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Se'âdet-i Ebediyye
Endless Bliss

SIXTH FASCICLE

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Third Edition



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NOTE

This book is a translation of **Se'âdet-i Ebediyye**, which was originally written in Turkish.

The Turkish original of the book **Se'âdet-i Ebediyye** consists of three parts, all of which add up to well over twelve hundred pages.

We have translated the entire book into English and published our translations in six individual fascicles.

Se'âdet-i Ebediyye is a book prepared according to the Hanafî Madhhab. There is not a single bit of knowledge or a word which contradicts the creed of Ahl-i Sunnat wa'l Jamâ'at in this book.

This is the sixth fascicle. We invoke Allâhu ta'âlâ for help, so the book may reach our dear readers.

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SE'ÂDET-İ EBEDİYYE
ENDLESS BLISS
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1 – HALÂL, HARÂM, and the DOUBTFUL

This chapter is the translation of an excerpt borrowed from the fourth chapter of the second part of **Kimyâ-i-se'âdet**:

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **"It is farz for, (i.e. incumbent upon,) every Muslim to earn (a living) by way of halâl."** Earning by way of halâl, in its turn, requires learning what is halâl. Halâls and harâms are known clearly. What is difficult to know is the doubtful area between the two. A person who fails to avoid the doubtful will fall into harâms. This subject, therefore, should cover an extensive area of knowledge to impart. We have provided detailed information in our book entitled **Ihyâ-ul-'ulûm**. In this chapter we will briefly dwell on some salient points of sweeping generality, arranging them in four articles. [Three of those four articles are given in this chapter.]

1– Merits of earning by way of halâl, and thawâb for doing so: The fifty-second [52] âyat-i-kerîma of Mu'minûn Sûra purports: **"O My Prophets 'salawâtullâhi 'alaihim ajma'in'. Eat what is pure and halâl and worship Me in due manner!"** For this reason, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **"It is farz for every Muslim to earn by way of halâl."** At another occasion the Most Blessed Prophet stated: **"If a person eats (only) whatsoever is halâl without mixing any harâm with it for forty days running, Allâhu ta'âlâ will fill his heart with nûr (spiritual lights). He will make Hikmat flow like rivers into his heart. He will remove worldly love from his heart."** [It is not sinful to work in order to earn what is worldly. What is sinful is to love what is worldly and to attach one's heart to the world.] Sa'd bin Abî Waqqâs 'radiy-Allâhu 'anh', (a Sahâbî, the seventh earliest Muslim, and one of those most fortunate ten Muslims who are called the '**Ashara-i-mubash-shara**' because they were given the glad tidings that they would enter Paradise after death,) one day entreated: **"Yâ Rasûlallah (O Messenger of Allah)! Please invoke a blessing on me so that Allâhu ta'âlâ will accept all my prayers!"** The following hadîth-i-sherîf contains the reply of the Best of Mankind: **"Consume food only if it is halâl, so that your prayers will be accepted!"** Another hadîth-i-sherîf reads: **"There are many people who eat food that is harâm and wear clothes that are harâm. And it is those very people who raise their hands and say prayers. How could prayers of that sort ever be acceptable?"** At another occasion our Blessed Prophet stated: **"Consumers of food that is harâm shall find no acceptance for their acts of**

