

**\* Section: (The reward of deeds depends upon the intentions, and everyone will be rewarded according to what he intended)**

Deserving reward and praise from Allah for any action performed by humans depends upon the intention, exactly as with deserving punishment and dispraise from Allah. Whoever wants to hunt using his weapon and accidentally shoots someone, which directly leads to their death, is accidental homicide. As he is the one who has caused this death, albeit unintentionally, he definitely is not classed a sinner. This is neither the sin of he who kills intentionally, nor like his act, even if it was in its reality a killing, because it was not done intentionally. This is known by perception and reason, the majority of scholars agree over this instance, and Sharī'ah proves this conclusion in detail.

\*Allah says,

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ۚ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ۝﴾

which means, "Whoever desires the transitory things, We hasten for him in these what We please for whom We wish, afterwards We appointed for him Gehenna; he will enter it despised, rejected. and whoever desires the Hereafter, and strives for it as it should be striven, and he is a Believer, then these— their striving will be thankfully rewarded.", (Al-Isrâ', 17:18-19)

\*And He says,

﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۚ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ۝﴾

which means, "Say: "My Rabb (Lord) enjoins justice. And you keep your countenances upright at every place of prostration, and you call upon Him being sincere to Him in religion." As He brought you forth, so will return. ", (Al-A'râf, 7:29)

\*And He says,

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ۝﴾

which means, "Therefore you call upon Allah, making devotion (religion) exclusively for

**Him, even though the Unbelievers be averse."**, (Ghâfir, 40:14)

\*And He says,

﴿هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾﴾

which means, "**He is the ever-Living, there is no deity but He. Therefore you call upon Allah, making religion (devotion) exclusively for Him. All praise belong to Allah, Rabb (Lord) of all the world!**", (Ghâfir, 40:65)

\*And He says,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٩٨﴾﴾

which means, "**And they were not commanded but to worship Allah, being sincere to Him in obedience,— being upright, and establishing the Salat and paying the Zakat. And that is the Right Religion.**", (Al-Bayyinah, 98:5)

\*And He says,

﴿وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾﴾

which means, "**And if they had intended to set forth they would surely have prepared for it provision, but Allah has averse to their marching forth, so He made them lag behind. And it was said: "Sit down with the sitting ones.**", (At-Tawbah, 9:46)

\*The Messenger of Allah (peace be upon him) said, "**The (reward of) deeds depends upon the intentions and everybody will be rewarded according to what he has intended. So whoever emigrated for (the Cause of) Allah and His Messenger, his emigration was for Allah and His Messenger, and whoever emigrated for worldly benefits or to marry a woman, his emigration was for that, for which he emigrated.**" This is an authentic hadîth; among the most authentic chains of transmission. All Imams agreed about its authenticity and it was accepted by the whole nation. It was recorded by Al-Bukhâry (it is his first hadîth), Muslim, At-Tirmidhy, Abu Dâwûd, Ibn Mâjah, Ahmad, Ibn Hibbân, Ibn Khuzaimah, An-Nasâ'y in *As-Sunnan Al-Kubrâ*, in *Sunnan Al-Baihaqy Al-*

**Kubrâ**, At-Tabarâny in *Al-Mu'jam Al-Awsat*, in *Sunnan Ad-Dâraqutny*, in *Musnad Abu Dâwûd At-Tayâlsy*, in *Musnad Al-Hamîdy*, in *Al-Muntaqâ min As-Sunnan Al-Musnadah* by Ibn Al-Jârûd, in *Musnad Ash-Shihâb*, in *Sharh Ma'âny Al-Âthâr*, and in others with an authentic chains of transmission narrated by 'Umar bin Al-Khattâb (may Allah be pleased with him). It was mentioned in *Talkhîs Al-Habîr fy Ahâdîth Ar-Râfi'y Al-Kabîr*, 'Abu Sa'îd Muhammad bin 'Aly Al-Khashshâb said that Yahyâ bin Sa'îd narrated it on the authority of about two hundred and fifty persons. Abu Mûsâ said that he heard that 'Abdul-Jalîl bin Ahmad in *Al-Mudhâkarah* saying that Abu Ismâ'îl Al-Harawî 'Abdullâh bin Muhammad Al-Ansâry said that he wrote this hadîth on the authority of seven hundred persons from among friends of Yahyâ bin Sa'îd. I searched for it in the different books and volumes until I went through more than three thousand volumes, but did not reach seventy chains for it.' Imam Mâlik recorded it, but not in *Al-Muwata'* and it was recorded also by all other reliable books.

Nearly the same meaning was narrated through different chains of transmission on the authority of 'Aly bin Abu Tâlib, Sa'd bin Abu Waqqâs, Abu Sa'îd Al-Khudry, Ibn 'Umar, Ibn Mas'ûd, Ibn 'Abbâs, Anas bin Mâlik, Abu Hurairah, 'Utbah bin 'Abdus-Salamy, Hilâl bin Suwaid, 'Ubâdah bin As-Sâmit, Jâbir bin 'Abdullâh, 'Uqbah bin 'Âmir, Abu Dharr, 'Utbah bin Muslim and Mu'âwiyah bin Abu Sufyân. The meaning was proved through the narration of many narrators. It was proven by verses of the Qur'ân and by sense and mind.

