

*"O men! eat the lawful and good things out of what is in the earth,  
and do not follow the footsteps of the Shaitan; surely he is  
your open enemy." AL-BAQARAH 168*

# The importance of **Ḥalāl**

## INTRODUCTION

Allāh ﷻ, through his infinite grace, has presented within His chosen Dīn of Islām, an ideal and complete way of life for his servants, unlike any other religion of the world. This way of life provides the follower with complete guidance in all aspects of life, irrespective of where or when it may be.

**‘This day I have perfected your religion for you,  
and completed My favour over you,  
and I have chosen for you Islām as your religion.’**

al-Mā’idah 5:3

Islām means submission. It is to submit to the decree of the Almighty Creator, al-Ḥakīm (the Most wise), al-`Alīm (the All-knowing). A Muslim is required to accept the commands of Allāh ﷻ, remembering that He is the All-Wise and that none of His commands can ever lack wisdom, whether this wisdom is apparent to the believer or not, and then do their utmost in fulfilling these commands. In fact, the true believer is expected to wholly submit to the will of Allāh ﷻ without ever questioning the wisdom or benefits it holds.

**‘It is not fitting for a believer, man or woman,  
when a matter has been decided by Allāh and His Messenger,  
to have an option about their decision.’**

al-Aḥzāb 33:36

It is through Allāh’s infinite wisdom that He has, time and time again, ordained upon the believers such directives which not only lead to eternal bliss in the hereafter, but also have numerous benefits in this worldly life. Some of these benefits are still being discovered today in the 21st century, whereas the actions that yield these benefits were brought down and taught to us over 1400 years ago.

Of the many commands and injunctions laid down by Allāh ﷻ, many relate to the personal life of a believer in terms of their food, drink, clothing, etc. No little detail has been spared, but is comprehensively covered in the teachings of the Qur'ān and Sunnah. It includes what a Muslim should eat, drink, wear (the Ḥalāl) and also what they should abstain from (the Ḥarām).

Regrettably, many Muslims view these injunctions as insignificant, often leading them to pay little attention towards the food and drink they consume. As such they are failing to take heed of plentiful warnings of the fatal consequences of such actions.

Abū Hurayrah ؓ reports the Messenger of Allāh ﷺ said, 'A time will come when people will not be bothered in regards to that which they are taking (earning), whether it is from a Ḥalāl or a Ḥarām source.'

al-Bukhārī

Abū Hurayrah ؓ narrates that the Messenger of Allāh ﷺ said, 'Verily Allāh is pure and he only accepts that which is pure. And indeed Allāh has ordered the believers with what He has ordered the Messengers. He has commanded His Messengers, 'O Messengers! Eat from that which is pure and do righteous deeds.' Allāh ﷻ has also commanded the believers, 'O you who believe, eat from the pure food that we have provided you.' Thereafter the Prophet ﷺ mentioned a person who is on a long journey, his hair is dishevelled and his clothes are covered in dust, he raises his hands towards the sky and cries out 'O my Lord, O my Lord'. He is praying to Allāh and his condition is such that his food is Ḥarām, his drink is Ḥarām, his clothes are Ḥarām and he is being nourished with Ḥarām, then how is his prayer going to be accepted?

Muslim

The aim of this book is to provide the reader with a selection of Qur'ānic verses and Aḥādīth of Rasūlullāh ﷺ which highlight the

importance of consuming and earning Ḥalāl, and to illustrate the evils of Ḥarām as taught by the Qurʻān and the Aḥādīth.

## The Obligation Of Consuming Ḥalāl

**‘O mankind! Eat of what is on the earth, lawful and good’**

al-Baqarah 2:168

**‘O you who believe! Eat of the good things we have provided for you, and be grateful to Allāh...’**

al-Baqarah 2:172

The word Ḥalāl is derived from the root word ‘ḥil’. ‘Ḥil’ in the Arabic language means to open a knot. So ‘that which has been made Ḥalāl for you’ means a knot has been opened and the restrictions have been removed. The importance of consuming Ḥalāl is further emphasised when Allāh specifically addresses His Messengers,

**‘O you Messengers! Eat of the pure things and work righteous deeds; I am well acquainted with what you do.’**

al-Muʻminūn 23:51

The Messengers of Allāh were sent to guide humanity away from the depths of evil and darkness towards the true Nūr (light) of Hidāyah (Divine guidance). They preached the true Dīn not only by virtue of mouth, but by practically demonstrating it throughout their entire lives.