worship, farz and sunnat ones alike.” [That is, they shall not attain any thawâb.] At some other time he stated: **“Supposing a person is wearing clothes that he bought for ten liras one lira of which had been earned by way of harâm. None of the prayers of namâz that he performs with those clothes on will be accepted.”** He stated at another occasion: **“A body fed on harâms deserves to burn in fire!”** Again, he stated: **“Those who do not consider whether their property has come to them by way of halâl or harâm shall not attain pity on the part of Allâhu ta’âlâ, regardless of the direction whence they have been hurled into Hell.”** Again, he stated: **“Worship consists of ten divisions, nine of which cover earning by way of halâl.”** He stated at another occasion: **“A person who comes back to his home, tired, because he has worked and earned by way of halâl, will go to bed sinless. (And the next morning) he will get up as a person beloved to Allâhu ta’âlâ.”** Again, he stated: **“Allâhu ta’âlâ declares: I shall be shamed out of calling to account people who avoid (food, clothes, etc. that are) harâm.”** He stated: **“One dirham of fâiz (received or given) is more sinful than committing thirty acts of fornication.”** And again, he stated: **“Alms given out of property that has been acquired by way of harâm will not be accepted. As long as property of that sort is kept, it will serve him as a travel allowance until he arrives in his destination, Hell.”**

One day Abû Bakr ‘radiy-Allâhu ‘anh’ drank the milk brought to him by his servant. Afterwards, however, when he found out that the milk had not been obtained by way of halâl, he inserted his finger to induce vomiting. So great was the trouble he had expelling the milk out of himself that people around him thought he was dying. Then he entreated, “Yâ Rabbî (O my Allah)! I have done my best! I trust myself to Your Care against the motes that may have remained in my stomach and in my veins!” The same was done when (he found out that) he had drunk the milk obtained from the camels of zakât belonging to the Beyt-ul-mâl and given to him by mistake. ‘Abdullah bin ‘Umar ‘radiy-Allâhu ‘anhumâ’ stated: **“Perform namâz until you become hunchbacked and fast until you become as thin as a hair; it will not be accepted unless you avoid harâms.”** Sufyân-i-Sawrî ‘rahmatullâhi ‘alaihi’ stated: **“A person who gives alms or has a mosque built or performs another act of charity out of money that is harâm is like one who washes his dirty clothes with urine, which in turn would mean to make the clothes even dirtier.”** Yahyâ bin Mu’âz ‘rahmatullâhi ‘alaihi’ stated: **“Obeying Allâhu ta’âlâ is like a**

treasure. The key to this treasure is to say prayers, and the notches of the key are the food that is *halâl*.” Sahl bin ‘Abdullah Tusterî ‘rahmatullâhi ‘alaihi’ stated: “Four things are essential for attaining true *îmân*: To perform all acts of worship that are *farz* with *adab*; to eat food that is *halâl*; to avoid all *harâms*, those that are seen and the ones that cannot be seen alike; to observe these three essentials with patience till death.” Our superiors stated: “If a person eats doubtful food for forty days running, his heart will become dark and stained.” ‘Abdullah ibni Mubârak ‘rahmatullâhi ‘alaihi’ stated: “I would prefer returning a doubtful *qurush* to its owner to giving a thousand *liras* as alms.” Sahl bin ‘Abdullah Tusterî stated: “If a person eats food that is *harâm* his seven limbs will willy-nilly be sinning. Limbs of people who eat food that is *halâl* will be worshipping. Charitable acts will be easy for them.” There is many another *hadîth-i-sherîf*, in addition to a number of statements made by our superiors, about the importance of earning by way of *halâl*. It is for this reason that people of *wara’* very strictly avoided *harâms*. One of them was Veheb bin Verd ‘rahmatullâhi ta’âlâ ‘alaihi’, (d. 153 [770 A.D.],) who would not eat something before finding out whence it had come. One day his mother gave him a cup of milk. He asked his mother where and from whom she had bought it and about the source of the money she had paid for it. After finding out about all these things, he asked where the sheep had grazed. It had grazed at a field where other Muslims had rights. He would not drink it. His mother said, “My son? May Allah have mercy on you. Drink it!” He did not drink the milk, and he said, “I would not like to attain His Mercy by sinning against Him.” Bishr-i-Hâfî ‘quddisa sirruh’ was asked about his source of living. “The same source as all others consume from. Yet there is a whole lot of difference between a person who consumes and then rejoices and one who consumes and then weeps,” was his reply.