\*It was recorded in *Sahîh Muslim* that Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Allah, the Exalted said, **'Whenever My servant intends to commit an evil, do not record it against him, but if he actually commits it, then write it as one evil deed. And when he intends to do good deed but does not do it, then write it down as one deed of goodness, but if he does it, then write down as ten good deeds (in his record).'**'" The same was recorded in *Sahîh Ibn Hibbân*. Sheikh Shu'aib Al-Arnâ'ût said, 'It has an authentic chain of transmission.' It was recorded also by Ahmad and others.

\*It was recorded in *Sahîh Ibn Hibbân* that Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said that Allah, the Exalted said, **"Whoever intends to do good deed but does not do it, it will be written down as one deed of goodness, but if he does it, I will write it down as ten good deeds till seven hundred (in his record) and if he intends to commit an evil, but does not do it, I will not write it. If he actually commits it, I will record it against him as one evil deed."** Sheikh Shu'aib Al-Arnâ'ût said, 'It has an authentic chain of transmission according to the condition of Al-Bukhârî and Muslim.' It is really as he said. It was also recorded in *Sahîh Muslim*, in *Musnad Imam Ahmad bin Hanbal* through several authentic chains and in *Musnad Ash-Shâmiyyîn*.

\*It was also recorded in ***Sahîh Ibn Hibbân*** that Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said that Allah, the Exalted and ever Majestic said, "**Whenever My servant intends to do good, but does not do it, I write one good act for him, but if he does it, I wrote it from him ten good deeds. When he intends to commit an evil, but does not actually do it, I do not record it. But if he does it, I write only one evil.**"

Imam Abu Hâtim bin Hibbân commented by saying, 'When Allah said, 'Whenever My servant intends', He meant If my servant determines, **He called determination intention because determination is the end of the intention.** The Arabs in their language give the name of the start to the end and the name of the end to the start, as intention is not to be written down for the servant as it is just an idea that has no judgment. Allah records one good deed for whoever intends to do one, even if he does not determine to do it, and does not do it for the favor of Islam. It is the favor of Allah that He grants His servants with Islam. It is among His favor also, that He writes for His servant what he intends to do from good deeds, and does not do as good deeds, and what he intends to do from evil deeds, and does not do as good deed also. If He writes it down as an evil deed it would be justice. But His favor precedes His justice as His mercy precedes His anger. It is from His favor and mercy that He does not write all the evil deeds of Muslim children, who do not attain age of puberty, while He writes what they do from among good deeds.' Sheikh Shu'aib Al-Arnâ'ût said, 'It has an authentic chain of transmission according to the condition of Muslim.' It is really as he said.

\*It was recorded in ***Sahîfat Hammâm bin Munabbih*** that Abu Hurairah (may Allah be pleased with him,) narrated that the Messenger of Allah (peace be upon him,) reported that Allah said, "If My servant talked about doing a good deed, I will write it for him as a good deed if he did not do it, if he really did it, I will write it as ten double good deeds. If he talked about doing evil deed, I will forgive it for him as long as he did not do it, but if he did it I will write it for him as it is."

\*It was recorded also in ***Sunan At-Tirmidhy*** that Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Your Lord is saying, 'Every good deed will be doubled from ten to seven hundred doubles and fast is for Me and I will give the reward for it. Fast is like protection from the Hellfire and the bad smell that comes out from the mouth of whoever is fasting, is better than the smell of musk to Allah. If any of you was insulted by an ignorant person while he is fasting, he should say I am fasting.'" Imam Abu 'Îsâ At-Tirmidhy said, 'This hadîth is also recorded by the same narrator but through a different chain of transmission. Hadîth narrated by Abu Hurairah (may Allah be pleased with him) .' Al-Albâny said, 'It has an authentic chain of transmission.' Ahmad also recorded it through different chains of transmission.

'Aly bin Zaid bin Jud'ân is not that strong in narration, but this hadîth is authentic

according to its evidences, it was followed by some summarized wordings:

-As it is mentioned in ***Al-Mu'jam Al-Awsat*** that Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Every good deed that is done by the son of Adam, is to be doubled from ten to seven hundred doubles except for fast, it is for Me, and I will give reward for it." Imam At-Tabarâny said that in its chain of transmission, 'Amr is the only one to narrate it on the authority of bakîr.

\*It was recorded in ***Musnad Ishâq bin Râhawaih*** that Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Whoever intends to do a good deed but does not do it, it will be written down as one deed of goodness, but if he does it, it will be written down as ten good deeds (in his record) and if he intends to commit an evil, but does not do it, it will not be written. If he actually commits it, it will be recorded against him as one evil deed." If it was not for 'Atâ' bin As-Sâ'ib – the sub-narrator in its chain -, the hadîth would have an authentic chain of transmission.

