



NURTURING OF CHILDREN

Part 13- -

Educating one's child as to what is allowed and what is not



Dealing with: Unlawful Food; Unlawful Dressing; Gold & Silver; Imitating the Opposite Gender; Shaving the Beard; Pictures and Impermissible Earnings

SPIRITUAL LIGHT

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EDUCATING ONE'S CHILD WITH REGARDS TO WHAT IS ALLOWED AND WHAT IS NOT

The child should be warned to abstain from all *haraam*. According to the 'ulemaa' of *usul* (those who deduce principles), *haraam* is that which the *shari'ah* has emphatically prohibited and the person involved in it is subject to punishment in this world or the hereafter e.g. murder, adultery, drinking, gambling, usurping, the wealth of orphans, cheating in measurement etc.

We will now mention some *haraam* matters so that it can be a guide and assistance to the children.

Unlawful foods:

Carrion, blood, pork; that animal which is slaughtered on any other name besides Allaah Ta'ala; that animal which is killed by jerking, strangulation or by falling off from a high place; that animal which has been slaughtered for idols- all of these are unlawful and have been mentioned in *Surah al-Maa'idah*.

Fish and locusts have been excluded from dead animals. Similarly, all blood is impermissible besides the liver and spleen. Nabi (sallallaahu alayhi wa sallam) has stated, "Two dead animals, the fish and locust, and two types of blood, the liver, and the spleen have been made permissible for us."

The above-mentioned prohibitions are during normal conditions. At times of helplessness and distress, one is allowed to eat subject to two conditions:

- (1) The purpose should not be to gain enjoyment and to fill the stomach.
- (2) One should not eat more than necessity.

Allaah Ta'ala has mentioned this command in the following verse,

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ
وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

‘He has only forbidden you carrion, blood and pork and what has been consecrated to other than Allaah. But anyone who is forced to eat it – without desiring it or going to excess in it – commits no crime. Allaah is Ever-Forgiving, Most Merciful.’ [Surah al-Baqarah (the Cow) 2:173]

The underlying wisdom of permission is so that a person’s life can be saved and he will not be placed into difficulty, since there is no difficulty in Islam.

Similarly, the usage of wine, narcotics and other intoxicants are *haram*. Some medication in which a small amount of alcohol is added as a preservative, is permissible subject to the following conditions:

- (1) If it is not used, then there is a fear of major repercussions on one’s health.
- (2) There is no other permissible and *halaal* substitute.
- (3) The medicine is prescribed by a qualified, experienced and pious Muslim doctor.

The reason for these concessions is that the basic commands of Islam are based on removing hardship and granting benefit. The basis of this is the following verse:

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ

‘But anyone who is forced to eat it – without desiring it or going to excess in it – commits no crime.’ [Surah al-Baqarah (the Cow) 2:173]

Unlawful dressing

Amongst the basic principles of Islam is that a Muslim should present himself in a suitable manner in front of people. Allaah Ta’ala states,

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا

‘Children of Aadam! We have sent down clothing to you to conceal your private parts, and fine apparel.’ [Surah al-A’raaf (the Ramparts) 7:26]

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

‘Children of Aadam! Wear fine clothing in every Masjid.’ [Surah al-A’raaf (the Ramparts) 7:31]

However, one should never leave moderation in one’s apparel. Allaah Ta’ala says,

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

‘Those who, when they spend, are neither extravagant nor mean, but take a stance midway between the two.’ [Surah al-Furqaan (Discrimination) 25:67]

Nabi (sallallaahu alayhi wa sallam) said, “Eat, drink, wear clothing and give charity, without wastage and pride.” [Sahih al-Bukhaari]

Islam has encouraged the Muslims to be clean, neat and tidy. Nabi (sallallaahu alayhi wa sallam) said, “Remain pure because Islam is a pure religion.” [Ibn Hibbaan]

Islam also urges one to be in clean and in a presentable outfit when going for *jumu’ah* and *id salaah*. In fact, Nabi (sallallaahu alayhi wa sallam) told a wealthy sahaabi (radiyallaahu anhu), “When Allaah has granted you wealth, then let the effects of Allaah’s bounty be manifest on you.”