2– Levels of *wara’* concerning *halâls* and *harâms*: There are levels of *halâls* and *harâms*. There are some things that are *halâl*, while others are both *halâl* and beautiful. And there are still other *halâls* that are even more beautiful. *Harâms*, on the other hand, range from very bad versions to lesser bad ones. By the same token, illness varies vastly in levels of vehemence. There are five levels of people’s avoiding *harâms* and doubtful situations:

First level is the *wara’* of all Muslims and consists in avoiding things which Islam categorizes as *harâms*. This is the lowest level. People bereft of this little *wara’* have no *’adâlat* at all. These

people are called **'âsî** and **fâsiq** [bad, evil] people.^[1] This lowest level has some sub-levels. For instance, it is harâm to purchase someone's property with their consent but by way of a sale termed **fâsid bey'**, (and which is explained in detail in the thirty-first chapter of the fifth fascicle of **Endless Bliss**). On the other hand, it is another act of harâm, and an even a worse one, to extort it by using force. And it would be a more vehement act of harâm to extort an orphan's or poor person's property. An even worse act of harâm would be to buy something with an interest (**fâiz**). The more vehement an act of harâm, the more torment will it incur, and the less will be the likelihood of forgiveness. Likewise, honey exacerbates diabetes. Sugar, however, is more harmful. The more sugar a diabetic takes, the more harm will he cause to himself. People who read books of fiqh will know all of halâls and harâms. However, it is not wâjib for everybody to read all the teachings of Fiqh. For instance, it is not necessary for people with no shares from the kind of property called ghanîmat or the money termed jizya to read about the branches of (Islamic knowledge of Fiqh pertaining to) ghanîmat and jizya. Yet it would be wâjib for them to learn those branches if they needed them. It is necessary for artisans and tradesmen to learn the teachings of bey' and shirâ (buying and selling). On the other hand, it is wâjib for workers to know the sub-branches pertaining to wages and rentals. Every branch of art has its own branch of knowledge. So it is wâjib for every artisan to learn the knowledge of his branch.

Second level is the wara' of the sâlih [good] people, and subsumes avoiding the doubtful as well as the harâms. There are three groups of the doubtful: It is wâjib to avoid some of them, (the first group,) and others, (the second group,) are mustahab to avoid. And there are still others, (the third group,) to avoid which is sheer doubt and distrust, which in turn is something useless. An example of this is to avoid eating game hunted on the far-fetched speculation that the game may have been someone's personal property; [or not to go to the butcher's to buy meat on the distrust that the meat being sold there may be from animals killed in a manner counter to Islamic principles such as by a disbeliever without a heavenly book or by a murtadd or (by a Muslim but) without saying the Basmala^[2];] or to evacuate the house that one

[1] Please see the fortieth chapter of the fifth fascicle of **Endless Bliss**, which, as well as the fourth fascicle, provides definitions of these terms.

[2] The Basmala is said as follows: "Bismillâh-ir-Rahmân ir-Rahîm." It is

borrowed as an 'âriyat^[1] only because one surmises that its owner may have been dead and so it may now be owned by the inheritors. Unless there is a justifiable ground for such speculative surmises, they are only useless and groundless doubts and suppositions.