\*It was also recorded in ***Musnad Ash-Shâmiyyîn*** that Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said that Allah, the Exalted is saying, "Whenever My servant intends to commit an evil and does not do it, (O Angels) do not record it against him, but if he actually commits it, then write it as one evil deed. And if he abandons it for My sake, write it as one good deed. And when he intends to do good deed but does not do it, then write it down as one deed of goodness, but if he did it, then write down as ten good deeds till seven hundred doubles (in his record)."

**All these hadîths are narrated by Abu Hurairah (may Allah be pleased with him) through different chains of transmission which proves that it is definitely authentic and there can be no lying. It was narrated by Abu Hurairah through Al-A'raj, Mahammad bin Sîrîn, Al-'Alâ', Hammâm bin Munabbih, Sa'id bin Al-Musayyab, Abu 'Abdur-Rahmân As-Salamy, 'Abdullâh bin Al-Fadl and may be others.**

\*Another hadîth was recorded in ***Sahîh Muslim***. Anas bin Mâlik (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "**Al-Burâq was brought to me. It is an animal white and long, larger than a donkey and smaller than a mule; it would place its hoof a distance equal to the range of its sight**" He narrated the whole hadîth of the night journey and ascension and how Mûsâ (Moses) (peace be upon him) advised the Prophet (peace be upon him) to talk to His Lord about the numbers of the prayers, until the Prophet (peace be upon him) said, "I then kept on going back and forth between my Lord and Mûsâ, 'til He said to me, 'There are five prayers every day and night. O Muhammad, each being counted as ten, so that makes fifty prayers. He who intends to do a good deed and does not do it, will have a good deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do, it will not be recorded for him; and if he does it, only one evil

deed will be recorded.' I then came down and when I came to Mûsâ and informed him, he said, 'Go back to your Lord and ask Him to make it lighter.' Upon this, the Messenger of Allah (peace be upon him) said, '**I returned (so often) to my Lord until I felt ashamed**'.

-The same hadîth was recorded both summarized and in its long in **Musnad Abu Ya'la**. Sheikh Hussain Asad said, 'It has an authentic chain of transmission.' It is really as he said and it is according to the condition of Muslim as you see.

\*An addition of this hadîth was recorded in **Musnad Al-Hârith**. Anas (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Whoever intends to do a good deed and does it, it will be written down for him as ten good deeds, but if he does not it will be written one good deed. If he intends to commit an evil, and does it will be written one evil deed for him (in the record). If he does not do it, it will be not be written for him."

\*It was also recorded in **Al-Mu'jam As-Saghîr** that Abu Dharr (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Whoever intends to do good deed but does not do it, it will be written down as one deed of goodness, but if he does it, it will be written down as ten good deeds till seven hundred doubles and the seven double of that (in his record) and if he intends to commit an evil, but does not do it, it will not be written. If he actually commits it, it will be recorded against him as one evil deed or may Allah forgive it for him." Imam At-Tabarâny said, 'Ash'ath is the only narrator that recorded this hadîth on the authority of Hassan.'

All these previous hadîths do not only prove that rewards of deeds - including sayings- and punishments are according to intention, but these hadîths are proof that intention alone without deed deserves reward. If Allah, the Exalted grants us favor by not punishing us, it is among His Mercy and justice and if He really punishes us for our sins, it would be justice. There is no god but Allah, in Allah we put our trust and by Him we are supported.

It was narrated even better than that. "**Whoever intends to do evil deed and does not, Allah will write it for him at in his account with Him one full good deed**" That Allah removes sins out of His favor and blessing, and He promises to forgive them, whatever they were, if we repent to Him. It is also true that "**no one would go astray, therefore, except he who is doomed to be a loser**" as it was proved in the following:

\*In **Al-Jâmi' As-Sahîh Al-Mukhtasar**. Imam Al-Bukhârî recorded that Ibn 'Abbâs (may Allah be pleased with him) narrated that the Prophet (peace be upon him) narrated from His Lord, "Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him). And if he intends to do a good deed and actually did it, then Allah will write it (in his account) with Him (its reward equal) from ten to seven hundred times



to many more times, **and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him**, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account)." This hadîth was also recorded by Muslim, Ad-Dârimy, Aḥmad through several chains and At-Tabarâny in *Al-Mu'jam Al-Kabîr*.

\*Imam An-Nasâ'y also recorded it in *As-Sunan Al-Kubrâ*. He recorded that Ibn 'Abbâs (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) narrated from His Lord, **"Your Lord is Merciful. Whoever intends to do a good deed and he does not do it, it will be written for him a full good deed (in his account with Allah). And if he actually did it, it will be written (equal) from ten to seven hundred times to many more times, and whoever intended to do a bad deed and he does not do it, it will be written a full good deed, and if he actually did it, it will be written one bad deed (in his account) or Allah will remove it (forgive) and no one would go astray therefore except he who is doomed to be a loser."** The same hadîth was recorded in *Musnad 'Abd bin Hamîd*.

