

ISLAMIC POINT OF VIEW REGARDING PERMITTED AND PROHIBITED THINGS FOR MUSLIM

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ABSTRACT

It is fact that Islam has provided distinct features from the other religions of the world because it has given guidelines about the things those are strongly encouraged and those are strongly discouraged. Actually these are termed as halal (Permitted) and haram (Prohibited). And Muslims must follow all these guidelines so that they could succeed in this world and the world hereafter. Similarly, halal things are permitted for trade and business dealings while haram things are prohibited in business dealings. But unfortunately, in Muslim countries, both types of business are being held. Therefore, no one could imagine from seeing their business whether this is Muslim or non-Muslim country. This is sorrowful thing for Muslim countries and its inhabitants that are neglecting some of commandments of God. The problems about permitted and prohibited things do not confine in edible items but it also covers the communication techniques and media also. In media, publicity and advertising ads are being done without considering ads, these are allowed or not in Islam. Actually, these types of ads that have naked model girls in ads which are not suitable in the Islamic culture and civilization and these also encourage non Islamic values. Govt. authorities should do such policies to control non Islamic values and prohibited things must be strictly banned through rules and regulations.

KEYWORDS: Permitted things; Prohibited things; advertisements; authorities; rules & regulations

1. INTRODUCTION

Islam is not the religion of confining oneself exclusively to Mosque and worshipping the creator Allah, putting all the rights of family members and fellow beings of society to oblivion. Its teachings are multi-dimensional and cover both matter and soul. Progress in matter only will not bring the will of Allah unless combined with the spiritual progress. Similarly only spiritual evolution would not suffice unless worldly occupations are pursued with good conduct and justice. (khan, 2008).

1.2 Permitted & Forbidden Transactions

Islam has given vivid guidelines for every aspects of life. Anyhow, Quran provides us principles while a hadith science provides clearly explanations of Quranic principles. In this way, permitted and prohibited things are declared. Commercial transactions and other lawful of earnings must be set with religious guidelines so that the Muslims can avoid fallings into forbidden transactions and lawful forms of earning. The prophet (S.A.W.) has forbidden us from certain types of business transactions due to what they contain from sinful means of earning and what is found in them from dangers to mankind and the taking of wealth unjustly (Majid, 2007). There are many places in Hadith and Quran where trade is encouraged while interest or usury has been discouraged and prohibited. Just for permitted and prohibition about trade and interest based dealings, following verse is quoted. In sura Al-Baqarah, it is declared, "Allah has permitted trading and forbidden Riba (usury). (Al-Quran, 2: 275) Trade is permitted in Islam because this is useful for the development of society. In prohibition of interest, logic is that it destroys business and working activities. Therefore, in societies where interest is more used than trade, in this type of society, unemployment will increase and working persons are discouraged.

1.3 Statements about God are essentially parables

Parables (tale/ fable) neither are not literal descriptions of God nor are they allegories with a point by point application to God. The words of the parable convey their ordinary meaning but they are referring to something outside human experience and life. Thus if we consider statements about God, we can divide them crudely into subject and predicate. Where the parables so to say represent and fill out the predicate. The function of God is to show the direction of reference beyond the world. (Ninian, 1979). No doubt, God is creator of all creatures And He is sole also the provider of livelihood to all creatures but people do not think about this. Mostly parents have view that only they provide livelihood to their offspring and after their death who will arrange food and other their necessities, but they forget that real provider of livelihood is only Allah. The Quran offers a distinctly modern prospective on the role of Islam as a force for tolerance and mutual recognition in a multiethnic, multi-community world. (Hashmi, 2002). Islam is not confined to any region. Actually, these have invitation to global world because Allah is creature of globalized world and of different types of creatures. Therefore, now-a- days as Islamic teachings are considered conservative by some persons, this is not true because this is due to misconception regarding Islamic teachings. In Holy Quran, “To each among you, we have ordained a law and assigned a path, Had God pleased, He could have made you one nation but His will is to test you by what He has given you: so complete in goodness.” (Al-Quran, 5:48.)