Islam has commended grooming of the hair and beard. Islam has not only sufficed declaring these things as permissible, but has asked men to adopt them. Islam has rebuked those people who have regarded it as *haraam*. Allaah Ta’ala declares in the Noble Qur’aan,

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

‘Say: ‘Who has forbidden the fine clothing Allaah has produced for His slaves and the good kinds of provision?’ [Surah al-A’raaf (the Ramparts) 7:32]

Silk and gold

‘Ali (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) took a piece of silk in his right hand and gold in his left. He ((sallallaahu alayhi wa sallam)) then said, “These two things are *haraam* for the men of my *ummah* and are permissible for the women. Yes, if one has no

clothing then it is permissible to use it to cover one's private parts.”
[*Sunan Abu Daawud*]

It is permissible for men to wear a silver ring which is less than 3,25g according to the *hanafi madh-hab*. It is preferable to wear it on the small finger of the left hand. [*Aalamgiri vol.5 p.336*]

NOTE: How lamentable it is that no care is taken of these matters. Some men actually wear two rings. Some even wear rings made of gold which is completely *haram*. Translator

Imitating the opposite gender

‘Abdullaah bin ‘Abbaas (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) cursed the men who imitate women and those women who imitate men.

On one occasion, Nabi (sallallaahu alayhi wa sallam) remarked, “That woman is not from amongst us who imitates men, as well as that man who imitates women.” [*Musnad Ahmad*]

The sickness of blind following and imitation in young boys and girls has become common. It devolves upon those who are nurturing to treat this sickness in an appropriate manner.

Wearing clothing out of pride or for show

Nabi (sallallaahu alayhi wa sallam) said, “Whoever wears clothing for show, Allaah Ta’ala will make him wear the clothing of disgrace on the Day of Judgement.” [*Musnad Ahmad, Sunan Abu Daawud, Sunan Nasaa’i*]

“Clothing for show” means that a person wears beautiful and expensive clothing to make his greatness apparent and so that he can boast. This show will create pride and arrogance. Allaah Ta’ala despises a proud person.

Nabi (sallallaahu alayhi wa sallam) said, “Whoever drags his clothing out of pride, Allaah Ta’ala will not look at him with the gaze of mercy on the Day of Judgment.” [*Sahih al-Bukhaari, Sahih Muslim*]

Muslims should therefore adopt moderation in their clothing, edibles and household furniture, so that pride, arrogance and boastfulness is not formed.

Altering the creation of Allaah Ta'ala

Nabi (sallallaahu alayhi wa sallam) cursed the tattoer, the one who is tattooed, the person who thins his teeth and the one who does it to others. *[Sahih Muslim]*

The reason for this is that one causes harm to himself, makes a change in the creation of Allaah Ta'ala and shows displeasure with the decision and decree of Allaah Ta'ala. The Noble Qur'aan refers to this alteration as a handiwork of *shaytaan* by which he leads people astray.

وَلَا مَرْنَهُمْ فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ

'I will command them and they will change Allaah's creation.'
[Surah an-Nisaa' (Women) 4:119]

Resorting to plastic surgery for beauty is not permissible. Excluded from this command are those operations and surgery done to remove pain e.g. removal of an extra finger or a tumour or gland. Excluded also is removal of those things which the *shari'ah* has commanded like cutting of hair, removal of nails, hair under the arms and below the navel; thus, achieving cleanliness.

Shaving the beard

Nabi (sallallaahu alayhi wa sallam) said, "Cut the moustaches and lengthen the beards. Oppose the fire-worshippers." *[Sahih Muslim]*

"Lengthen the beards, trim the moustaches, and do not imitate the Jews and Christians." *[Musnad Ahmad]*

Many other ahaadith have emphatically commanded lengthening of the beard, due to which all four *imaams* have declared the lengthening of the beard as *waajib* and trimming it as *haraam*.