\*It was recorded in *Sahîh Ibn Hibbân* another insightful hadîth that was narrated by Khuraim bin Fâtik. Khuraim bin Fâtik Al-Asdy (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "People are four (kinds) and deeds are six (types). Two Unavoidables, like for like, one good deed that equals (in reward) ten of its double, and one good deed that equals (in reward) seven hundred of its double. People will either be relieved in both this life and the hereafter, others will be relieved in this life and restricted in the hereafter, who will be restricted in this life and relieved in the hereafter, and who will be restricted in both this life and the hereafter; miserable during both this life and the hereafter. The two Unavoidables means: (Paradise and Hellfire) whoever **said** there is no God but Allah (the sub-narrator doubted. Is it these words or whoever **believes** in Allah) will enter Paradise, and whoever died, while he is **disbelieving** in Allah, will enter Hellfire. Whoever intends to do a good deed and actually did it, it will be written for him as ten doubles, whoever intends to do a good deed but did not do it will be written for him as one good deed, whoever intends to do evil and did not do, it will be written for him as one good deed, and whoever intends to do evil and actually did it, it will be written for him as one evil deed without doubling. Whoever spent his extra (money) seeking Allah alone, it equals (in reward) seven hundred doubles." Sheikh Shu'aib Al-Arnâ'ût said, 'It has an authentic chain of transmission.' The same hadîth was recorded with few differences in order of the words in *Al-Mustadrak 'Alâ As-Sahîhin*, in *Al-Mu'jam Al-Kabîr* through several chains and in *Al-Âḥad wal-Mathâny*.

\*It was recorded in *Musnad Ash-Shihâb* that 'Abdullâh bin 'Amr bin Al-'Âṣ (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, **"Whoever intends to do sin and then did not, it will be (written) for him as a good deed,**

and whoever intends to do sin, and actually did it and then he asked Allah for forgiveness for that sin, Allah will forgive him." This hadîth, even if there are doubts over its authenticity according to its chain of transmission, it is good and authentic according to its evidences.

There are several texts that is confirming our previous statement which says, "**Intention alone without deed deserves the reward**" such as:

\*What was recorded by Imam Muslim that Sahl bin Hunaif (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "**Whoever seeks martyrdom sincerely from Allah, Allah will make him in ranks of martyrs even if he died on his bed.**"

\*Imam Muslim also recorded that Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "**Whoever died but did not fight in the cause of Allah nor did he express any desire (or determination for Jihâd), died the death of a hypocrite.**"

Some among those who are unqualified and did not acquire the required jurisprudence doubted that and thought that it contradicts the following:

\*Imam Al-Bukhâry recorded in ***Al-Jâmi' As-Sahîh Al-Mukhtasar*** that Al-Ahnaf bin Qais reported, "While I was going to help this man ('Aly bin Abu Tâlib), Abu Bakrah met me and asked, 'Where are you going?' I replied, 'I am going to help that person.' He said, 'Go back for I have heard the Messenger of Allah (peace be upon him) saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hellfire.' I said, 'O Messenger of Allah! This is (punishment) of the murderer but what about the murdered one?' The Messenger of Allah (peace be upon him) replied, '**He surely had the intention to kill his companion.**'" This hadîth has an authentic chain of transmission. It was recorded by Imam Al-Bukhâry in ***As-Sahîh*** through different chains, by Muslim through several chains and by Abu Dâwûd in his ***Sunnan*** through some chains. Imam An-Nasâ'y almost recorded all of its chains in ***As-Sunnan Al-Kubrâ*** and also in ***Al-Mujtabâ min As-Sunnan***. It was also recorded in ***Sahîh Ibn Hibbân*** through several chains and in ***Musnad Imam Ahmad bin Hanbal*** through lots of chains. Imam Al-Baihaqy recorded it in ***Sunnan Al-Baihaqy Al-Kubrâ*** and according to his good habit, he tried to record through only the most authentic and clear chains.

We affirm that there is no doubt that Al-Ahnaf bin Qais (may Allah be pleased with him) was doing the right, when he carried his sword, in order to help Imam 'Ali bin Abu Tâlib (may Allah be pleased with him) against those who transgressed all limits. Abu Bakrah was misjudged here in narrating this hadîth as a judgment in this incident. In any way, Allah did not oblige us to accept the opinion of Abu Bakrah.



Returning to our subject here, we will not find any contradiction here. The one who was killed did not intend to kill the other and then abandon this determination and return to his house, so that he may deserve the reward of the one good deed. He changed from just determination to deed. He went out of his house, held his sword and hit the other with an intention to kill him except that he was killed first, otherwise he would have been the killer.