Definitely, If God wish then all people can become on the right path but he has given choice to the mankind so that they could do what they want. But the purpose of choice is to test the humanity that who has done good deeds or bad deeds. Temporary or eternal permitted or prohibited in Hadith Sciences. There may be three types of Holy Prophet’s commandments that are as under:

- Permitted or prohibited may be temporary, for example Holy Prophet (P.B.U.H.) declared haraam to some pots of wine on Bani Abd Qaiser or prohibited to visit the graves was also temporary. After some period, this prohibition was changed.
- This prohibition may be eternal, for example Holy Prophet (P.B.U.H) forbade man to marry with woman and her niece. This prohibition must consider eternal.
- Holy Prophet’s Prohibition and permission may be such which does not explain whether eternal or temporary. For example prohibition of use of gold or silk or prohibition or permitted of some types of transaction (Phulwari, Shah 1990)

Actually, the commandments of Allah guide about basic principles but Holy prophet teachings gives understanding with examples and models regarding different cases of lives. The main purpose and theme is that no one could deceive the other. Or no one could eat the wealth of other by wrongfully. In hadith sciences, it is written in ibne Maajah, “Whoever does adulteration, he is not from us”. (Saleh, 2000/ 1421 A.H). The truth is that in Muslim countries, the adulteration is being done in different types of edibles and non-edibles items with inferior goods to charge high prices. This is unfair practice and unjust that is being done in Muslim countries which demands to be cured at once. In another hadith of Sunan ibne majah, it is narrated as” He is not from us who commits adulteration.” ((Saleh, 2000/ 1421 A.H) About the adulteration Holy Prophet’s commandment notifies the critical situation and seriousness because due to only committing adulteration, Person’s all other goods deeds will be rejected. Therefore, it requires that Govt. authorities should take strict action against those who are committing such types of crimes.

It is clear that permission of ‘Tayyebat’ and prohibition of ‘Khubae’s’ are under the basic principle of God. And God also declared some things Halal or Haraam by informing their names under this basic principle. But where Quran is quiet then Holy Prophet can make any ‘khubs’ things haraam, and make any ‘Tayyebat’ things as halaal through his insight. From the all ummah, prophet (P.B.U.H.) has biggest right about this declaration. (Phulwari, N/M). It is fact that Holy Quran and Hadith Sciences provide clear commandments about halal and haram. But the problem is of implementation and practical consideration of these commandments. As interest and alcohol are prohibited in Islam but all these are being using in Pakistan under govt. custody and rules and regulations. The difference of prohibition and permission by God and his Prophet (P.B.U.H.) is not as that both have declared different commandments about one thing. No one has authority to change the law of prohibition and permitted of God. Divine law is eternal unchangeable and non-alternative. But for Holy Prophet’s declaration about halal and haraam, it is not mandatory to become eternal. (Phulwari, N/M). The followers of Islam must know about the eternal commandment of Allah so that they could know about halal and haram. Therefore, knowledge is mandatory before avoiding or doing those things that are permitted or prohibited. This is quite similar to the requirements of modern law that an agreement should not against public interests. All the injunctions of the shariah are directed towards the fulfillment of five objectives known as “maqasid al- shariah”. These are:

- Preservation of religion;
- Preservation of life;
- Preservation of progeny (offspring);
- Preservation of intellectual and;
- Preservation of property. (Khan 2008).

It is commanded to preserve religion, life, progeny, intellectual and property. And to protect these matters, person can sacrifice his life. If someone did this then this will be just like martyr. And martyr will be rewarded paradise forgiving all his sins. It is obvious that Islam encourages work and discourages begging. The fact of the matter is that on several occasions, the Prophet (S.A.W) discouraged his companions from begging and extols the virtues of working with one's own hands. He also prayed Allah to bless our mornings and the companions put to practice his guidelines. (Majid, 2007). It is fact that Islamic teachings encourage hard working and fair dealings. The reason is that hard working is better for a person as well as for collective level. While the reason to discourage the begging is that begging is actually against working atmosphere that is anti-development and anti-promotion of society. Islam is not only the religion of worship. It is a complete code of life. And Holy Quran has given importance to matters than worshipping. It is considered generally that trade is worldly matter. (Niazi, 1992). In Islamic Point of view trade is considered the worldly and the matter of hereafter world. Therefore, traders can succeed in this world and the world hereafter by doing fair practices. Similarly if someone misdeed with consumers in his trade then he will be answerable in this world and the world hereafter. Mayser is a form of gambling. It is about getting something for nothing or receiving profit without working for it. The Prophet (P.B.U.H.) prohibited all forms of business dealings where monetary gains come from chance and speculation and from work. (Majid, 2007).