Once the beard exceeds the length of one fist, then it is *masnun* to trim off the excess according to the *hanafi* scholars. *[Shaami vol.5 p. 359]*

Maulana Ashraf ‘Ali Thaanwi (rahimahullaah) has written in ‘*At-taraaif waz-Zaraaif*’,

رواه الترمذي عن عمرو بن شعيب عن أبيه عن جده انه صلى الله عليه وسلم كان يأخذ من
لحيته طولاً وعرضاً وصاحب مفاتيح وغرائب کرده در آخر ابن حدیث حفظ اذا زاد علي قدر
القبضة تيز نقل کرده اند

Nabi (sallallaahu alayhi wa sallam) used to trim his beard lengthwise and breadthwise.” The author of “Mafaatih wa Gharaa’ib” has narrated these words at the end of this hadith, “When it exceeded a fist length.” [At-taraaif waz-Zaraaif]

The following narration is recorded in *Sahih al-Bukhaari*,

وكان ابن عمر اذا حج او اعتمر قبض علي لحيته فما فضل اخذه

“When ‘Abdullaah bin ‘Umar (radiyallaahu anhu) used to complete his hajj or ‘umrah, he used to catch hold of his beard. Whatever exceeded (a fist length), he would remove.” [Sahih al-Bukhaari, vol.2 p.875]

Abu Hurayrah (radiyallaahu anhu) also used to remove hair of his beard which exceeded a fist length. [Footnotes of *Sahih al-Bukhaari* vol.2 p. 875]

This proves that the *masnun* amount of the beard is one fist length. To shorten less than this is not permissible in the light of the *shari’ah*. [Fataawaa Rahimiyyah vol. 6, p. 243]

From these ahaadith and juristic texts, it becomes clear that to shave (less than a fist length or trim) the beard is *haraam*. May Allaah guide our youngsters onto the straight path. *Aameen*.

Utilizing silver and gold utensils

Rasulullaah (sallallaahu alayhi wa sallam) said, “The person who eats and drinks in gold or silver utensils, is filling his stomach with the flame of *jahannum*.”

Imaam Bukhaari (rahimahullaah) narrates from Hudhayfah (radiyallaahu anhu) that Nabi (sallallaahu alayhi wa sallam) has prohibited us from eating and drinking in gold or silver utensils as well as sitting on silk and wearing silken clothing. Nabi (sallallaahu alayhi wa sallam) said, “These

are for the disbelievers in the world and for the believers in the hereafter.”

The wisdom of this is that a Muslim household should be kept pure from the means of disliked luxury and from those objects which portray pride and haughtiness.”

Pictures and statues

Nabi (sallallaahu alayhi wa sallam) said that those who make pictures will be the most severely punished on the Day of Judgement.” [Sahih al-Bukhaari, Sahih Muslim]

In another hadith, Nabi (sallallaahu alayhi wa sallam) mentioned, “Those people who make pictures will be given punishment on the Day of Judgement.” It will be said to them, “Infuse life into that which you made.” [Sahih al-Bukhaari, Sahih Muslim]

“The angels do not enter a house in which there is a dog or picture.” [Sahih al-Bukhaari, Sahih Muslim]

All the ahaadith show very clearly that picture making and statues are *haraam*, whether in the form of sculptures or not; whether in the form of photographs or not; and whether it has been made with the intention of honour or disgrace. This is because one is imitating Allaah’s Ta’ala quality of creating.

The pictures that depict non-animate objects like trees, etc are excluded from the purview of this prohibition. Once ‘Ibn Abbaas (radiyallaahu anhu) warned a picture-maker of the harm of making pictures upon which he became frightened. Then he said, “What has happened to you? If you want to make any picture, then make of trees and other inanimate objects.”

Photographs are also completely *haraam* due to clear-cut and open proofs. Due to circumstances, the following are permitted; passports, taking photographs of criminals, and using of photographs for clarification purposes.

These will fall under the general rule:

الضرورة تبیح المحظورات

‘Necessity permits prohibited actions.’

In the houses of many claimants of Islam, huge pictures with the premise that these are memorials of one’s forefathers are hung. Sometimes, statues of these people are placed all over the house. On the walls, frames are hung. These are all acts of the era of ignorance and are in-fact, the sign of idol-worship, which Islam has come to destroy.