Whoever lacked the required intellect, to the degree that he did not understand these obvious truths, he must leave jurisprudence and deduction of judgments to its qualified people.

**Thus it was proved definitely** that a human may be rewarded for his mere intention, as hadiths explained. Thus, it is more suitable that he is rewarded for doing the permissible deed, if it was accompanied by good intention or his mind was attentive, and his heart was paying attention, and if he seeks Allah by any good way in doing this permissible intention and act. An example would be if he intends to do it in order to help him, in doing obligations and desirable matters, or in order to accustom himself to keep away from doing undesirable and prohibited matters. A human may be doing such a matter, on the other hand with "**consciousness**," while intending to do such deed, and his heart is aware that Allah permitted such a deed, and he is doing it submitting to the judgment of Allah, he is happy with such permit of Allah or any other good considerations which were mentioned in the evidence.

The reward here is according to this intention and this remembrance of the heart, and not according to the permissible deed, as it is mere permissible deed in itself. The permissible deed in itself, for whoever does it is neither deserving reward nor punishment, it will never be turned to desirable, otherwise measures of Sharī'ah will be disturbed and truth will mix with falsehood.

The evidence which we have mentioned above and others like it, is right evidence and not what was mentioned by some scholars, such as Imam An-Nawawy, when he said in his explanation of *Sahih Muslim*, '**This gives us an evidence that the permissible matters can turn to act of obedience, according to true intentions**' and he brought as an evidence the following hadith. The Messenger of Allah (peace be upon him) said, "**And in man's sexual intercourse (with his wife) there is a Sadaqah.**", (Recorded by Muslim).

Imam An-Nawawy brought this hadith as evidence, while this is null. The hadith of the Prophet (peace be upon him), "**And in man's sexual intercourse (with his wife) there is a Sadaqah**" and his hadith, "**And you should do the same, as it is among the best of your deeds to perform what is lawful (meaning: intercourse with your wives)**", (recorded by Ahmad) are definite texts that prove that intercourse, as a mere naked act, is desirable in itself that whoever did it will be rewarded, so it is not a mere permissible deed that whoever did it will neither be rewarded nor punished. How then did Imam An-Nawawy

make it a mere permissible deed, as it is to be understood from his statement, and then put the condition that there should be certain intention in order to gain reward?

While Imam Abu Muhammad 'Aly bin Hazm understood this matter better according to the following verse in which Allah says,

﴿.... فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ....﴾

which means, "**But when they have cleansed themselves (after menses) you come to them in any manner as Allah has ordained you.**", (Al-Baqarah, 2:222)

He understood it as to be obligatory. He made the intercourse obligatory even for one time, each time the wife purified herself after menstruation, and not just permissible or desirable. And this is more suitable and convincing.

Moreover we ask Imam An-Nawawy: Where is the word intention in the hadith? in order for it to be said, that this hadith is a point of evidence that proves, that the permissible deed can be **turned** according to good intention to desirable and then to an act of obedience?!

The use of the phrase (**act of obedience**) here is not good either. May be Imam An-Nawawy meant (**desirable acts**), otherwise, performing something permissible is an act of obedience, abandoning forbidden matters is an act of obedience and performing the obligations is an act of obedience. **Obedience is by obeying the Sharī'ah**. Following the judgment of Allah and His creed is obedience; no difference in that between considering what was forbidden as forbidden, what was lawful as lawful, what was obligation as obligation, and so on.

**That is why we repeated again and stressed** that it is not lawful to be said that what is permissible is turned with "**good intention**" to desirable, as it is not desirable in itself and reward is to be given according to other matters that accompanied it. It is not then lawful to mix between them, otherwise measures of Sharī'ah will be disturbed and truth will mix with falsehood.

That is why, the matter which is desirable in itself, that whoever did it deserves to be rewarded and praised by Allah, and whoever did not do it does not deserve to be punished or dispraised by Allah. And the matter which is undesirable in itself, that whoever did not do it, deserves to be rewarded and praised by Allah, and whoever did it, does not deserve to be punished or dispraised by Allah. Both of these two matters need independent evidence because they are not like the absolute original permissibility. Whatever was not like it, needs evidence, otherwise it would be a saying without knowledge and a judgment that Allah did not permit. That is to say it would be

innovation in the religion and this is exactly the way that leads to disbelief and straying.

**\* Section: Islam is a comprehensive and complete religion**

All the voluntary deeds of people are judged according to the legal judgment and nothing is exempted from that. Allah says,

﴿...وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ...﴾

which means, "**We have revealed the Scripture to you as an Explanation of all things.**", (An-Nahl, 16:89)

He also says,

﴿...فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ...﴾

which means, "**Then if you differ in anything then refer it back to Allah and the Rasul, if you are believing in Allah and the Future day.**", (An-Nisâ', 4:59)

And He says,

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ...﴾

which means, "**And in whatever things you differ (disagree) about, the judgment of It then belongs to Allah.**", (Ash-Shûrâ, 42:10)

It is known by necessity of perception and reason that people differ in and quarrel about almost everything, except for simple and known reasonable matters. Even these matters were subject to dispute by sophists. Thus, it is certainly obligatory to refer back everything to the Judgment of Allah.