It is these very Messengers of Allāh who are addressed in this glorious verse and instructed to consume only that which is of the ‘Ṭayyibāt’. The word ‘ṭayyib’ in the Arabic language refers to those things which are clean and pure. The Shari`ah refers to those things which are

impure as Ḥarām and so, the word ‘Ṭayyibāt’ refers to the Ḥalāl. Commonly, the commentators of the Qur’ān take the word ‘ṭayyib’ to mean Ḥalāl.

An important point to acknowledge is that in the above verse we find that the Messengers are given two pieces of advice; (i) eat Ḥalāl food (ii) do righteous deeds.

Scholars have stated that in bringing these two commands together it is an indication that eating Ḥalāl has a major part to play in being able to perform righteous deeds. It is almost as though when ones food is Ḥalāl, then this will automatically enable him to do good deeds, and when the food one is eating is Ḥarām then even though one intends to do well, problems may arise due to the fact his food was Ḥarām, which will prevent him from executing the deed.

Although the Messengers of Allāh have been directly instructed in this verse, the ruling is the same for the believers. Again we mention what Rasūlullāh ﷺ is reported to have said,

‘Verily Allāh is pure and he only accepts that which is pure. And indeed Allāh has ordered the believers with what He has ordered the messengers. He has commanded His Messengers ‘O Messengers! Eat from that which is pure and do righteous deeds.’ Allāh has also commanded the believers ‘O you who believe eat from the pure food that we have provided you.’ Thereafter the Prophet ﷺ mentioned a person who is on a long journey, his hair is dishevelled and his clothes are covered in dust, he raises his hands towards the sky and cries out ‘O my Lord, O my Lord’. He is praying to Allāh and his condition is such that his food is Ḥarām, his drink is Ḥarām, his clothes are Ḥarām and he has been nourished with Ḥarām, then how is his prayer going to be accepted?’

Muslim

## THE CONSEQUENCES OF CONSUMING ḤARĀM

### The Non-acceptance Of Prayers

The Prophet ﷺ has given a beautiful example in the above Ḥadīth of a traveller, whose supplications are generally believed to be accepted.

The Prophet ﷺ is reported to have said, 'There are three accepted supplications; there is no doubt in them (being accepted); the supplication of an oppressed person, the supplication of a traveller and the supplication of a parent for his/her child.'

Abū Dāwūd

Further, the Prophet ﷺ states that this traveller is in a dire state with his hair dishevelled and his clothing covered in dust, all the more reasons for his prayers to be accepted.

The Prophet ﷺ is reported to have said, 'There are many (people) who have dishevelled hair, clothing covered in dust and (only) have rags, they are turned away from doors, but (their state is such that) if they were to swear by Allāh, Allāh would (surely) fulfil their promise.'

Muslim

After this the Prophet ﷺ mentioned that this traveller extends his hand towards the sky in supplication.

In a Ḥadīth it is reported that the Messenger of Allāh said, 'Indeed Allāh is 'Ḥayy' (ever-living) 'Qayyūm' (ever lasting), he becomes shy when a man extends his hands towards Him (in supplication), that he returns (his hands to him) empty (and) fruitless.'

Abū Dāwūd

So even after all these indications that this traveller's supplication should be accepted and answered by Allāh, they are rejected due to

the Ḥarām he has consumed. This gives us a point to ponder over that if we feel our prayers are not being answered, we need to ask, why is this happening?

An important point to remember is that when talking about Ḥalāl, not only does the food and drink we consume have to be Ḥalāl in the sense it is permissible to consume (i.e. Animals must be sacrificed in accordance to the Shari`ah for their meat to be Ḥalāl etc) but the wealth which was used to purchase them must be from a Ḥalāl source. Often, we may be very careful in one aspect, spending time in the aisles of supermarkets carefully scanning the ingredients of certain products before purchasing them, but fail to take into consideration whether or not the money in our wallets or the balance of our bank accounts are Ḥalāl to consume, as buying with Ḥarām money will have the same effect.