Unfortunately, there are many types of gambling are being used in Different Muslim societies of the world. This clearly denotes that Muslims have vivid differences in their actions and their sayings. This is type of hypocrisy that is forbidden and discouraged by Islamic teachings. But In this way, it may be said that present Muslims are acting upon the Islamic beliefs but they are not acting upon Islamic teachings. Therefore the wide difference reflects that dealings of Muslims are not according to Islam. Islam is a system of moral obligations derived from divine revelations and based on the belief that human knowledge can never be adequate. It follows that believers must act on the basis of Allah's knowledge which is the exclusive source of truth for Muslims. Ethics in Islam through concerned with man's actions always relates these actions to the word of God as revealed to the Prophet, Muhammad and as collected in the Quran. (Hashmi, 2002).

The advantage of Islamic religion and its teachings on other religions is that it is based on divine commandments which are free from faults and durable till the Day of Judgment. While in other religions, this is not available. Therefore, with the passage of time, some religions are eliminated and some have changed its teachings. Besides this, manmade religions cannot guide humanity properly in all spheres of life. This is why they have no attraction especially for those intellectuals and those who want arguments. It is important to recognize that modernists as well as fundamentalists believe that Islamic thought must be revived by returning to the "true sources", that is the Quran and Sunnah. (Although the Quran's division of mankind into believers and unbelievers). (Hashmi, 2002). The fact is that basically mankind can be divided in true categories on the base of Islamic followers as Muslims and non-Muslims. But as human, all are equal and all belong to Adam and Adam was created from the clay. This means the base of all men is same and due to this similarity, we all have to think and keep in mind equality of mankind. The recent activity of Muslim thought concentrating on Islamic economies seems to have been stimulated by the challenges of modern times. But as we look at the thought of the medieval Islam, we discover an equally consistent attention paid to Islamic economic questions. (Askari, 1979).

In the present era, the problem is that Muslims are divided within Muslims. This is why they are become weak. And others are ruling on them and giving them dictations according to their own will. The two basic sources of Islamic thought and legal system are the divine revelation, the Quran and the Sunnah (or the y of life), of the Prophet Muhammad consisting of what he said, did, advised, and agreed to as documented by later generations in the hadith literature. (Hashmi 2002). The postulates of the Islamic economics may be summed up in the famous quranic verse in the chapter "The Night Journey", "Give full measure whatever you measure and weigh with even scales. That is fair and better in the end. This verse is not only the simple law to be followed in the market by merchants, but is comprehensive of the whole Islamic economic ethics. Qist, is one word in the quranic language to epitomize this, the verse cited above is a clear injunction against deceit and exploitation. (Askari ,1979). It imposes ethics over economics. That even scales stand for justice and equally, that all these must be adopted in all these fields of life. In Surah Almaidah, Allah states as: Believers wine and games of chance, idols and divining arrows are abominations devised by Devils. Avoid them so that you may prosper. Satan seeks to spur enmity and hatred among you by means of wine and gambling and to keep you from the remembrance of God and from your prayers. (Askari, 1979).

1.4 Islam & Shariah

Shariah is the law of Islam which is revealed to establish in practice the necessary link between Allah as the sovereign and men as His Vicegerents. It is the Shariah the divine will of Allah, which is designed to guide men to Al-Siratul Mustaqeem (the straight path). It is the shariah which directs people to falah (state of felicity). Thus Shariah together with reason leads men towards prosperity and peace in this world and in the Hereafter. (Shafique,1987). The historical fact is that Islam has advantage over all other isms because it has been practiced with success and peace. But unfortunately, we have forgotten all these golden principles and we are copying western world because it is ruling on the world now-a- days. This is actually deception for Muslims and for those who think western civilization superior.