This reference "to Allah and the Rasul" will resolve every difference and every dispute. Otherwise, by referring matters to those who have not the power to settle differences and disputes, the Orders of Allah would be false (Exalted be He). Hence, we have to be certain that the Book (Qur'ân) and Sunnah contain all judgments and can solve all disputes. It is only doubted by an ignorant or a disbeliever.

We see that Allah, the Exalted, referred back in His Revelation – Qur'ân and Sunnah – all matters pertaining to this "**world**" to the people. We mean the characteristics of this tangible physical world and its nature (like pollinating palm trees), that is: **The World as it is**. He referred physics, chemistry, astronomy, geology, medicine, agriculture, industry,

engineering and the like to people. He referred it to experience, to examining and reasoning, totally and fully with all its stages of inspection, examining, studying, putting theories, utilizing and applying them. He kept whatever is left, essentially: **The World as it ought to be**, which is "**religion**" or general law and the certain way of living to Himself. He kept especially those aspects regarding His Divine Essence, His pure angels, the Last Day, and the like. All the reckoning and calling people to account, ordaining things as lawful or unlawful and judging people's characters, whether they are good or evil.

Our Shari'a, the last one, has included all the deeds of humans with their judgments in the most perfect manner. Allah says,

﴿...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا...﴾

which means, "**This day I have perfected for you your religion, and complete upon you My blessing, and have accepted for you ISLAM as a religion.**", (Al-Mâ'idah, 5:3)

He shows. immediately after it, on the judgments of being forced to eat prohibited kinds of food, which were specified earlier. Allah says,

﴿...فَمَنْ أَضْطُرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

which means, "**Therefore whoever is forced by hunger, without any inclination towards sin, in that case Allah is indeed most Forgiving, most Rewarding.**", (Al-Mâ'idah, 5:3)

Religion is perfect now. It is the religion Islam, and no other. Anything else would be regression to, at best earlier, now superseded Shari'a, and at worst ignorance and disbelief. Grace is complete now and any other thing would be defects and calamities resulting from disobeying Allah, breaching His Orders and neglecting His Laws. The final abode would be Hellfire and a permanent curse.

Adhering to the legal judgments is the main reason behind creating man. It is the meaning of the human existence. Allah says,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

which means, "**And I have not created the jinn and the mankind but that they should worship Me.**", (Al-Jin, 51:56)

Worshipping Allah means submitting, surrendering, obeying him and yielding to Him with Love and honor. It means obeying every Order and abstaining from every

prohibition as we shall discuss later in detail.

This perfect Shari'a made certain acts obligatory which are the **obligations** or **duties**. It does not become null except because of **inability** to do, or when there is a **legal permission**, mentioned for this specific obligation. This is like not observing fast during times of travel, even if this travel is comfortable. At the same time it is obligatory on those who have tiresome physical jobs, whose burden might exceed that of traveling on a mount, as long as the person is capable.

Other acts were prohibited which are the **prohibitions**. No one is given leave for an action, except with a legal permission, mentioned like that regarding lying on certain occasions. There is a legal text regarding such instances and also in times of necessity and coercion (i.e. cases leading to death, harm affecting one's organs, and certain evils of torturing and beating). **Even in these special cases, it is not permissible to kill another or harm his organs, for the self of the forced is not higher in rank or worthier of preserving than that of others.** Necessity and coercion, under threat of death, does not permit a Muslim to support harbi (combatants) disbelievers in their war, and the killing of Muslims. The majority of scholars agree that the one coerced to kill, is not allowed to do that, for his self is not worthier of preservation than those of others. This is clear and here is the opinion of the Scholar of Islam, Imam Abul-'Abbâs Ahmad bin 'Abdul-Halîm bin Taimiyah.

\* He said in ***Al-Fatâwâ Al-Kubrâ***,

[...there is no doubt that it is obligatory on him, if he was forced to be present, not to fight even if Muslims killed him. It is the same if disbelievers forced him to be on their side to fight against Muslims. If a man forced another to kill an innocent Muslim, Muslims agree that it is not permissible to do it. Even if he is forced under threat of death, saving himself by killing that Muslim is not worthier than the alternative. He has no right to do another person injustice by killing him, in order not to be killed himself. If he did that, retaliation is on both the one forcing and the one forced to kill, according to the majority of scholars such as Ahmad, Mâlik, and Ash-Shâfi'y in one of his opinions. His other opinion states that retaliation is on the one forcing alone. This agrees with the opinion of Abu Hanîfah and Muhammad. It was said that retaliation is on the direct forced person, as it was related from Zafar while Abu Yûsuf obligates paying the blood money, instead of taking retaliation, which is not obligatory according to him.]. Here ends the words of Ibn Taimiyah. Some parts of this opinion were repeated in other place in ***Majmû' Al-Fatâwâ***.