Ibn `Abbās ؓ, the cousin of the Prophet ﷺ, has narrated that once Sa`d ibn Abī Waqqās ؓ asked the Prophet of Allāh ﷺ, 'Supplicate to Allāh for me that he always accept my prayers.' The Prophet ﷺ replied, 'O Sa`d! As long as you are eating pure and Ḥalāl food, Allāh will accept your prayers. I swear by Him in whose hands Muḥammad's life is, because of one morsel of Ḥarām food which enters a person's body, forty days worship is not accepted. And indeed that servant whose flesh has derived nourishment from Ḥarām food and interest, the fire of hell is more worthy of it.'

at-Ṭabarānī

Anas ؓ reports, 'I asked the beloved Prophet of Allāh ﷺ, 'O Prophet of Allāh, pray to Allāh that he make me mustajāb ad-da`wāt (someone whose prayers are always accepted). The Prophet ﷺ replied 'O Anas, make sure your earnings are Ḥalāl, Allāh will accept your prayers. A person eats a morsel of Ḥarām and his prayers are not accepted for forty days.'

al Kabā'ir

It is also narrated in a Ḥadīth that the Prophet ﷺ informed us,

‘There is an angel on top of al-Quds who calls out every morning and evening, ‘Whosoever has eaten Ḥarām, Allāh will not accept his compulsory and additional prayers.’  
al Kabā’ir

Qāsim ibn Mukhaymarah reports the Messenger of Allāh ﷺ said, ‘He who earns money from a Ḥarām source, and thereafter joins (family) ties with it, gives Ṣadaqah from it, or spends it in the path of Allāh, all this money will be gathered and thrown in to the fire of Hell along with him.’  
at-Tarhib wat-Tarhib

Regarding the virtuous action of Ḥajj, it has been narrated that the Prophet ﷺ said, ‘He who performs Ḥajj with wealth acquired from a Ḥarām source, and (during the pilgrimage) he says ‘Labbayk’ (at Your service, Lord) the angels reply ‘Your service is not required nor is your presence honoured, but your Ḥajj is rejected.’  
al Kabā’ir

Ibn `Umar ؓ reports that he who buys a garment for ten dirhams (silver coins) and one of the ten was acquired from a Ḥarām source, as long as that garment is on his body his Ṣalāh will not be accepted. Thereafter Ibn `Umar ؓ put his fingers to his ears and said, ‘May my ears go deaf if I did not hear the Prophet say this.’  
A ḥ m a d

## **The Consequences In The Hereafter**

Ka`b ibn `Ujrah ؓ reports that the Messenger of Allāh ﷺ said, ‘That body will not enter paradise, which has been nourished by Ḥarām.’  
at-Tirmidhī

In another Ḥadīth narrated by the same companion the Prophet ﷺ is reported to have said, ‘O Ka`b, a piece of meat or drop of blood which

is nourished from Ḥarām will not enter paradise. The fire of Hell is more worthy of it.’

Aḥmad

It has been reported from the Prophet of Allāh ﷺ that he said, ‘On the day of judgement a group of people will be brought forth, they will have with them good deeds as high as Mount Tihāmah, but when they will come before Allāh their good deeds will become dust and they will be thrown in to the fire of Hell.’

The Prophet ﷺ was asked why this will happen. He ﷺ replied ‘they use to pray Ṣalāh, fast, give Zakāh, and perform Ḥajj but, (their state was such that) if anything Ḥarām was presented to them they would take it (without any hesitation). For this reason Allāh declared all their deeds void and null.’

al-Kabā’ir

A servant of Abū Bakr ؓ would give his master some of his food daily. Once he brought some food which Abū Bakr ate a morsel from. The servant asked ‘Usually you ask me where I acquired the food from, today you have not.’

Abū Bakr ؓ replied ‘I was so hungry I forgot to ask, tell me where you got it from?’

The slave told him that during the time of ignorance (before accepting Islām) he once passed by a tribe where he practiced fortune telling for them and they promised to pay him at a future date (i.e. The food he had brought was given as a payment for his fortune-telling).

Abū Bakr ؓ screamed, ‘You have destroyed me!’ and thereafter he put his fingers down his throat and tried to vomit the morsel out. As it was just one morsel, he could not vomit it out. A passer-by told him to drink water as this would help him to vomit, so Abū Bakr ؓ asked for water to be brought, he kept on drinking until he could vomit out the morsel of food.

A friend of his commented, ‘you put your self through a great deal of trouble for one morsel.’

Abū Bakr ؓ replied, ‘If I had to die trying to get this morsel out I would

do so, for I have heard the Prophet ﷺ say, 'He whose body is nourished by Ḥarām the fire of hell is better-off with him.' I was afraid that a part of my body should be nourished by it.' al-Bukhārī

## **Ḥalāl and Ḥarām Consumables?**

### **Meat**

It is Ḥarām to eat the flesh of any animal which has died as a result of disease or any other natural cause. In the same manner, it is Ḥarām to eat the flesh of an animal slaughtered by a disbeliever (fire-worshipper, idolater, atheist etc) unless they are from the Ahl al-Kitāb (People of the book- i.e. the Jews and the Christians), and as long as the slaughter has been done in accordance with the conditions set out by their scriptures. Animals slaughtered in the name of anyone besides Allāh are Ḥarām.