Parents and guardians should ensure that their homes are free and pure from such impermissible things so that they may attain the pleasure of

Allaah Ta'ala and can then be included in the category of the following people:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّدِّيقِينَ وَالشَّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

‘Whoever obeys Allaah and the Messenger will be with those whom Allaah has blessed: the Messengers and the truly sincere, the martyrs and the righteous. What excellent company such people are!’ [Surah an-Nisaa’ (Women) 4:69]

Beliefs

No one knows the unseen except Allaah Ta'ala. He may inform whichever servants of His whatsoever He wishes. Allaah Ta'ala states,

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا

‘He is the Knower of the Unseen, and does not divulge His Unseen to anyone.’ [Surah al-Jinn (the Jinn) 72:26]

Thus, the person who claims to have true knowledge of the unseen is a liar. Allaah Ta'ala states,

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

‘Say: ‘No one in the heavens and the earth knows the Unseen except Allaah.’ They are not aware of when they will be raised.’ [Surah an-Naml (the Ant) 27:65]

Based on this belief, Allaah Ta'ala has declared the following beliefs as unlawful:

(1) Believing an astrologer is *haraam*

من أتى عرافًا فسأله عن شيء فصدقه بما قال لم تقبل له صلوٰة أربعين يومًا (مسلم)

“Whoever goes to an astrologer, asks him anything and believes what he says, his salaah of forty days will not be accepted.

(2) Prohibition of taking omens by arrows

Allaah Ta'ala states:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

‘You who believe! Wine and gambling, stone altars and divining arrows are filth from the handiwork of shaytaan. Avoid them completely so that hopefully you will be successful.’ [Surah al-Maa’idah (the Table) 5:90]

Islam classifies casting of arrows as *haraam* and a form of shirk. On the other hand, it has given the instruction of *istikhaarah* (seeking goodness from Almighty Allah through dua)

(3) The prohibition of sorcery

Nabi (sallallaahu alayhi wa sallam) said, “Beware of seven destructive evils.”

The sahaabah (radiyallahu anhum) enquired, “O Rasul of Allaah (sallallaahu alayhi wa sallam)! What are they?”

Nabi (sallallaahu alayhi wa sallam) replied, “Taking partners with Allaah, sorcery, taking a life which Allaah has declared *haraam* except that which is due to (Islamic) right, devouring interest, devouring the wealth of an orphan, turning one’s back from the battlefield and falsely accusing a chaste woman of adultery.” [Sahih al-Bukhaari, Sahih Muslim]

Some jurists have regarded sorcery as *kufr* or a means leading to *kufr*. According to the opinion of some, it is compulsory to kill a sorcerer, thus saving the society from the evil of these people and saving the beliefs of the Muslim *ummah* from misguidance and corruption.

(4) Prohibition of using *ta’widh* (amulets) on any name besides that of Allaah Ta’ala

Imaam Ahmad (rahimahullaah) and Haakim (rahimahullaah) mention the narration of Uqbah bin ‘Aamir (radiyallaahu anhu) that a caravan of 10 people came to Nabi (sallallaahu alayhi wa sallam). He ((sallallaahu alayhi wa sallam)) only allowed nine of them to pledge allegiance to him. The people asked him (sallallaahu alayhi wa sallam) the reason. He (sallallaahu alayhi wa sallam) said, “A *ta’widh* (amulet) is tied to his arm.” Immediately this person threw away this *ta’widh* upon which Nabi (sallallaahu alayhi wa sallam) allowed him to pledge allegiance. He (sallallaahu alayhi wa sallam) then said,

مَنْ عَلَقَ تَمِيمَةً فَقَدْ أَشْرَكَ

“He who suspends an amulet has made shirk.”

By *ta'widh* is meant that which include words of polytheism, seeking assistance with those besides Allaah Ta'ala, or ambiguous words. If the *ta'widh* contains straight-forward, blessed expressions, *du'aa's* narrated from Nabi (sallallaahu alayhi wa sallam) or verses and surahs of the Noble Qur'aan e.g. *surah falaq*, *surah naas*, then there is no harm in this, according to many of the scholars.

It is also permissible to recite Aayaat, ahaadith or *du'aa's* and to then make *damm* (i.e. blowing after recital) e.g. to recite *surah faatihah*, *surah falaq*, *surah naas* and make *damm* or to blow on the hands and rub on one's body due to sickness, effect of *jinn*s or due to being bitten by a snake or scorpion.