Adl (Justice) is the main objective of an Islamic government. This is the purpose of Shariah. The enforcement of Shariah through government is necessary because Shariah guarantees justice for everyone. Adl is the main theme of the Holy Quran. Indeed there are many verses which speak about justice. (Shafique Muhammad,1987). This is why, it is encouraged that Muslims should adopt middle way in their actions whether these are worldly or about the worship of Allah. Therefore, it is commanded that Muslims should do middle way in the all fields of life whether it belongs to worldly matter and the matter of worship. Niggard and extravagance is a biggest evil. Every person feels bad effects of these evils on economic life. But Quran likes to arouse its spiritual aspect by declaring these evils as purely act of satan. As described in the Sura Israa and verse 26& 27 of Holy Quran also.(Al-Qardawi, Dr.Yousaf, 1991). It is commanded in Islamic teachings that Muslims must adopt middle way in spending of expenditure. Therefore, niggard and extravagant behavior are prohibited in all fields of lives. Therefore, trade is recommended if it is done under Islamic norms. And similarly consumption is recommended if it is done under Islamic rules and regulations. Buying and selling are both praise worthy and necessary so long as they do not cause harm to one's worship or cause him to delay performing the prayer in congregation in the Masaajid. (Majid Abdul Malik, 2007). Buying is commendable if it is done under Islamic norms. Similarly trade and selling is commendable if it is under Islamic norms. And trader will be with prophets and martyrs on the Day of Judgment in reward of fair dealings in trade. Actually this is encouragement and importance of fair and permitted dealings. As Holy Prophet said, "(translation), the honest and trustworthy businessman will be with the prophets, the righteous people and the martyrs". (Termzi, 2000/ 1421A.H).

From above mentioned vivid prophet's saying, it is clear that business dealings are not only worldly matter but it is matter of hereafter also. This clearly denotes that as Muslims, there is different aptitude is being seen now-a-days. Because rather than fair dealings, negative measure are adopted in current business dealings which sorrowful for Muslims as well as in the eyes of others. In this case, traders lose trust in the eyes of consumers also. Allah almighty has declared the duty of Muslims and selected Muslims for establishment of justice. The duty of Muslims was declared that they do order of good deeds and they forbid from the evils. For the fellowmen of world, the collective law of straight balance and straight path was given. And the fellowmen of world were made as witnesses of truth (Azad, 2010). Regarding guidance of people, it is the duty of Muslims to invite for good deeds and forbid from evil deeds. In present era, the problem is that invitation is given for good deeds by some persons but they did not forbid them from evil deeds. In this, the logic may be whether the person mined the saying on his action. Actually, preaching is done without considering whether the person like dislike this. But in preaching situation, time of preaching and willingness must be considered to whom the preaching is being done. And preaching must be done in that manner so that other person did not feel boredom. And preaching style must be in that manner so that listener could understand easily.

One must always keep in mind that unlike in other economic systems, economics are not considered as the main concern of life. All secular economies have declared that economics are the main concern of any human beings' life. Islam however gives due importance to economics but does not consider it to be the main concern of life. The main concern of life seen from Islamic point of view is that this world, into which man has come, is neither his final destination nor abode. It is a strange; a transitory phase through which he has to pass in order to reach his actual destination is the Hereafter. (Qasmi & Mufti Taqi Usman, 2009). This is fact that man should not consider this world as a destination but this world is the source to achieve success of Hereafter. But unfortunately, most of the people prefer this world over the Hereafter. This is why they are indulged different kinds of vice of the world. In the teachings of Hadith, it is informed that world should be considered just like a passenger. It is one of the features of Islamic economic thinking that goals are emphasized more than means, and the concept of goals is epitomized in the norm of substantive equality. But the Quran also takes into account the existential inequalities, the physical the mental, and the economic differences and validates them in terms being a trial for man how best he can make use of his limited measured and differentiated talents and resources. (Askari,1979). It is fact, that in Islamic History, justice was actually implemented by the chief justices. And there are many historical and empirical evidences when Caliphs and the common men were called and stood in front of justice.

Islamic Society however base on Shariah is only potentially a just society. It only creates the pre-conditions of justice, namely, equality before law. For real justice, a society should look with in itself, in the internal order of interest, in the distribution of wealth, power and knowledge. (Askari 1979). i As Islamic teachings are not confined to the sellers in case of providing guidelines but these have complete rules for consumers in case of spending also.(Mahmood, T. & Suhaib, A. 2019).