### **The Conditions Of Slaughter**

For an animal to be Ḥalāl, it has to be slaughtered manually by a Muslim, Jew or Christian using a sharp cutting instrument in a manner which ensures that the oesophagus and trachea are completely severed, whilst mentioning Allāh's name. It is also necessary that at least one of the two major blood vessels in the neck is cut.

It is preferable that a sharp blade is used in order to lessen the suffering and that the head of the animal faces the Qiblah. Care should also be taken that the head is not completely cut off as this is Makrūh (undesirable).

If a Muslim, Jew or Christian was to intentionally leave out the pronunciation of the name of Allāh, the animal will be rendered

Ḥarām according to the Ḥanafī school of thought. If the Muslim was to forgetfully leave the pronunciation of the name of Allāh then according to Imām Abū Ḥanīfah and Imām Shāfi`ī, the meat will be Ḥalāl but according to Imām Mālik it will be Ḥarām.

An animal put to death by any other means, such as electrical shocks, bullet wounds, captive bolts, lethal gas, drowning or slaughtering in any other manner than that mentioned above will be classed as Ḥarām. Not only is the meat produced of such measures Ḥarām, but the action of killing in any of these ways is also Ḥarām and accountable.

### **Domestic Animals Which Are Ḥalāl**

All herbivorous animals apart from donkeys, asses, mules and pigs are Ḥalāl as long as they have been slaughtered correctly. (E.g. cows, sheep, deer, buffalos, goats, poultry, fowl, rabbits, camels, etc.)

### **Marine Animals**

According to Imām Abū Ḥanīfah, all marine animals apart from fish are Ḥarām. All types of fish are Ḥalāl, including predatory fish (e.g. sharks). Later Ḥanafī scholars were of the opinion that shrimps (which are not fish) are also Ḥalāl.

The view held by Imām Mālik, Imām Shāfi`ī and Imām Aḥmad is that all marine animals besides the sea-pig are Ḥalāl.

Although no rules of slaughter apply to fish, those which have died and are found floating at the surface of the water are classed as Ḥarām. Through this the fish killed by dynamite fishing will be Ḥarām for consumption. (The action of dynamite fishing is also Ḥarām and accountable).

## **Ḥarām Animals**

The following are all Ḥarām to consume.

- Any part of a human
- Pigs and all pork products
- All predatory animals apart from fish. This includes those which may be domesticated (e.g. cats and dogs)
- Birds of prey
- All scavengers (e.g. hyenas, vultures etc)
- Asses and mules
- Pachyderms (elephants, hippopotamuses, rhinoceroses etc)
- Primates (monkeys, gorillas, etc)
- All insects (modern taxonomy is complicated so we will say what are understood to be insects, e.g. ants, flies, spiders, worms, etc) (Certain types of locusts, as an exception, are Ḥalāl to consume)
- All reptiles and amphibians (snakes, tortoises, lizards, frogs, etc)
- Rodents (mice, rats, beavers, gerbils, hamsters etc)
- Animals which derive strength from eating unclean things
- Blood (from any Ḥalāl or Ḥarām animal)

## **Makrūh (Disliked) Animals**

Crows which eat impure substances are Makrūh. Animals such as chickens which eat impure substances should be isolated (from impure things) for at least three days (in which they are fed pure substances such as seeds) before being slaughtered.

According to Imām Abū Ḥanīfah, the flesh of horses is Makrūh, although others have deemed it Ḥalāl.

## **Fruits, Vegetables and other Plants**

All fruits, vegetables and plants are Ḥalāl if they are not intoxicating or

harmful (e.g. poisonous). Any plants that are intoxicating or harmful are Ḥarām.

## **Drink**

All intoxicating or harmful drinks are Ḥarām irrespective of their source or method of preparation or the quantity being consumed.

The Prophet ﷺ is reported to have said,  
“Whatever intoxicates (when taken) in a large volume, then (to consume it) in a small volume is Ḥarām.”  
at-Tirmidhi

## **Food Preparation**

Food which is Ḥalāl must be separated from non-Ḥalāl foods. This is to avoid cross contamination. Contamination can have two effects, making the Ḥalāl impure, or making the Ḥalāl item Ḥarām.