Imaam Nawawi (rahimahullaah) and Haafidh Ibn Hajar (rahimahullaah) have written that if three points are taken into consideration, then it is permissible to make *damm* (blowing after recital):

- (1) It should be the words of the Qur'aan or the names or qualities of Allaah Ta'ala.
- (2) It may be in any language, be it Arabic or any other as long as its meaning is known.
- (3) This belief should be that this *damm* cannot itself have an effect. The only Being who can grant benefit is Allaah Ta'ala.

One *ta'widh* taught to us by Nabi (sallallaahu alayhi wa sallam) has been narrated by Imaam Bukhaari (rahimahullaah) wherein 'Abdullaah bin 'Abbaas (radiyallaahu anhu) said, “Nabi (sallallaahu alayhi wa sallam) used to recite the following *du'aa'* for the protection of Hasan (radiyallaahu anhu) and Husayn (radiyallaahu anhu).

أُعِيذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

“I seek Allaah's protection for both of you through His perfect words from every devil, every vicious creature and every evil eye.”

(5) The prohibition of ill-omens

In *Bazaar* and *Tabaraani* is the following narration of Nabi (sallallaahu alayhi wa sallam)

ليس مِنَّا مَنْ تَطَيَّرَ أَوْ تُطَيَّرَ لَهُ

“He is not from amongst us who believes in evil omens or evil omens are attached to him.”

In the days of ignorance, the Arabs attributed ill-omens to the crowing of crows, the hooting of owls and the flying of birds from right to left.

This would prevent them from fulfilling many worldly necessities. Nabi (sallallaahu alayhi wa sallam) prevented them from entertaining such foolish notions. He then explained to them that these things have no effect in attaining any benefit or removing any harm. Benefit and harm lie only in the control of Allaah Ta’ala. Nabi (sallallaahu alayhi wa sallam) said,

إذا تطيرتم فامضوا وعلي الله فتوكلوا

“When you have taken an ill-omen, then continue with the work and place your full trust in Allaah Ta’ala.”

These ahaadith make it very clear that to take an evil omen due to a certain time, place or animal has no connection with Islam and is completely *haraam*. The true causer of all things is Allaah Ta’ala. Therefore, Muslims should always keep their full gaze on only Allaah Ta’ala.

Impermissible earnings

Different forms of transactions were in vogue when Allaah Ta’ala sent Nabi (sallallaahu alayhi wa sallam). Those that were not contrary to the principles and fundamentals of Islam were kept intact. Others were prohibited, which were contrary to the benefit of individuals and groups.

Some *haraam* (impermissible) practises in business are:

(1) Selling *haraam* items

Nabi (sallallaahu alayhi wa sallam) said,

إن الله إذا حَرَّمَ شَيْئًا حَرَّمَ ثَمَنَهُ (احمد، ابو داؤد)

“When Allaah has prohibited anything, He has also prohibited its sale.” [Musnad Ahmad, Sunan Abu Daawud]

Therefore, the sale of alcohol, statues of animate objects, swine, musical instruments, crosses and lottery tickets etc. are all *haraam*.

(2) Uncertain transactions

Nabi (sallallaahu alayhi wa sallam) said, “Do not sell fish which is in the water.” This is because there is uncertainty (in this way that the seller may not be able to catch it and hand it over). Due to uncertainty, there will be harm for the economy and an atmosphere of lack of confidence will be created.

(3) Price fixing

Nabi (sallallaahu alayhi wa sallam) said, “Do not harm others and let not harm befall you.”

Islam desires that people be left free in the fixing of their prices, so that there is progress in the economy.