Third level is the wara' of (those people who are called) muttaqîs (because they fear Allâhu ta'âlâ very much); it is to avoid things that are feared to be harâm or doubtful although they are halâl and not harâm or doubtful. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **"A Muslim cannot be a muttaqî unless he avoids something dangerless for fear of something that is dangerous!"** 'Umar 'radiy-Allâhu 'anh' stated: "For fear of falling into harâms we refrained from nine-tenths of halâls." It was for that reason that a person who was owed a hundred dirhams of silver would accept only ninety-nine dirhams of it (from the debtor). He would not accept more than that lest he should (by mistake) be paid back more than the amount due to him. 'Alî bin Ma'bed 'rahmatullâhi ta'âlâ 'alaihi', (d. 218 [833 A.D.], one of the disciples of Imâm Muhammad 'rahmatullâhi ta'âlâ 'alaihi',) relates: I was a tenant in a house. One day I wrote a letter to someone. It occurred to me that I should dry the ink by using the dust on the wall. But I hesitated, thinking that I should not do so since the wall was not my property. At last I decided that so little an amount would not harm anyone. I took some dust from the wall and dried the ink. That night I dreamed of someone who was saying to me, "Those who say that the dust from the wall will not harm anyone will see it on the morrow, when the Judgment Day comes." People who have attained this level shun from the least likelihood, for they fear that that likelihood may turn out to be very grave. They are wise enough, after all, to beware from something that may cost them a downfall from the level of muttaqîs in the Hereafter. For that matter, one day, when the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' saw (his blessed grandson) Hasan bin 'Alî 'radiy-Allâhu 'anhumâ' put a date from the property of zakât into his mouth, he stated, **"Dirty! It's dirty! Throw it away!"** They brought Khalîfa 'Umar bin 'Abd-ul-'Azîz some musk from the property of

necessary to say the Basmala when starting to do something which Islam commands, advises, or allows, and sinful when starting something which Islam prohibits or advises not to do.

- [1] Please see the thirty-seventh chapter of the fifth fascicle of **Endless Bliss** for information about 'âriyat.

ghanîmat. He clogged his nose and said, “What we enjoy of it is its sweet smell, which in turn is the Muslims’ right.” One night one of our superiors was waiting upon an invalid. When the invalid was dead he put the oil lamp out. “The oil of this lamp belongs from this moment on to his inheritors by rights,” he stated. ‘Umar the Khalîfa ‘radiy-Allâhu ‘anh’ had in his home some musk that he had reserved from the property of ghanîmat. One day, when he came home he smelled an odour of musk on the headgear that his spouse was wearing, and queried. When the blessed spouse explained, “As I was putting the musk in its place it made my hand smell. So I rubbed my hand on my headgear,” ‘Umar ‘radiy-Allâhu ‘anh’ took the headgear and washed it until the smell was completely gone, and gave it back. It was only a smell, after all. But ‘Umar ‘radiy-Allâhu ‘anh’ did so lest it should set a precedent. Another underlying motive was to attain the thawâb peculiar to the muttaqîs by refraining from something halâl lest he should be vulnerable to a harâm. When Ahmad bin Hanbal ‘rahmatullâhi ta’âlâ ‘alaihi’ was asked if a person who had found a piece of paper with a hadîth-i-sherîf could copy it without asking its owner, his answer was: “No.”

If a person indulges too heavily in worldly occupations, which are halâl in essence, he will lapse into doubtful practices. He who consumes too much of halâls is likely to fail to attain to the level of muttaqîs. For, a stomach stuffed with halâls will stir the carnality inherent in the body, which in turn may urge one to do things not permissible. One such possible danger is titillated propensity to looking at women and girls. Also augmentative of worldly avarice is to cast a covetous eye on people of wealth and position. A person who does so will try to be like them, eventually falling victim to the insatiable greed of hoarding goods of harâm. As a matter of fact, Rasûlullah “sall-Allâhu ‘alaihi wa sallam’ stated: **“Setting one’s heart to the world is the prime mover of all sins.”** Indeed, fondness for things that are mubâh will turn the heart towards the world and whet one’s appetite for an inordinate amount of worldlies, which in turn is impossible without recourse to wrongdoing. The more intently a person thinks about hoarding worldlies the more forgetful will he be of Allâhu ta’âlâ. And a heart forgetful of Allâhu ta’âlâ is the originator of all vices. One day Sufyân Sawrî and someone he knew were standing outside the door of (the former’s) house, when a man excessively well dressed walked past. Sufyân remonstrated his friend, who was looking at the man: “He would

not be wasteful like that were it not your looks. You contribute to his sin of wasting.” [By the same token, people who listen to hâfizes’ singing-like recitals of the Qur’ân al-kerîm and mawlîds are their accomplices in sinning. People who cause others to commit sins will be tormented (in the Hereafter) no less vehemently than the sinners themselves.]