\* He also stated a respectable opinion from another point of view in ***Kutub wa Rasâ'il wa Fatâwâ Ibn Taimiyah fy Al-Fiqh***,

[...the Prophet (peace be upon him) ordered the one forced to fight in ordeals, to

break his sword. He is not allowed to fight even if he may be killed. It was recorded in Sahîh Muslim that Abu Bakrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Verily, there will soon be turmoil, then there will be turmoil. The one, who is seated therein, will be better than the one who is walking, and the one who is walking will be better than one who is running. Behold! When it comes or appears, he who has a camel should stick to his camel, and he who has sheep should stick to his sheep, and he who has land should stick to his land." A person said, "O Messenger of Allah! What about one who has neither camel nor sheep nor land?" Thereupon, he said, "He should take hold of his sword and beat its edge with a stone and then try to escape. O Allah! I have conveyed (thy Message)! O Allah! I have conveyed! O Allah! I have conveyed." A person said, "O Messenger of Allah! What if I was forced to a rank in spite of myself, or if one of the groups made me march and a man strikes me with his sword, or there comes an arrow and kills me?" Thereupon he said, "He will bear the punishment of his sin and that of yours, and he would be among the denizens of Hellfire."].

These are two excellent texts taken from the words of the scholar of Islam, Ibn Taimiyah, may Allah raise his rank. It would be useful to examine and grasp the meanings thereof.

Then, there are actions, which are the majority of the deeds of people, they are left for the person to decide whether to do them or not. Doing some of them could be preferable. These are called "**desirable**" actions. Leaving some actions might be more appropriate, and these are called "**undesirable**" actions. In cases, it might be on equal terms, and then actions would be known as "**permissible**" actions. The person ordered of these actions might do the permissible one, or leave them, according to his choice. It also depends upon each case and interest. He can carry out a **permissible** deal and leave another **permissible** one, for he found that the first will make him gain more profit than the second one. He might even avoid a third **permissible** one for fear of loss.

Considering the best interest and profits – or losses and harms – is only possible if the action is originally permissible. So, one must make sure of the legality of any action and must seek, first thing, the Judgment of Allah regarding such act. If it was proven to him that it is an optional deed, only then can he consider his best interests and profits - or the losses and harms.

**Consequently, it is not lawful for anyone who believes in Allah and in the Last Day, to leave an obligation with no legal permission, or just for not being able to do it. He is not allowed to commit a prohibited deed, without any compulsion, based on averting evils or getting interest, however great it was. There is definitely neither evil in what Allah has obligated, nor interest in what Allah has prohibited.**

Whatever is to be said, other than that is insinuations from Satan, defamation in perfect



Sharî'ah, neglecting what we were created to perform, which is "**worshipping Allah**"; which is obedience and submission to legal judgments, and rushed upon what we were saved to care about which are: subsistence, existences and "**interests**" and even granting victory or power, we were not ordered to grant victory and power as they are among actions of Allah. We were just ordered to perform Jihâd (fighting in the cause of Allah), and to rule according to what Allah has revealed to us from His rules, if He granted us with power. Allah also ordered us to call people to His religion, if we have the required knowledge, to spread His call, and to propagate His religion. Allah never ordered us with "**the spread of religion**" or "**emergence of religion**"; as such acts are among His actions while others are among the voluntary actions, of servants of Allah, which are according to legal capacity.

The legal texts - that is texts of revelation - which are the Qur'ân and the Sunnah, are enough, praise be to Allah, for all incidents from the day of the death of the Prophet (peace be upon him) 'til the end of the world.

It is never to be said that incidents and events are infinite while texts are finite, because the infinite incidents are individual incidents, and personal events, while types of incidents and kinds of events are finite and limited, that are included perfectly and completely in texts. The prayer of Zaid is not like the prayer of 'Amr but the kind of prayer is one or a few of limited kinds that are included in texts, and so on.

\*Ibn Mâjah recorded with an extremely authentic chain of transmission that Salmân Al-Fârîsy (may Allah be pleased with him) narrated that some of the polytheists said to him while mocking him, "We see that your companion (the Prophet) is teaching you everything, even about excrement?" He said, '**Yes, he ordered us not to face the Qiblah (direction faced in prayer), not to clean ourselves using right hands and use not less than three stones that have neither bones nor dung.**'" And Aḥmad recorded the same hadîth with an extremely authentic chain of transmission in different words. That a man said, "I see your companion (the Prophet) is teaching you how to perform everything even that he teaches you about excrement?" He said, 'Yes, even if you mocked at that. He teaches us how one should relieve himself, he forbade us to face the Qiblah (direction faced in prayer) or to turn his back to it, to clean oneself using the right hand, to clean oneself neither using bones nor dung and not to use less than three stones (in cleaning oneself).'" The same was recorded but without mentioning the part of mockery with an authentic chains of transmission by Imam Muslim, At-Tirmidhy, An-Nasâ'y, Aḥmad, and others.