During the era of Nabi (sallallaahu alayhi wa sallam), the price of goods increased. The sahaabah (radiyallahu anhum) asked, “O Messenger of Allaah (sallallaahu alayhi wa sallam)! Fix a set price for us.” To keep this free-trading in place, Nabi (sallallaahu alayhi wa sallam) remarked, “Allaah Ta’ala raises and lowers the price, He creates ease and grants sustenance. I desire to meet Allaah Ta’ala in such a condition that none of you have a claim of oppression against me in their life or money.” *[Musnad Ahmad, Sunan Abu Daawud, Jaami’ at-Tirmidhi]*

However, prices may be determined in particular situations, for example, in the situation where traders exploit consumers by creating artificial shortages. Keeping the necessities of the society in mind it will be permissible to set a price. *[Hidaayah]*

(4) Selling hoarded goods

Nabi (sallallaahu alayhi wa sallam) said, “That person who hoards grain for forty days has nothing to do with Allaah and Allaah has nothing to do with him.”

Hoarding means that a trader retains merchandise which consumers are in need of, so that it could be sold at a higher price at a later time.

(5) Deception

Nabi (sallallaahu alayhi wa sallam) once walked pass a person selling grain. The grain looked to be of a superior quality. Nabi (sallallaahu alayhi wa sallam) placed his hands into the grain whereupon he felt moistness. He asked the seller, “What is this?” He replied, “Due to the rain, it had become moist.” Nabi (sallallaahu alayhi wa sallam) asked him, “Why did you not place this moist portion on top so that the people could see? He who deceives us (i.e. the Muslims) is not of us.”

Deception refers to making something apparent in such a way which is contrary to reality and which the buyer does not know.

Nabi (sallallaahu alayhi wa sallam) said, “It is not permissible for anyone to sell anything except that he discloses its faults. It is not permissible for one who is aware of any fault to conceal it.” [Mustadrak Haakim, Bayhaqi]

The prohibition becomes more intense when one takes false oaths. Nabi (sallallaahu alayhi wa sallam) has severely prohibited this. One form of deception is to give short measure of weight. Allaah Ta’ala has criticized this practise in the following verse

وَيْلٌ لِّلْمُطَفِّفِينَ

‘Woe to the defrauders!’ [Surah Mutaffifin (the defrauders) 83:1]

(6) Buying stolen goods

Nabi (sallallaahu alayhi wa sallam) said, “Whoever has bought stolen goods and he is aware that it is stolen, then the buyer will also be a partner in this sin and shame.”

The aim of prohibiting these types of transactions is to tighten the orbit of *haraam* earnings and to make individuals in the society responsible for removal of crime and criminals.

(7) Earning through interest

Allaah Ta’ala states,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَلَئِمَّ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

‘You who believe! Have taqwaa of Allaah and forgo any remaining ribaa if you are believers. If you do not, know that it means war from Allaah and from His Messenger. But if you repent you may have your capital, without wronging and without being wronged.’ [Surah al-Baqarah (the Cow) 2:278 & 279]

Rasulullaah (sallallaahu alayhi wa sallam) said, “Allaah Ta’ala has cursed the taker of interest, the giver of interest, the one who writes its transaction and those who are witnesses to it.” Thereafter he (sallallaahu alayhi wa sallam) said, “They are all equal in sin.”

The interest declared *haraam* in Islam includes every form of interest.

All of these come within the purview of this verse:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

‘But Allaah has permitted trade and He has forbidden ribaa.’ [Surah al-Baqarah (the Cow) 2:275]

A few permissible ways of earning:

(1) Mudaarabah

Islam has allowed this form of partnership in which one person invests capital and the other puts in labour. The profit is divided between them percentage-wise determined beforehand. If there is loss, it will be taken from the profits. Then too, if there remains any loss, it will be the responsibility of the investor. The labourer will not be responsible for any loss because he has expended his full energy.

(2) Bay' Salam

This is where promised goods are sold for cash. Therefore, the person who is in need of money can sell his produce at an appropriate price with a promise to deliver the produce in season. There are many conditions for this transaction mentioned in the books of *fiqh*.

(3) Selling on credit

Instead of selling for cash, goods can be sold on credit at a higher, fixed price. Islam has permitted this form of transaction, looking at the needs of people and trying to save them from interest transactions.

(4) Establishment of institutions which offer interest free loans whether this loan is given on an individual, social or national level

The purpose of it is to create the ability of bearing each other's load.

(5) Establishment of institutions for zakaah, and optional charity

The purpose of these is to disburse so much of money to the poor, needy, travellers and debtors by which their needs are fulfilled, their standard of living can be raised and so that there remains mutual assistance.