Fourth level is the wara’ of (extremely pious people who are called) Siddîqs, (and) who avoid also halâls that are not feared to entail harâms. What they beware in those halâls is that one of the geneses of those halâls may have contained harâms. Bishr-i-Hâfî ‘qaddas-Allâhu ta’âlâ’, for one, would not drink water from fountains built by Sultâns or their men. Some of those blessed people, on their way for hajj, would not eat grapes from vineyards irrigated with the systems built at the behest of Sultâns. Another one of them, one night, would not fasten the broken thong of one of his sandals by utilizing the light provided by the Sultân passing by. One night a woman was spinning thread, when the Sultân passed by. Lest she should spin her thread with the Sultân’s light she stopped spinning and waited until the Sultân was gone. Zunnûn-i-Misrî was imprisoned ‘qaddas-Allâhu ta’âlâ esrârah-ul’azîz’. He suffered hunger for days on end. A woman sent him food, which she had prepared with the money she had earned selling thread. He would not eat it. The woman felt hurt when she heard about his refusal. She wanted to know why he would not eat something which he knew she had prepared by spending halâl money. “Yes, the food was halâl,” he explained. “Yet it was brought to me in a dish that belonged to someone cruel.” Indeed, the food was taken to him in the jailer’s dish.

Siddîqs have the highest level of wara’. However, what people below that level assume to have is downright distrust. Such people will not eat anything from the hands of fâsiq people. That should not be the case. People that must be bewared from in this respect are not fâsiq people; they are cruel people. A cruel person is one who battens upon others’ rights. What he eats is harâm. But why should a fornicator’s earnings be harâm while fornication is not a means whereby he earns his living. It is wara’ to avoid harâms. Yet it is not wara’ to have misgivings as to the cleanness of the clothes you have laundered or as to the cleanness of the water you have been using. Siddîqs did not harbour such misgivings. They would make ablution with any water they found. Misgiving had about the clothes one wears or about the water one uses bears towards

ostentation, which in turn is something that the human nafs^[1] relishes. The wara' that siddîqs have is purity of heart. It is this that people cannot see, and it is for this reason that the nafs loathes it.

Fifth level is the wara' possessed by (those chosen slaves of Allâhu ta'âlâ who are called) muqarrabs and muwahhids. They refrain from doing anything, from eating or drinking anything, from any sort of resting, and from saying anything that will not be for the Grace of Allâhu ta'âlâ. One day Yahyâ bin Mu'âz 'qaddas-Allâhu ta'âlâ esrârah-ul'azîz' took some medicine. His spouse said to walk up and down in the room. He said, "I don't see why I should do so. I reckon that for thirty years I have not even moved unless it would be for the Grace of Allâhu ta'âlâ'." These people do not move unless they intend to do something pious. Their eating and drinking are intended for mustering the mental and physical energy for worship. Every statement they make is intended for the sake of Allah. They deem it harâm for themselves to make other intentions.

We are writing about these levels so that we should read and hear and thereby make an assessment of ourselves. How far away we are from the first level. When it comes to words, we talk incessantly. We ask and talk about angels, about heavens, about how Doomsday will take place, about the Attributes of Allâhu ta'âlâ. When it comes to halâls, harâms, and the commandments of Allâhu ta'âlâ, our talking comes to a halt. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **"The worst people are those who lead an idle life in luxurious houses, eating various delicious kinds of food, wearing colourful clothes, and spending their time saying things that are unnecessary but which give pleasure to listeners."**