1.5 Dilemmas of Permitted or prohibited regarding the followers of other prophets just like Jews and Christians

As concerned Islamic Shariah commands Muslims to eat that those things that are pure and wholesome. In the present world, Problem arises when Muslims have to go to earn their livelihood in non-Muslim countries. Then what should be done by them regarding living and eating things. As the clear commandments regarding followers of other prophets just like Prophet Musa (A.S), and Prophet Esa (A.S), with the followers of these prophets Muslims can eat vividly as Prophet of Islam commanded us about this and proved with his action also. But still there is some confusion is being done in the

minds of Muslims who are living in their native countries. But in the foreign countries, some are bound to eat goods and edible things that prepared by non-Muslims.

Anyhow, Sir, Sayyed Ahmad Khan has written periodical about this in which different commandments can be seen that have been given with the reference of Holy Quran and the Hadith Sciences, these are under:

- 1- Eating with Ahle Kitab is permitted for Muslims. So that there should be no hesitation in eating with Christians and Jews. As Holy Prophet (P.B.U.H.) has eaten with Jews also.
- 2- Holy Prophet has eaten meal with non- Muslims also. So in such condition, someone can eat with non-Muslims if they are not ahle kitab also. But it is better to eschew such parties where mixed food halal and haram is being served.
- 3- As it is said that “Sowar-al- insaan tahirun” means there is no “harj” (compulsion) in eating of man’s mouth as it has purity.
- 4- Eating’s of Ahle Kitab are permitted if they are not from those things which are prohibited. Similarly, their eating’s and prepared by them all can be used if they are not from prohibition items.
- 5- Muslims can marry with women of Ahle Kitab would that these spend lives on their own religious beliefs. (khan Sayyed, 1861).

Altaf Hussain Hali Quotes about the slaughtering animal, sheep, goat, buffalo, camel and cow, it is known that the British also slaughter from the neck to shed their blood from neck. But for small animals like hen, cock and birds they think it just like creatures of water that slaughtering is not necessary. Therefore, after killing with knife or hands, birds, hens and cocks, are eaten. (Hali, N/M).

From the above statement, it is known that Muslims slaughter halal and permitted animals with the name of Allah, while The British slaughter without proper way and calling name of Allah on big animals, While birds and small animals are used without shedding blood from knife, While Muslims have proper way of slaughtering on all halal animals and birds also. Besides this, Hindus consider cow as sacred this is why, in Hindustan (India), it is not slaughtered and eaten by Hindu community.

Theme of Some Quranic commandments of Halal (permitted) and haram (prohibited)

For understanding in a short manner, Theme of quranic commandments is as under:

- Use those things are pure and permitted things by Islamic Shariah.
- Earn your livelihood by permitted and legal ways so that you might eat pure and halal food from the earnings of halal earnings.
- Always eat from halal goods if you will not do this, this will notify that you are disobeying the divine commandments and you are following on devils’ footstep.
- All the permitted things of Allah are pure and wholesome.
- Drinking wine or use other prohibited are acts of devil so eschew from these actions if you want to succeed in this life and the life hereafter.
- Dead body’s blood, swine meat and that slaughtered other than God and halal are also prohibited. Therefore eschew from these things also with other prohibited things. Anyhow, who has fear of death due to hunger or any other reason, he can use these prohibited only that quantity which is suitable to save his life.
- Trade is declared halal and interest is declared as haram So that Muslims should do business transaction and avoid from interest based transaction.
- Earning income through illegal ways is also prohibited so do not try to get other’s income through wrong and deceptive ways.

2. CONCLUDING REMARKS/ FINDINGS

In conclusion, it may be stated that Islamic teachings have provided complete guidance regarding permitted and prohibited things for eating and trading. But confusion mostly arises by those Muslims when they have to lead their lives in non-Muslim States. Definitely, Muslims can behave just like Muslims with those who are from the followers of Esa (A.S) and Musa (A.S) but with non-Muslims or with those who are not from Ahle- Kitab, then Muslims must eschew to links of mutual eating and going to their parties. But they can do business or can do employment if they are not preparing those things that are prohibited in Islam. Besides these, if in business interest money is involved directly or indirectly, it is better to avoid such transactions otherwise involved businessmen will remain deprived from divine’s blessings.

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