

## PART TWO: AL-HUKM SHAR'EE (THE ISLAMIC RULE)

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### **Amazing 'Gems' we derive from this discussion of what is Fard/Wajib:**

- **No one has the right to cancel and drop the right of Allah.**
  - **Examples:**
    - Mother telling her son not to pray at the upcoming soccer tournament.
    - Teacher telling Muslim student not to go for Jumu'ah because he'll miss important classes, therefore knowledge is more important than prayer
- **Only Allah can cancel His right if He wishes. This can only be done with solid proof from the Quran and Sunnah.**
  - **Examples:**
    - Senior citizen who can't fast can feed a needy person for each day he misses.
    - Someone who missed their fasting in Ramadan for a valid reason can make it up after Ramadan (Qadaa').

### **The Wajib is of different levels. It is not all one level.**

- **Of the highest level:**
  - Eman in Allah and His Messenger (*sallallahu aleyhiwasalam*), Salah (on time), Zakah, Hajj,—the pillars of Islam—kindness to parents.
  - **After that...**the Fard comes in different levels
  - **Example:** The Prophet (*sallallahu aleyhiwasalam*) said, "*The head issue is Islam, its pillar is Salah, and its pinnacle is Jihad in the path of Allah.*"
- **Even the same Fard action can fluctuate in accordance to how it is performed.**
  - **Example:** To give Sadaqah to a stranger is not as virtuous as giving to a needy family member who is an orphan, a young girl who, if left without this charity, would become very ill.
- **The reward of performing a Fard:**
  - **One must perform with an intention** (not merely out of habit), the reward for which is multiplied ten times→If no intention, no reward.
  - **Salah Munaafiq: Seeks no reward and fears no punishment**
    - However, they don't have to repeat it. If forced, such as zakah when it is forcefully taken from those who do not wish

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to pay it, even though they didn't have the intention, they don't have to repeat the action.

- **If someone does not perform the Fard, they are sinful. If Allah wishes He may punish them out of His justice.**
  - We say 'may' and not 'for sure' because Allah may forgive them.
  - This is if the person knew what he was doing. If they had no knowledge, there is no sin on them – even until death.
  - However, there is the sin of not learning. If someone is delinquent in learning their Deen, they are sinful for that since studying Islam is Fard.

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### How is Fard recognized?

#### 1. Statements of command

- Imperative Verb(Fi3l Amr): Establish Salah!
  - The present verb that is associated with the Arabic 'lee'

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

29: Muhsin Khan: Then let them complete the prescribed duties (Manasik of Hajj) for them, and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah). [Surah Al Hajj, 22:29]

- A noun derived from the imperative verb

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ  
وَأَجَلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرِ  
مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا  
جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا

حَكِيمًا ﴿٢٤﴾

24: Muhsin Khan: Also (forbidden are) women already married, except those (captives and slaves) whom your right

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hands possess. **Thus has Allah ordained for you.** All others are lawful, provided you seek (them in marriage) with Mahr (bridal money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allah is Ever All Knowing, All Wise. [Surah An-Nisa, 4:24]

### 2. Words in the Arabic language that are use for commands that are binding.

- The word Farada: to obligate
  - The Prophet (sallallahu aleyhiwasalam) said, "There are five prayers which Allah has made Fard upon His servants." [Abu Dawood and Bayhaqi]
- The word Kataba: to write/ordain
  -

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن

قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

183: Muhsin Khan: O you who believe! Observing As-Saum (the fasting) is **prescribed** for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious - see V.2:2). [Surah Al-Baqarah, 2:183]

- The word Wajaba: to obligate (mandate)
  - Example: The Prophet (sallallahu aleyhiwasalam) said, "Forgive the Hudood punishments between you. As for those (cases) that reach me requiring a Hudood penalty it becomes **Wajib** (that it be fulfilled)." [Abu Dawood and Nasaa'ee]
- The word Amara: to command (order)

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﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ

النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا

بَصِيرًا ﴿٥٨﴾

▪ 58: Muhsin Khan: Verily! Allah **commands** that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All Hearer, All Seer. [Surah An-Nisa, 4:58]

- The word *Haqq*: obligation, duty

﴿ وَلِلْمُطَلَّقاتِ مَتَعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

▪ 241: Muhsin Khan: And for divorced women, maintenance (should be provided) on reasonable (scale). This is a **duty** on Al-Muttaqun (the pious - see V.2:2). [Surah Al-Baqarah,2:241]

### 3. A warning of punishment if the command is not performed

- Example: "

﴿ وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ

سَعِيرًا ﴿١٣﴾

13: Muhsin Khan: And whosoever does not believe in Allah and His Messenger (Muhammad SAW), then verily, We have prepared for the disbelievers a blazing Fire. [Surah Al-Fath, 48:13]

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## 2. At-Tahreem/Haraam

- **Definition:**

- A prohibition that is binding. The opposite of Wujoob
- Tahreem (prohibition) vs. Wujoob (obligation)
- Haram (prohibited) vs. Wajib (obligated)

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- If you stay away from the haram, then for sure you will be rewarded for it.
- **Al-Masjid Al-Haram?**
  - It's called Haram because things are forbidden in it; a sanctuary.
- **Another definition**
  - A word or words which demand the avoidance of doing something addressed from a position of superiority to one who is inferior.
- **Position of superiority?**
  - Because in Du'a we say, "O Allah, do not enter us into Hellfire." It's a prayer, because it's coming from one inferior in position.
- **Other names of Haram**
  - Hadhar, Haraj, Hijr, Ma'siyah, Dhamb, Khatee'ah, Ithm.

### How is Tahreem recognized?

#### 1. Nahee/Prohibition (Do not do...)

- Statements of prohibition. In Arabic, the most common is the word "la" plus the present verb.
- **Example:**

وَلَا تَقْرَبُوا الزَّيْنَىٰ ۗ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

*32: Muhsin Khan: And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him). [Surah Al-Isra,17:32]*

- So long as there is no evidence to show that the prohibition is not binding.

#### 2. A warning for those who perform the act

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- **Examples:**
  - The Prophet (*sallallahu aleyhiwasalam*) said, "Allah says, 'Against he who takes my Walee (friend) as an enemy I declare war.'"
  - Exhibits Allah's anger. The Prophet (*sallallahu aleyhiwasalam*) said, "The anger of Allah intensifies on those who claim to be the king of all kings. There is no King but He."
- Or the warning can come as a statement of curse: The Prophet (*sallallahu aleyhiwasalam*) said, "Allah curses those who slaughter to other than He."

### 3. If the action is called **kufr** or **Ma'siyah** or **Fisq** or **Khatee'ah** or **Dhamb** or **Kabeer'ah**

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- **Kufr**
  - "There are 2 things amongst the people which are kufr: To make false accusations in lineage, and to wail on the dead."
- **Ma'siyah**
  - The statement of 'Ammar ibn Yaasir (*radhiallahu anhu*), "Whoever fasts the day of doubt (the 30<sup>th</sup> of Sha'baan) has 'Asa (disobeyed) Abu Al-Qasim."
- **Fisq**
  -

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيْطَانَ  
لِيُوْحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجْعِدُوا كُفْرًا وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ



121: Muhsin Khan: **Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah).** And certainly, the Shayatin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maytatah (a dead animal) legal by eating it], then you would indeed be Mushrikun (polytheists) [because

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*they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allah is polytheism]. [Surah al-An'aam, 6:121]*

- **Kabeerah**

- "Of the major sins is that a man would curse his parents..."