Solid Ḥalāl foods can usually be purified by washing if they come into contact with Ḥarām foods, the condition is that the Ḥarām food's effects must not have altered the Ḥalāl food in any capacity. If any degree of alteration took place, no matter how small, e.g. colour or taste change, then the food is no longer fit for Muslim consumption.

Liquid Ḥalāl foods (sorbets, curries, soups, etc, mainly fall in this category) cannot be cleaned and as such if they come into contact with Ḥarām foods, they become Ḥarām.

Please note that even indirect contact through hands, cloths, utensils, and cutlery can be a cause of contamination which would require washing and drying to be suitable to use.

Please note that these are very general rules but are a safe guide in determining the effects of cross contamination.

## In Times Of Extreme Hunger Or Thirst

Allāh ﷻ says in the Qur'an,

**'But if a person is forced by necessity,  
without willful disobedience, nor transgressing due limits,  
(then) your Lord is Oft-forgiving, Most-Merciful.'**

al-An`ām 6:146

Only in times of extreme hunger or thirst (in the face of death or considerable bodily damage) is someone allowed to consume something which is otherwise Ḥarām provided there is no Ḥalāl alternative. This will only be to a degree in which they can save their life, after which consuming any excess will be unlawful and accountable.

## UNLAWFULLY ACQUIRED WEALTH

**'And do not consume your property among  
yourselves by false means'**

al-Baqarah 2:188

Explaining this verse, Imām adh-Dhahabī has stated, 'There are two ways to eat another person's wealth in vain and by false means; 1) oppressively (e.g. stealing and fraud) 2) to take it through games (e.g. gambling).'

al Kabā'ir

We must at all times be vigilant as to the sources of our wealth. Are we taking interest from the bank or are we lying to the authorities and government and taking money off them? We may then spend this unlawful wealth on our family, on our house or even on the car yet every penny we have acquired is Ḥarām. If this is the case, then how will our prayers be accepted?

**'Eat of the good things which we have provided  
for your sustenance, but commit no excess therein,**

**lest My wrath may come down upon you,  
and upon whom My wrath comes down,  
he surely perishes.'**

Ṭa-Hā 20:81

Abū Hurayrah ؓ reports the Messenger of Allāh ﷺ said, 'Whosoever purchases stolen goods knowing that the item is stolen, he becomes involved in its evil and sin.'

at-Tarhib wat-Tarhib

## **Consuming The Wealth Of Orphans**

It is often all too easy for someone to prey on those below them in order to fulfil their own whims and desires. From the days of 'Jāhiliyyah' (ignorance) to this day, we find that it is frequently weaker members of the society that will often find themselves the targets of such oppression. Unfortunately, this usually includes innocent orphans, who, after suffering a tremendous parental loss, will then undergo the tribulations of having their wealth taken away from them unlawfully leaving them facing the death of poverty. Orphans, often due to their young age, are deprived of a share from inheritance, or are often promised they will receive their share later on but never come to see that share ever again.

Regarding taking the wealth of orphans unlawfully, Allāh ﷻ has said in the Holy Qur'an,

**'Verily those who devour the property of the orphans  
wrongfully only devour fire into their bellies,  
and soon they will be enduring a blazing fire.'**

an-Nisā' 4:10

The beloved Prophet of Allāh ﷺ is reported to have said, 'A group of people will rise on the day of judgement in the condition that a fire will be burning in their mouths.' The companions (upon hearing this) enquired, 'O Prophet of Allāh, who will these people be?'

The Prophet replied, 'Have you not read the verse of the Qur'ān?  
**'Those who devour the property of the orphans wrongfully....'**

at-Tarhib wat-Tarhib

## Interest

**'O you who believe, do not devour usury multiplied manifold;  
but fear Allāh, that you may prosper.'**

Āl `Imrān 3:130

The evil consequences of dealings involving interest are found profusely throughout the Qur'ān and Sunnah. In fact, not only has the receiver of interest money been cursed but also the one who pays interest, witnesses the deal or even records the deal.

Rasūlullāh ﷺ is reported to have said,

'Allāh has cursed the one who consumes interest, the one who gives it to (be consumed), the scribe (accountant - whoever records the dealing) and the witnesses.'