3- Halâls and harâms: Many people look on all sorts of worldly property as harâm. According to some people, on the other hand, most of the things in the world are harâm. There are three groups of people in this respect: Some people take the matter to extremes and say that the only kinds of food they eat are those which are beyond a shadow of a doubt, such as fruit, fish, and game. Others say that they sit idly and eat whatever they like and indiscriminately. There is a third group who say that everything should be eaten; only, however, as much as necessary. These three

[1] The nafs is something extremely wicked inherent in the human nature. Everything it relishes and likes is against the Grace of Allâhu ta'âlâ.

groups are all wrong. The truth is this: **“Halâls are in the open. Harâms, too, are in the open. Between these two are the doubtful. Such will be the case till the end of the world.”** As a matter of fact, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated so.

Those who say that worldly property is mostly harâm are wrong. Yes, there are many harâms. Yet they do not constitute a major part of worldly property. There is difference between saying, “There are many of them” and saying, “Most of them are...” As a matter of fact, there are many invalid people, many tradesmen, and many soldiers. Yet these people are not most of the human beings. There are many oppressors. Yet greater is the number of the people being oppressed. We have explained this subject in detail in our book entitled **Ihyâ-ul-‘ulûm**.

It should be known that people have not been commanded to “eat things that are definitely harâm and which Allâhu ta’âlâ knows to be halâl!” That would have been something that no one would be able to do. Perhaps what they have been told to do is this: **“Eat what you know to be halâl!”** Thereby they have been commanded to eat things that are not obviously harâm, which in turn is quite possible for anyone to do. As a matter of fact, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ made an ablution by using the water in a heathen’s pitcher. The Sahâba ‘alaihim-ur-ridwân’ would accept and drink water offered by unbelievers. This they would do in the face of the fact that it is harâm to eat dirty, impure things and that unbelievers, in turn, are mostly uncleanly people with their hands and pots and pans smeared with wine and who eat (meat that is termed) lesh, [i.e. the flesh of an animal which, edible in essence as it may be, has been killed without saying the Basmala, (i.e. the Name of Allâhu ta’âlâ,) or in a manner other than jugulation.] The reason for this policy of theirs was an awareness of the principle that “something offered (to a Muslim to eat) should be accepted and eaten unless the food (or drink) offered is apparently unclean. In the cities that they had conquered from disbelievers, they would eat the cheese that they bought from disbelievers with a Heavenly Book. So they did, not because there did not exist people who sold hard drinks, or exchanged fâiz, or set their hearts to the world, among the non-Muslim populations of those cities. With respect to this subject, there are six groups of people:

First group are strangers, who are not known to be sâlih or fâsiq people. Supposing you are new in a village. Buying and selling with any one of its inhabitants will be permissible. Property held by any

of the villagers must be admitted to be their own property. It must be considered to be *halâl* and fit for purchase unless there is a symptom to show that it is *harâm*. It will be *wara'* not to transact buying and selling with them and to look for someone you know to be *sâlih*. Yet it is not *wâjib* to do so.

Second group are people who you know are *sâlih*. It is permissible to eat food that is their property. It is not *wara'* not to eat the food that they offer. In fact, it may be a misgiving. Moreover, it will be sinful to decline their offer if they should feel hurt. *Sû'i zan* towards *sâlih* people, i.e. to entertain an evil opinion of them, is a sin.

Third group are cruel, oppressive people. It is not permissible to buy or receive something from highwaymen, from thieves, from people like *Sultân's* men, or from people who have earned their property entirely or mostly by way of *harâm*. The only people whose property is permissible to buy are those who are known to have earned it by way of *halâl* or whose property bears the symptoms of being *halâl*.

