shaybah: 5/23)

4- Hadrat Makhūl *(Musannaf ibn Abi Shaybah: 6/30)*

5- Hadrat Qatadah *(Musannaf Abdul Razzāq: 6/362)*

- 6- Hadrat Iman Shu'bi
(*Musannaf ibn Abi Shaybah: 5/23*)
- 7- Hadrat Muhammad bin Shihab Al-Zuhari
(*Musannaf ibn Abi Shaybah: 5/11*)
- 8- Hadrat Hasan Basri
(*Musannaf ibn Abi Shaybah: 5/14*)
- 9- Hadrat Sa'eed bin Al-Musayyib
(*Musannaf ibn Abi Shaybah: 5/24*)
- 10- Hadrat Sa'eed bin Jubair
(*Musannaf ibn Abi Shaybah: 5/24*)
- 11- Hadrat Hameed bin Abdul Rahman
(*Musannaf ibn Abi Shaybah: 5/24*)
- 12- Hadrat Mus'ab bin Sa'eed
(*Musannaf ibn Abi Shaybah: 5/43*)
- 13- Hadrat Abi Malik
(*Musannaf ibn Abi Shaybah: 5/43*)
- 14- Hadrat Abdullāh bin Shaddad
(*Musannaf ibn Abi Shaybah: 5/43*)
- 15- Hadrat Atā' bin Abi Rabah
(*Musannaf ibn Abi Shaybah: 6/355*)
- 16- Hadrat Iman Ja'far Sādiq
(*Musannaf ibn Abi Shaybah: 2/444*)

17. Haḍrat Umar bin Abdul Azeez
(*Mu'atta Mālik: 199*)

18. Haḍrat Sulaiman A'mash Kufi
(*Sunan Baihaqi: 6/245*)

19. Haḍrat Muhammad bin Seereen
(*Sunan Sa'eed bin Mansūr: 3/220*)

20. Haḍrat Marwan bin Hakam
(*Mu'atta' Mālik: 200*)

21. Haḍrat Masrooq
(*Snan Sa'eed bin Mansūr: 3/222*)

Nowadays some Arab scholars claim that giving three divorces in one gathering is considered as one divorce. This is totally wrong because a large number of the Arab scholars are with the majority of other scholars. There is a group of scholars established by the Saudi government and all the scholars in this group agree that three divorces given in one gathering are considered as three divorces. Below are the names of a few scholars who are amongst this group:

1- Sheikh Abdullāh bin Bāz

2- Sheikh Abdullāh bin Hameed

- 3- Sheikh Muhammed Ameen Al-Shanqeeti
- 4- Sheikh Sulaiman bin Ubaid
- 5- Sheikh Abdullāh Khayyat
- 6- Sheikh Muhammad Al-Harkan
- 7- Sheikh Ibrahim bin Muhammad Aal Al-Sheikh
- 8- Sheikh Abdul Razzāq Afifi
- 9- Sheikh Abdul Aziz bin Salih
- 10- Sheikh Salih bin Ghasoon
- 11- Sheikh Muhammad bin Jubair
- 12- Sheikh Abdul Majeed Hasan
- 13- Sheikh Rashid bin Khunain
- 14- Sheikh Salih bin Al-Haidan
- 15- Sheikh Muhdar Uqail
- 16- Sheikh Abdullāh bin Ghadyan
- 17- Sheikh Abdullāh bin Manee'

See:

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CONCLUSION

In conclusion I pray to Allah ﷻ to graciously bless my humble efforts with success in this world as well as in the Hereafter and make this book beneficial to the readers. [Āmeen]

I earnestly solicit readers to pray for me and members of my family.

Dr. Shabbir Ahmed



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24	Kanzul A‘mmāl	Alāuddīn Ali Al-Hindī
25	Khulaasatul Fatāwā	Tahir ibn Abdur Rasheed Al-Bukhārī
26	Kitabul Āthār	Muhammad ibn Hasan Al-Shaybāni
27	Al-Mabsūt	Shamsul A‘immah Sarkhasi

30	Majma' Al-Zawā'id	Ali ibn Abi Bakr Al-Haithami
31	Mu'jam Al-Awsat	Sulaimān ibn Ahmad Tabrāni
32	Mu'jam Al-Kabeer	Sulaimān ibn Ahmad Tabrāni
33	Mu'jam Al-Sagheer	Sulaimān ibn Ahmad Tabrāni
34	Mu'atta' Mālik	Imām Mālik
35	Mukhtasar Tafseer Ibn Katheer	Mohammad Ali Sabūni
36	Musannif Abdul Razzāq	Abdul Razzāq
37	Musannaf Ibn Abī Shaybah	Abu Bakr ibn Abī Shaybah
38	Musnad Ahmad	Imām Ahmad bin Hanbal
39	Mustadrak Hākim	Muhammad ibn Abdullah Al-Hakim
40	Raddul Mukhtār	Muhammad Amin, ibn ĀBideen
41	Rūh Al-Ma'āni	Allamah Ālusi
42	Rūh Al-Bayān	Ismail Haqqi ibn Mustafā
43	Sahīh Al-Bukhārī	Mahmood bin Ismā'īl Al-Bukharī
44	Sahīh Ibn Habbān	Mahmood bin Habbān Al-Bastī
45	Sahīh Ibn	Muhammad bin