#### 4. The word Haram and its derivatives

- **Example**

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ  
وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا  
ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فِسْقٌ  
الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ  
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا  
فَمَنْ أَضْطَرَّ فِي مَحْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

3: Muhsin Khan: **Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on AnNusub (stone altars).** (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your

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*religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful. [Surah Al-Maidah, 5:3]*

- *"Verily Allah has made Haram on you ill treatment of mothers and the burying of your young daughters alive."*

### **5. The legislation of punishment for the act**

- The cutting of the hand for those who steal. → It isn't said directly that stealing is haram, but with this statement above, we can deduce this.

### **6. Comparing an action to another action which is known to be Haram**

- *"Whoever plays An-Nard (backgammon), it's as if they've submerged their hands in the blood of swine."* [Muslim]
  - Some say that it is this game.
  - Some of the scholars say that it isn't the game itself, but it is the dice that is haram. So it will mean that any game using dice is haram.
  - Some say that it isn't the dice but it means the games of chance are haram.
  - An-Nard is from the Persian culture

### **7. The notification that action shall notify one's good deeds**

- *"Whoever goes to a soothsayer or a fortune-teller and asks them about something, no Salah of theirs will be accepted for 40 nights."* [Muslim]

## **The Haram is not all one level**

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- Murder ≠ drinking alcohol
- Of the highest level: To associate partners with Allah (shirk)
- After that: The 7 major sins.
- After that: The minor sins.
- Evidence: *The Prophet (sallallahu aleyhiwasalam) was asked, "Which sin is the most major?" He (sallallahu aleyhiwasalam) replied, "To ascribe a partner to Allah even though He (alone) created you." It was asked, "Then what after that?"*

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*He (sallallahu aleyhiwasalam) said, "To fornicate with a neighbor's family member." It was asked, "Then what after that?" He(sallallahu aleyhiwasalam) said, "To murder your child for fear that they will eat with you." [Agreed Upon]*

- Leaving Wajib vs. Doing Haram
- Many said that murder is more dangerous than leaving salah
- Ibn Qayim : Adam (*alaihissalam*) & Iblis event
- Iblis didn't make sujud
- Adam (*alaihissalam*) repented

### Haram: Punishment or Reward

Always Be  
Mindful of your  
**INTENTION!**

- **If someone intentionally desists from performing a haram act, i.e. he or she does not do it hoping for the pleasure of Allah and in accordance to His prohibition, he/she will be rewarded.** →Don't eat pork NOT because you don't like the taste, but because Allah said not to.
- **If someone does not intentionally desist, then he or she will not be rewarded for that.** →If you don't eat pork because you don't like the taste and you don't know that it's haram, you won't get rewarded.
- **The more a person wishes to perform a haram act, the more reward the person gets for not performing it.** →If you avoid haram while living in the West, you get more reward than if you live in Makkah/Madinah.
  - Example: "*There are seven that Allah shall shade under His shade on a day when there will be no shade but His: A youth who grew up in the worship of Allah, a man who was called to commit Zina by a woman of high status and beauty and he said, 'I fear Allah'...*" [Agreed Upon]
- **On the flip side, when the desire to commit haram should be less, the shame of committing the sin is greater.** →Committing zina in Mecca is more sinful than committing zina in the West but BOTH are haram.
  - Example: "*There are three whom Allah shall not speak to on the Day of Resurrection: a senior who committed Zina, a king who lied, and an arrogant dependant.*" [Muslim]
- The sin of performing a haram act is not registered as such except for someone who performs it with premeditation. As for someone who performs it out of ignorance, such a person is not blameworthy. →If you do something wrong by mistake, you are not held accountable for it.

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- However, even if the action is done out of ignorance, that does not necessarily cancel the worldly consequences. Nor does it save such a person from punishment if someone in his case should know better.

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### **3. Mustahab (desirable)**

- Ibn Qayyim Al-Jawziya says that avoiding the wajib is worse than committing haram.
- Jumping into making something halal haram is equal to making something haram halal
- Every command is wajib by default, unless mentioned otherwise
- How do you sort out your wajib priorities? The higher obligation takes more priority.