These are the main avenues which Islam has opened to every individual of the society so that they can be assisted, their honour and respect can be protected, their needs can be fulfilled, their interests can be maintained and their efforts can be trusted.

With regards to gambling, mention of it has been made under the title '*Impermissible games*'. If necessary, one can refer to it.

Unlawful habits of the Days of Ignorance

Many customs and habits of the days of ignorance have crept into the Muslims of today. It causes even more grief when some regard them to be noble actions. Some of the obnoxious customs are:

(1) Extending assistance due to tribal or party loyalty

There are many people in this era who offer support to their group or family members irrespective whether they are right or wrong.

Nabi (sallallaahu alayhi wa sallam) said,

ليس مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ

“He is not from amongst us who calls towards tribalism. He is not from amongst us who fights due to tribalism. He is not from us who dies due to tribalism.”

(2) Pride over lineage

Those people who do not have a share in good deeds make great claims of their lineage. If such people turn away from the path of Islam, then of what benefit and value is this genealogy.

Allaah Ta’ala says,

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ

‘Then when the Trumpet is blown, that Day there will be no family ties between them; they will not be able to question one another.’
[Surah al-Mu’minun (the Believers) 23:101]

In the *khutba* during the farewell Hajj, while explaining the fundamental rights of people Nabi (sallallaahu alayhi wa sallam) said, “O people, Your *Rabb* is one and Your father is one. Listen well! No Arab has superiority over a non-Arab and no non-Arab over an Arab. No black person has any superiority over a white person and no white person over a black person except by piety and fear of Allaah.” [Bayhaqi]

(3) Lamenting over the dead

Amongst the acts which Islam has stamped out is lamenting over the dead. Exceeding the bounds in one’s grief and sorrow e.g. slapping one’s face, tearing one’s collar etc. are all inherited customs and actions from

the days of ignorance. Nabi (sallallaahu alayhi wa sallam) has declared himself to be free from such a person.

In one hadith, Nabi (sallallaahu alayhi wa sallam) stated,

لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ

“That person is not from amongst us who slaps his cheeks, slits his collars and raises the call of ignorance.”

However, if one tears without wailing and if one feels grief and sorrow in the heart without wailing and bemoaning, then this is completely permissible, since this is Islamic etiquette and completely according to human nature.

The following points should be noted during mourning:

- (1) It is not permissible for any Muslim man or woman to wear such clothing which signify mourning or to even use such a symbol indicating the same.
- (2) Included in blind imitation is placing wreaths on the grave or the body of the dead person. This is a non-Muslim custom. Together with this, money is wasted.
- (3) It is not permissible to place a photograph of the dead person on his body or at any place in the mourning house.
- (4) It is not permissible to play music and songs near the deceased person or at his house.
- (5) An evil action at the time of *ta'ziyah* (paying condolences) is to smoke cigarettes and to distribute them to others. This is more so if the Noble Qur'aan is being recited there. On the one hand it is an impermissible action and on the other hand it shows disrespect to the word of Allaah Ta'ala.
- (6) Amongst the evil actions which take place after burying the dead are; making the graves solid and building edifices or tombs over them.

Nabi (sallallaahu alayhi wa sallam) forbade building of solid graves, sitting on the graves and building edifices over them. It is *sunnah* that some sign be placed by the grave so that when a person wants to go to the grave, he can identify it. Nabi (sallallaahu alayhi wa sallam) placed a stone at the head-side of 'Uthmaan bin Maz'un (radiyallaahu anhu) and said, "I am placing this to recognize the grave of my brother."

How good are not those heirs who instead of using money to decorate and build up the grave, give it to build a certain *masjid*, *madrasah* or hospital, with the intention that the reward be passed onto the deceased. Rasulullaah (sallallaahu alayhi wa sallam) said, "When a person dies, then his actions come to an end, save three (i.e. the rewards of these continue) (1) *Sadaqah-e-jaariyah* (charity whose rewards recurs) (2) Such knowledge which benefits others (3) A pious child who makes dua for him. [*Al Adab Al Mufrad*]