Muslim

Additionally, as if being cursed by the Almighty ﷻ is not bad enough, within the Qur'ān Allāh ﷻ declares,

**'O you who believe! Observe your duty to Allāh  
and relinquish what remains from usury, if you are believers.  
And if you do not, then be warned of war (against you) from  
Allāh and His Messenger...'**

al-Baqarah 2:278-279)

Many scholars have pointed out the fact that nowhere else in the Qur'ān has Allāh ﷻ warned so sternly against any action, in many ways illustrating the severity of dealing with interest. It is sad to say that today, many Muslims unfortunately continue to deal with and consume interest, presenting futile and vain arguments to justify their vile actions whilst remaining oblivious to these immense admonitions.

As part of a lengthy Ḥadīth, Samurah ibn Jundub ؓ narrates that one morning the Prophet ﷺ related to them a dream in which he had witnessed the various punishments in Jahannam (hell),

‘...and so we proceeded and came across a river,’ (the narrator adds) I think he (the Prophet ﷺ) said, ‘...red like blood.’ The Prophet ﷺ added, ‘And behold, in the river was a man swimming, and on the bank there was a man who collected many stones. Behold, while the man who was swimming, went near to the latter, the former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) would return to him (the latter) and every time the former returned, he opened his mouth (and so on) the performance was repeated.

Further on in the narration when the Prophet ﷺ asked who those people were, he was told by Jibrīl ؑ,

‘...and the man whom you saw swimming in the river and given a stone to swallow, is the eater of Riba (usury)...’

al-Bukhārī

## Earning Through Deception

The Prophet ﷺ has very strongly condemned lying and deception, going as far to say,

‘Whoever deceives us is not from us.’

Muslim

As corruption and deceit spread in the world, it is very saddening to say many Muslims have, unfortunately, become part of this evil, often resorting to lying and deception to earn sometimes huge sums of wealth. Benefit fraud, falsely claimed bankruptcy, credit-card fraud, tax-evasion and illicit claims, all contributing towards this vice have regrettably become rife amongst the Muslims. Many Muslims go as far as faking an injury or even married couples falsely claiming to live separately to lay a claim to benefits. All these types of wealth along with that acquired through the sales of alcohol, illegal substances and also that wealth acquired through gambling in whichever form it may be,

including the lottery, is totally and undeniably Ḥarām, for which punishment is promised to those who are a part of it.

What is most saddening to see is the fact that often, the so-called religious and pious members of the society are engrossed in such evils, believing, or at the least, acting as though Islām and piety are restricted to the Maṣjid. They often believe that as long as they are praying their five-daily Ṣalāh (which, without any doubt, is necessary), they can do as they wish in their social life, whether this involves lying, cheating or deception. Contrary to this ludicrous belief, many scholars have, in fact, actually stated that social conduct and an individual's dealing with others are just as (if not more important than) the worship one performs in the Maṣjid.

Relating to wealth that has been acquired through deception, and as previously mentioned, the Prophet ﷺ has said:

'He who earns money from a Ḥarām source, and thereafter joins (family) ties with it gives Ṣadaqah with this money or spends this money in the path of Allāh, all this money will be gathered and thrown in to the fire of hell along with him.'

at-Tarhib wat-Tarhib

As if the sin itself is not bad enough, when such people are eventually caught by the authorities, the image of Islām is not done any favours when the names of such Muslims, along with photographs of their "religious" faces, are plastered across the national tabloids the next morning. Where did "inviting to the Dīn of Islām through one's actions" disappear?

In the past, especially during the golden era of the Prophet ﷺ and of his rightly guided successors, it was quite common to find dozens or even hundred and thousands come into the fold of Islām in groups after just witnessing the truthfulness of the Muslims in business and other social dealings.

In a famous Ḥadīth, when Rasūlullāh ﷺ sent a letter to the emperor Hiraqal (Heracles) inviting him to Islām, Heracles came to know of some traders from Makkah who were at that time in Syria and so he decided to ask them regarding Rasūlullāh ﷺ. He called them to his court and upon finding that Abū Sufyān ؓ was the most closely related of them to Rasūlullāh ﷺ, he decided to question him. Of the many questions, he asked,

‘Have you ever accused him (Rasūlullāh ﷺ) of telling lies before his claim (to be a Prophet)?’

Abū Sufyān ؓ replied ‘No.’

Heracles asked, ‘Does he (Muḥammad ﷺ) break his promise?’

Abū Sufyān ؓ replied, ‘No.’

al-Bukhārī

At the time of this questioning Abū Sufyān ؓ had not accepted Islām and was a firm enemy of Rasūlullāh ﷺ. Even then he testified to the truthfulness of Rasūlullāh ﷺ.