#### **Mustahab (desirable):**

- **Definition:** A commandment that is not binding.
- **Other names:**
  - Sunnah
  - Nafil or Naafilah
  - Fadeelah
  - Ragheebah
  - Tatawwu'
  - Nadb

### **The ruling of Mustahab is recognized by the following:**

1. **The action is encouraged.** → mustahab for individual, wajib for a community
  - *"The best of you is he who learns the Quran and teaches it to others."* → Compete in it.
2. **Mentioning the reward for the action.**
  - *"Whoever builds a Masjid for Allah, Allah shall build a home for them in paradise."* → Not obligated to build a masjid but encouraged to do so.
3. **A commandment that comes with a clue that lowers it from Fard to Mustahab**
  - Rasulullah (*sallallahu aleyhiwasalam*) said, *"Pray before Maghrib, pray before Maghrib, prayer before Maghrib."* He (*sallallahu aleyhiwasalam*) then said, *"For whoever*

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wishes.”(after the adhan)→If he (*sallallahu aleyhiwasalam*) didn't add the last part, it would have been wajib.

4. **The Prophet's (*sallallahu aleyhiwasalam*) own acts of worship that he performed without additional proof to categorize it as Fard.**
  - His (*sallallahu aleyhiwasalam*) custom of fasting Mondays and Thursdays. \*These are the two days when angels shift positions to go and tell Allah about the actions of the people so he wanted to always be in a state of ibaadah.
  - Taraweeh→The Prophet (*sallallahu aleyhiwasalam*) would do things but he (*sallallahu aleyhiwasalam*) wouldn't mandate them. Every command is wajib unless there's a clue that suggests otherwise.

### **Levels of Mustahab**

- **Just like we saw that were levels in Haram and Fard, there are also levels of Mustahab.**
  - The Sunnah of Fajr and Witr. The Prophet (*sallallahu aleyhiwasalam*) was keener in performing them than others. He (*sallallahu aleyhiwasalam*) wouldn't miss it whether traveling or in residence.
- **After that, there were Sunnahs that he would do regularly. Sunnah Mu'akkadah** (Emphasized Sunnahs).
  - Other than Witr and 2 Raka'at before Fajr, the Prophet (*sallallahu aleyhiwasalam*) would not perform the other Sunnahs of the Fard Salah when he (*sallallahu aleyhiwasalam*) was traveling.
  - Jum'uah for men, Salatul 'Eid←some 'Ulamaa' say it's blameworthy if you don't do these prayers
- **There are Mustahab acts that happen on occasion.**
  - Tahiyyat Al-Masjid, 2 Rak'ahs after Tawaf, fasting Aashooraa', fasting day of Arafah.
  - Fasting 6 days of Shawwal, praying after an eclipse, Salatul Janaazah
- **Then there are other Mustahab acts that one may do when one feels the strength.**

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- Like finding oneself awake at night, they should go and pray. Note, however, that the most beloved actions to Allah are those that are done consistently and habitually even if they are small.
- Qiyamal Layl (starts after Isha until Fajr) ← The Prophet (*sallallahu aleyhiwasalam*) did this in all parts of the night
- `Umrah

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### **What if someone never performs the Sunnah Mu'akkadah?**

**The one who never ever performs those emphasized Sunnahs is blameworthy.**

However there is no punishment for leaving the mustahab.

- The Prophet (*sallallahu aleyhiwasalam*) would not do certain things on a regular basis for fear that the Ummah would have to do it. So the fact that he (*sallallahu aleyhiwasalam*) did certain things on a regular basis shows that he (*sallallahu aleyhiwasalam*) wanted us to emulate him (*sallallahu aleyhiwasalam*).
- And when he (*sallallahu aleyhiwasalam*) would do something, he (*sallallahu aleyhiwasalam*) would be consistent in it.
- He (*sallallahu aleyhiwasalam*) said, "The most beloved actions to Allah are those that are done on a consistent basis, even though they may be small."