	Khuzaymah	Ishāq bin Khuzaymah
46	Sahīh Muslim	Muslim bin Hajjāj Al-Qishyari
47	Sharh Ma‘āni Al-Āthār	Imām Tahāwi
48	Sharh Muslim	Imām Nawawi
49	Sunan Abi Dāwūd	Sulaiman Bin Ash‘ath
50	Sunan Al-Dārquṭnī	Ali bin Umar Al-Dārquṭnī
51	Sunan Al-Kubrā	Imām Baheqī
52	Sunan Al-Nisā’ī	Ahmad bin Shu‘aib An-Nisā’ī
53	Sunan Sa‘eed ibn Mansūr	Sa‘eed ibn Mansūr
54	Sunan Al-Tirmidhī	Abu ‘Isā Tirmidhī
55	Sunan Ibn Mājah	Mohammad bin Yazeed Ibn Mājah
56	Tabaqāt Ibn Sa‘d	Muhammad Ibn Sa‘d
57	Tahdheeb Sunan Abi Dāwūd	Ibnul Qayyim Al-Jozi
58	Tafseer Ibn Katheer	Hāfiz Ibn Katheer
59	Tafseer Haqqāni	Shaikh Abdul Haq
60	Tafseer Uthmāni	Allamah Shabbir Ahmad Uthmāni
61	Tafsir Tha‘ālabi	Abdur Rahman Al-Tha‘ālabi

APPENDIX

The Australian National Imam's Council Meeting Dara Mosque, QLD

Wednesday 4th April 2007 Al Arbi'ā', 15 Rabi'ul Awwal 1428

Mechanical Slaughtering of Birds

A meeting of the Ulema of Australia, along with the esteemed Mufti Muhammed Taqi Usmani was arranged by ICQ in Dara Mosque on the 4th April 2007 to discuss the issues relating to the mechanical slaughter of chicken.

A group of Ulema along with Mufti Taqi Usmani Sahib earlier visited two abattoirs to see the actual procedure of the mechanical slaughter. After a lengthy discussion on the subject, the meeting unanimously resolved that;

The preferred way of slaughter according to *Shari'ah* is manual slaughter without stunning the animal. The Muslims should try their best to adopt this preferred method.

Mechanical slaughter may be held as Halāl only if the following conditions are satisfactorily fulfilled.

1. A man standing by the blade must push the bird towards the blade and recite *Bismillah* simultaneously on each and every bird. Touching the bird does not make the slaughtering Halāl, the slaughterman must push the bird towards the blade – only then it will be Halāl.
2. Slaughter men who are credited, qualified and undergone complete training of the Australian National Imams' Council will be qualified to slaughter according to Halāl procedure.
3. Advisably, the slaughterman should alternate every 20 minutes.
4. The slaughterman should be given sufficient time so that he is able to recite *Tasmiyah* on each bird whilst pushing the bird simultaneously. The time of *Tasmiyah* and pushing of the bird should be prescribed by the credited Ulema monitoring the slaughterhouse.
5. The bird must be slaughtered from the wind pipe, food pipe and arteries.

6. The certifying Ulema should be able to make unannounced random visits to the slaughtering plant.
7. The Halāl certificate should only be issued by the *Mujlis Iftā'* of the Australian National Imams' Council.

Muhammad Taqi Usmani
Dārul Ulūm Karachi



The following Ulema were in attendance at the meeting regarding the Mechanical Slaughter of Birds held at the Darra Mosque, QLD on 4th April 2007:

Mufti Muhammed Taqi Usmani – Karachi, Pakistan

Shabbir Ahmed – Rooty Hill Mosque, Sydney

Naem Ali – Green Valley Mosque, Sydney
Amjad Iqbal – Iqra Academy of NSW, Sydney
Syed Asadullah Tariq – Darul Uloom, Brisbane
Nizamul Haq Thanvi – Wyong Mosque
Abulbarakaat –Mazahiri– Darul Uloom Agra, India
Mahomed Amin – Green Valley Masjid, Sydney
Fadi Baba – Sydney
AbdelMoez Nafti – Dar Aisha College, Sydney
Tarek El-Bikai –Al Bayan Islamic Institute, Sydney
Yusuf Peer – Brisbane Islamic School, Brisbane
Junaid Akbar – Darul Uloom, Brisbane
Nazeerul Hasan Thanvi – Wyong, NSW
M. Waseem Khan – Darul Uloom College, Victoria
Shazad Khan – Dara Mosque, Brisbane
Uzair Akbar – Holland Park Mosque, Brisbane
Fida Ur Rehman – Kuraby Mosque, Brisbane
M. Aslam – Algester Mosque, Brisbane

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