## Staying Away From Doubt

The Sharī`ah has placed so much emphasis on refraining from Ḥarām that it has even ordered us to stay from that which is doubtful.

Rasūlullāh ﷺ is reported to have said,

‘Leave that which puts you in doubt for that which doesn’t put you in doubt’

al-Ḥākim

The Prophet ﷺ went further on to state in another Ḥadīth,

‘Truly, what is lawful is evident, and what is unlawful is evident, and in between the two are matters which are doubtful which many people do not know. He who guards against doubtful things keeps his religion and honour blameless, and he who indulges in the doubtful thing indulges in fact in unlawful things, just as a shepherd pastures his flock round a preserve will soon pasture them in it.’

‘Beware, every king has a preserve, and the things Allāh has declared unlawful are His preserves. Beware, in the body there is a piece of flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt, and behold, it is the heart.’ al-Bukhārī and Muslim

## The Blessing Of Earning Ḥalāl

‘Abdullāh ibn Mas‘ūd ؓ reports that the Messenger of Allāh ﷺ said, ‘To seek a Ḥalāl income is an obligation after the fulfilling of other compulsory acts.’ al-Bayhaqī

The Prophet of Allāh ﷺ was asked, ‘Which income is the most pure and Ḥalāl?’ The Prophet ﷺ replied, ‘The person who (earns money after he) has worked with his hands and (earns money through) all trade which is done cleanly.’ Aḥmad

The Sharī`ah law while categorically forbidding the earning of Ḥarām has strongly encouraged the earning of Ḥalāl, and strongly promises the individual who remains steadfast on Ḥalāl a magnificent reward. The Sharī`ah, as shown above, has actually ordained the earning of a livelihood (through Ḥalāl means) as an obligation which only comes second to other obligations such as Ṣalāh, Zakāh, Ṣawm and Ḥajj.

The Prophet ﷺ himself practically demonstrated to his Ummah the importance of earning a Ḥalāl livelihood whilst fulfilling all religious requirements to the fullest extent. In his early years he worked as a shepherd in the meadows around Makkah and regarding this he has said, ‘Allāh has not sent a Prophet but he had herded sheep,’ the Companions asked, ‘Did you do the same?’ The Prophet replied, ‘Yes, I used to shepherd the sheep of the people of Makkah (in exchange) for some money.’ al-Bukhārī

Before his first marriage, the Prophet ﷺ worked very hard for a rich business woman by the name of Khadijah ؓ, often travelling as far as Syria to trade. It was this very Khadijah ؓ that later was eager to marry the Prophet ﷺ after witnessing his extreme truthfulness and reliability; truthfulness and reliability which had earned him the titles aṣ-Ṣādiq (the truthful) and al-Amīn (the trustworthy).

The Prophet ﷺ, after practically demonstrating the acquiring of a Ḥalāl livelihood then went on to pay tribute to those who earn from Ḥalāl sources.

Miqdām ibn Ma'dikarib ؓ reports that the Messenger of Allāh ﷺ said, 'No one has ever eaten food better than that which he has earned from (working with) his own hands. And the Prophet of Allāh, Dāwūd would consume that which he had earned through (working with) his hands.'

al-Bukhārī

Regarding the great Prophet Dāwūd ؑ, Allāh ﷻ states,  
**'...we made iron soft for him, (commanding him)  
'Make coats of mail,  
balancing well the rings of chain armour...'**

Sabā 34:10-11

The Prophet Dāwūd ؑ was a skilled blacksmith, as Allāh ﷻ also mentions this,

**'And we taught him the art of making the coats of mail  
to guard you from each other's violence;  
are you then thankful?'**

al-Ambiyā' 21:80

Commentators of the Holy Qur'ān have mentioned that although Dāwūd ؑ was the king of his time, he did not take anything from the royal treasury to support his family, nor did he allow his family to

Allāh ﷻ is aṣ-Ṣamad, and in reality is the only One who is independent of everything, whilst everything else is dependent unto Him. Whilst acknowledging the fact that we will always remain dependent unto Him, the Shari`ah recommends that we do all we can, within the limits it has placed down, to remain independent of others besides Him. Although sometimes this may be difficult, and the Shari`ah has acknowledged this, it is not befitting of a healthy, capable Muslim to, without valid reason, claim benefit money just because he or she does not feel like working. As Muslims, we should be at the forefront in benefitting the society we live in, appreciating the gift of good health and the ability to work, by working hard to earn a living, rather than just sitting at home.