### **4. Al-Karaahah (Makrooh)**

- **Definition:**
  - A prohibition that is not binding, the opposite of Mustahab.
  - Will get reward by staying away from it, but won't get punished if you do it.
  - Doubtful matters; don't have clear judgment.
- **The use of the term Makrooh:**
  - This term is often used by the 'Ulamaa' for those issues which the scholars differed upon. Some would say Haram, others would say permissible. So, the scholars would use the term Makrooh instead of claiming that the issue was positively Haram.

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- Their proof: *"The Halal is clear and the Haram is clear, but between the two are issues which are confusing of which any of the people do not know (the answer to). Thus, whoever protects himself from these confusing issues has protected his Deen...."*
- Imam Ahmad used makrooh to explain haram in classical works "Don't do it."
- E.g. sleeping after fajr, Imam prolonging Isha' prayer

### **How is Makrooh recognized?**

Discouraged but not prohibited

#### **1. If the reward for not doing the action is mentioned, but at the same time there is no mention of the punishment.**

- *"I am the champion of a home in Paradise for those who leave aside argumentation, even though they may be in the right."*

#### **2. A command of prohibition, which comes with a clue to show that it is not binding.**

- The Prophet (*sallallahu aleyhiwasalam*) forbade the people from speaking after Isha. Then on occasion he (*sallallahu aleyhiwasalam*) would speak after Isha. (When he (*sallallahu aleyhiwasalam*) spoke to his wife Safiya during his time in I'tikaaf.)
  - Don't talk after Isha except for three things.
    1. A man with his spouse.
    2. A man with his guests.
    3. For seeking knowledge.

#### **3. The Prophet (*sallallahu aleyhiwasalam*) might leave aside an action purposely, yet there is no proof that it is Haram.**

- *"Verily, I do not eat reclining."* → The 'Ulamaa' say that it is a sign of arrogance.

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### 5. Ibaahah (Mubah)

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- **Definition:**

- Something that is equally permissible to do or not to do. Neutral.
- **Other names**
  - Halal, Hill, Mutlaq, and Jaa'iz.
- **Example:** .

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَّعْنَا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ  
صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿١١﴾

*“Lawful to you is the pursuit of water-game and its use for food, for the benefit of yourselves and those who travel.”*  
[Surah al -Maidah, 5:96]

- General/Original Permissibility
- Halal vs. Mubah
- Halal are for the items in the Quran and Sunnah that Allah has mentioned in the book.
- Mubah are for the items which Allah stays silent about → not specifically mentioned in the law.
- However, some 'Ulamaa' do not distinguish between halal and mubah

### How is Mubah recognized?

#### 1. With the words, *idhantu lakum – laa junaah*, or words similar.

- **Example:**

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ  
فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ  
مِّن قَبْلِهِ لَمِن الضَّالِّين ﴿١٨﴾

198: Muhsin Khan: There is **no sin on you** if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave 'Arafat, remember Allah (by glorifying

## PART TWO: AL-HUKM SHAR'EE (THE ISLAMIC RULE)

*His Praises, i.e. prayers and invocations, etc.) at the Mash'ar-il-Haram. And remember Him (by invoking Allah for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray. [Surah Al-Baqarah, 2:198]*

**2. The actions of the Prophet (*sallallahu aleyhiwasalam*) without any additional evidence to show that it is a desirable or undesirable action.**

- Example: He (*sallallahu aleyhiwasalam*) would sit down and stand.

**3. If the Shari'ah does not speak about an issue, to do it or not to do it.**

- Eating bananas or to sleep on a cotton comforter.

### **AMAZING POINTS OF INTEREST:**

- If the Shari'ah specifically mentions something as permissible, it takes the term of Halal and it is worship to believe that it is permissible.
- If the Shari'ah does not speak about an **issue of worship**, then the **default** is **Haram** until proof is brought that the Shari'ah sanctions it.
- If the Shari'ah does not speak about an **act that is not worship**, then the **default** is **Halal** until proof is brought that the Shari'ah forbids this.