As is explained in the final section of the book entitled **Hadîqa**, *wara'*, i.e. attention with respect to *halâls* and *harâms*, is more important than attention with respect to ablution and *najâsat*^[1]. However, the time we live in has made it very difficult to observe *halâls* and *harâms*, so much so that one has trouble following the easiest *fatwâ* of *Abul-lays-i-Semerqandî*. According to that *fatwâ*, if it is believed that most of the property of a person is *halâl*, it will be permissible to accept a present given by that person or to transact buying, selling and renting with him. Transactions of this sort are not permissible with a person most of whose property is not believed to be *halâl*. For, property known to be *harâm* will not slip out of its being *harâm* by travelling from one owner to another. There is a *qawl* (scholarly report) stating that property that is *harâm*, when it is inherited, will be *halâl* for the inheritor. Yet that *qawl* is *dâ'if* (weak). It is stated as follows in the *fatwâ* of **Qâdî Khân**: "In this time of ours it has become impossible to avoid doubtful property. Now it is *wâjib* for Muslims to avoid things that they know for certain are *harâm*." And now, (in our time, that is,) this job has become even more difficult. For, it was stated in a *hadîth-i-sherîf*: "**Each and every following year will be worse than**

[1] Please see the sixth chapter of the fourth fascicle of **Endless Bliss** and also the **GLOSSARY** appended to the same fascicle.

the one previous to it.” Therefore, wara’ and taqwâ to be practised today is to protect one’s heart and tongue and all one’s limbs against harâms and not to torment human beings and animals and to pay the laborer’s wage immediately, and not to utilize anyone’s labour, be it one’s disciple’s, without their heartfelt consent.

Property possessed by others should be looked on as their own property. If it is clearly known that a certain person has obtained his property by one of the (Islamically) illegal ways such as extortion, cruelty, bribery, theft, oppression, and perfidy, [or by selling hard drinks,] that property will not be his property. It will not be halâl to accept that property from him, to use it, or to eat it (if it is something to eat), or to drink it (if it is something to drink). His other property will be accepted as his own. It will not be harâm to accept them in case he offers them. If he has mixed the property he obtained by way of harâm with his (legal) property, or different units of harâm property with each other, the mixture is termed **mulk-i-habîth**. When he offers something from this mixture, it will be permissible for the second person to accept the property or money that he does not know to be harâm. For, according to Imâm A’zam Abû Hanîfa, if a person has mixed money that he obtained by way of harâm [or which was entrusted to him for safekeeping] with his own money or the first two with each other and cannot separate the halâl ingredients from the harâm ones (or two different harâm ingredients making up the mixture from each other), all the mixture will be his own **mulk-i-khabîth**, and it will be necessary for him to repay the harâm ingredients to their rightful owners from his other halâl property. It is permissible for him to use this **mulk-i-habîth** after the repayment. However, it is never permissible to use property that has become one’s **mulk-i-habîth** (tainted property) by way of an agreement that is termed **fâsid**^[1]. It is stated as follows in the final part of the chapter dealing with namâz of the book entitled **Bezzâziyya**: “If a person acting as the deputy of rich people to pay their zakâts to poor people mixes the zakâts he has collected with one another, the entire mixture will become his own property, and he will have given alms from his own property. The zakâts of the rich people will not have been paid. So he will have to pay the rich people the same amounts as he collected from them. If the poor people had given permission to this person beforehand, he would have collected the zakâts on

[1] Please see the sixth chapter of the fourth fascicle of **Endless Bliss** and also the **GLOSSARY** appended to the same fascicle.

their behalf as their deputy, the zakâts would have been paid, since the mixture would have been the poor's property." It is stated in the book entitled **Jâmi'ul-fatâwâ**: "It is not halâl to engage in trade before having learned Islam's teachings on bey' and shirâ (buying and selling). Every tradesman should find a scholar learned in the Islamic branch of Fiqh, consult with him in doing his business, and thereby safeguard himself against fâiz (interest) and against buying and selling transactions that are fâsid."