The Prophet ﷺ is reported to have said,

'Take advantage of five (qualities), before (the arrival of another) five (conditions); (Benefit from) your youth before your old age, your health before your sickness, your wealth before your poverty, your free-time before your becoming occupied and your life before your death.'

al-Ḥakim

## **Conclusion**

Apart from the small number of Verses and Aḥādith mentioned here, there are numerous others which highlight the importance of Ḥalāl. The purpose of this book is not to present these Aḥādith for informational purposes, but rather to instil in the reader an awareness of the importance of Ḥalāl. Often for a true believer in search of guidance, just a single verse or Ḥadith can serve this purpose.

## TRANSLITERATION GUIDE

Please take note of the table below as our transliteration method may be different to those adopted by others.

The transliterated symbols are unvarying in pronunciation, e.g. the representation “s” will remain pronounced as “s” and not distort to “z” in any circumstance, e.g. Islām is *not* pronounced Izlām.

While every effort has been made to ensure the transliteration is as close to the Arabic as possible, no alphabet can ever fully represent another.

This is all the more true where recitation of Qur’ānic verses is concerned as this must adhere to the very precise science of Tajwīd. It is therefore imperative that the readers do not consider a transliteration a substitute for learning to read Arabic correctly from a competent teacher.

### VOWELS

|                 |  |                 |                         |
|-----------------|--|-----------------|-------------------------|
| <b>A / a</b>    | SHORT “A” AS IN “AGO”                        | <b>I / i</b>    | SHORT “I” AS IN “SIT”   |
| <b>Ā / ā</b>    | LONG “A” AS IN “HAT”                         | <b>Ī / ī</b>    | LONG VOWEL AS IN “SEE”  |
| <b>AY or AI</b> | DIPHTHONG AS IN “PAGE”                       | <b>AW or AU</b> | DIPHTHONG AS IN “HOME”  |
| ‘               | ABRUPT START/PAUSE DOES NOT OCCUR IN ENGLISH | <b>U / u</b>    | SHORT “U” AS IN “PUT”   |
|                 |  | <b>Ū / ū</b>    | LONG VOWEL AS IN “FOOD” |

### CONSONANTS

|   |           |                                    |   |           |  |
|---|-----------|------------------------------------|---|-----------|--|
| ب | <b>B</b>  | “B” NO “H” ATTACHED                | ض | <b>Ḍ</b>  | “DH” USING SIDES OF THE TONGUE               |
| ت | <b>T</b>  | “T” NO “H” ATTACHED                | ط | <b>Ṭ</b>  | “T” WITH RAISED TONGUE                       |
| ث | <b>TH</b> | “TH” AS IN THIN                    | ظ | <b>Ẓ</b>  | “TH” AS IN THEN, SOUND IS WITH RAISED TONGUE |
| ح | <b>Ḥ</b>  | “H” GUTTURAL SOUND                 | ع | ‘         | GUTTURAL SOUND - ACCOMPANIES VOWEL           |
| خ | <b>KH</b> | “KH” VERY GUTTURAL NO TONGUE USAGE | غ | <b>GH</b> | “GH” VERY GUTTURAL NO TONGUE USAGE           |
| د | <b>D</b>  | “D” NO “H” ATTACHED                | ق | <b>Q</b>  | “K” WITH BACK OF TONGUE RAISED               |
| ذ | <b>DH</b> | “TH” AS IN THEN                    | و | <b>W</b>  | “W” READ - NOT SILENT                        |
| س | <b>S</b>  | “S” ONLY - NOT “Z”                 | ي | <b>Y</b>  | “Y” ONLY - NOT “I”                           |
| ش | <b>SH</b> | “SH” AS IN SHIN                    |   |           |  |
| ص | <b>Ṣ</b>  | “S” WITH RAISED TONGUE             |   |           |  |

Note: Double consonants must be pronounced with emphasis on both letters without pause, e.g. **ALLĀHUMMA** should be read **AL-LĀHUM-MA**.

### SYMBOLS

|  |  |
|--|--|
| SUBHĀNAHŪ WA TA`ĀLĀ<br>FOR ALLAH “GLORIFIED AND EXALTED IS HE”   | ṢALLALLĀHU `ALAYHI WA SALLAM<br>FOR MUHAMMAD “PEACE BE UPON HIM” |
| RAḌĪYAL-LĀHU `ANHU<br>FOR COMPANIONS “ALLAH BE PLEASED WITH HIM” | `ALAYHIS-SALĀM<br>FOR PROPHETS “PEACE BE UPON THEM”              |