Imâm Kerkhî states as follows in his fatwâ: "Mebî' (property for sale) purchased without the themen that is harâm having been shown, will be halâl for the purchaser. (Please see the twenty-ninth chapter of the fifth fascicle of **Endless Bliss** for detailed information on terms such as mebi' and themen.) If, during the agreement, the themen that is known to be harâm is present, and is shown (to the seller), and if it is this (harâm) themen that is given to the seller, the purchaser will possess the mebi' in (a state termed) khabîth." It is stated as follows towards the end of the chapter dealing with ruinations incurred by one's speech of the book entitled **Hadiqa**: "If it is known that a certain unit of property has been acquired by way of harâm, such as by extortion, by theft, or by perfidy, it will not be halâl to accept and take it as a gift or as alms or in the name of mebi' or themen and price, or to hire and use it. Only, it will be halâl for an inheritor of such property to accept it when he does not know its owner or owners. If it is not known well that the property in question is harâm because it has been acquired by (one of) the aforesaid ways, it will be permissible to accept and take it, regardless of the (licit) manner one is offered it."

Fourth group are owners of property most of which is halâl but which has been tainted with some harâm elements. Supposing a villager served the Sultân also and received something from him, or a tradesman transacted business with the Sultân's men; property owned by such people is halâl. Permissible as it is to transact buying and selling with such people, it will be a valuable state of wara' to avoid doing so. 'Abdullah bin Mubârak 'rahmatullâhi ta'âlâ 'alaih', (118-181 [797 A.D.],) received a letter from his deputy in Basra, saying, "We have been doing buying and selling business with people who have been transacting business with the Sultân's men." His answering letter read as follows: "Do not buy anything from them if they are not transacting business also with people other than the Sultân's men. If they are transacting with others as well, then transact with them!"

Fifth group are people who are not known to be cruel and whose property is not known well, but who bear symptoms of being cruel (zâlim) people, such as wearing apparels peculiar to zâlim people. Transaction with them must be avoided, unless it is known that the commodities in their possession is halâl.

Sixth group are people not clad in apparels peculiar to zâlim people but identifiable by the signs of fisq that they bear. Among such signs of fisq are wearing clothes of silk and/or gold rings and/or watches, which are harâm (for men), consumption of alcohol, and talking with nâ-mahram women^[1]. If a person who commits sins of that sort believes that they are sinful acts and admits that he is guilty, it will not be harâm to transact with that person. For, his sinning will not make his property harâm. We may conjecture that a person who does not avoid sinning will normally not mind having property that is harâm; yet a person's property cannot be judged to be harâm upon that conjecture. In fact, no one is sinless. There is many a sinner who dreads human rights.

[A person who does not see any difference between halâls and harâms and who does not attach importance to avoiding harâms has become a murtadd, [i.e. an enemy of Allah.] Buying and selling must not be done with him. Property in his possession is not his property. His nikâh is not sahîh (valid). He cannot inherit property from Muslims. He is not a Muslim even if he utters the Kalima-i-shehâdat, performs namâz, and says that he is a Muslim. His statements to this effect and his acts of worship must not be believed. He has to repent of the thing that has caused him to go out of Islam, and he has to make tawba. The author 'rahmatullâhi ta'âlâ 'alaih' of the book entitled **Durr-ul-mukhtâr** states: Supposing a married couple became murtadds (apostates, renegades from Islam), went to the Dâr-ul-harb, [i.e. a country of disbelievers such as America,] settled there and had children and grandchildren, and supposing we have captured all of them; they and their children will be killed if they refuse to become Muslims. Their grandchildren will be made slaves. For, they, (i.e. the first generation exemplified above,) and their children are murtadds. The grandchildren, on the other hand, are not subject to their

[1] Fisq means sin(s) committed openly and floutingly. Person who commits sins in that manner is called 'fâsiq'. It is harâm for men (and not for women) to wear silk clothes or gold watches, rings, etc. Please see eighth chapter of the fourth fascicle of **Endless Bliss** for 'nâ-mahram'.

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