Think carefully about this stubborn polytheist, in contrast to the determination of Salmân, his good answer, great manners, and patience, and about the rules and manners included in his answer. If the statement of Salmân is true - and by Allah we witness that it is true - how then, whoever claims that he believes in Allah and the Last Day, is claiming that

Sharî'ah has "areas of gaps" or "loop holes" or that there is some matters that are not included in texts. Then he would fill them with false names in order to mislead people. Names such as: (**Fihm As-Salaf As-Sâlih, understanding the pious predecessors**), (**Jalb Al-Masâlih, getting interests**), (**Dar' Al-Mafâsid, averting evils**), (**Taskîn Ad-Dahmâ', calming the mobs**), (**Iskât Ar-Ri'â', silencing the crowd**), (**Sîratul-'Uqalâ', biography of the rational**) or (**Khashiatul-Fitnah, fear of strife, tribulation and temptation**) which treasonous government scholars, love most, from among the above. Allah says,

﴿.... أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾

which means, "**Have they not fallen down into the trial? And certainly, Gehennam does encircle the Unbelievers.**", (At-Tawbah, 9:49)

\*At-Tabarâny recorded with an authentic chain of transmission that Abu Dharr (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) told us that there is no bird that flies in the air (sky), except that it has some knowledge from him.' He said that the Messenger of Allah (peace be upon him) said, "There is nothing left that will approach you to the Paradise, and separate from the Hellfire, except that it was explained to you." This hadîth is an authentic hadîth that supported what we said about the perfection of the religion, as we proved its authenticity in the appendix.

\*Al-Bukhâry recorded in **Al-Jâmi' As-Sahîh Al-Mukhtasar** that Hudhaifah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) once delivered a speech in front of us, wherein he left out nothing, but mentioned (about) everything that would happen until the last hour. Some of us stored that in our minds and some forgot it. (After that speech) I used to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events, as a man recognizes another man, who has been absent, and then sees and recognizes him.

Thus all that was mentioned by those who claim to be followers of Al-Wahhâbi and those who called themselves "**salafi**" are false. They said that the religion was imperfect, till it was explained and perfected, by the pious predecessors in the first three centuries, even from among the companions or even the rightly-guided caliphs.

They said that without searching or studying, just out of their superficiality. They gave statements without deep thinking.

Their saying, 'The Qur'ân and the Sunnah according to **the explanation of the pious predecessors**' refers with no doubt, that the religion is deficient and imperfect. It refers that this religion was not completed before the death of the Prophet (peace be upon him), as if that the Prophet (peace be upon him) did not understand, or that he did understand

and did not explain.

They are also undermining the seal of prophet-hood, and the universality of this message, while they are thinking that they are doing well in their critique.

The message of the Qur'ân and the Sunnah are accessible, to whoever wants to read, and understood, for any one who wants to think, as Allah ordered us in chapter At-Tawbah. There is no difference in that between the "**pious predecessors**" and the "**bad successor**".

While examining those groups, among the idle and superficial ones, that abandon searching in the Qur'ân and the Sunnah, and preferred imitating and "**following the pious predecessors**," they will remain lost between the saying of him and the saying of another. If you say we have Ahmad bin Hanbal while you have Mâlik bin Anas. They will remain lost in such endless circles, from contradicting sayings and different claims. You will see lots of that in this short paper not only their faulty understanding, but their evil mistakes and destructive opinions.

Most of those people claiming to be followers of the "**salafi**". have arrived at an intellectual cul-de-sac. Nor have they examined the disastrous consequences of their Salafi assertions. They are just following other scholars, those that are not better in acquiring knowledge than them. Most of them did not know the sayings of the "**pdecessors**" and their numerous disagreements. A minority of them read *Musanaf Ibn Abu Shaibah* or *Sunnan Sa'îd bin Mansûr* or even leafed through them, not mentioning *Musanaf 'Abdur-Râziq* or even *Al-Awsat* by Ibn Al-Mundhir. We talked a lot about those who claimed to be "**followers of salafi**" because they claim to be the best among all creations of Allah. "**They are the people of the pure and authentic creed**" while all others are innovators or polytheists. They claim that they are the "**sect to survive**" and the "**victorious sect**". They are like Kharijites in this respect, and the true thinkers amongst them should reflect on their ruinous reliance of the "pious predecessors," being effectively raised above the sum of well researched Qur'ân and the Sunnah, as a complete guidance. To our Salafi brothers, the Qur'ân and the Sunnah, as evidenced by the "seal of prophethood" and "this day I have perfected your religion", are a full stop for religious substance and source. Your position denies this, relying on material after the "seal" independent of the Qur'ân and the Sunnah. In this regard it is strongly urged you re-examine the consequences of your position. Be mindful of what the Prophet (peace be upon him) said, "**Whoever says that the people are ruined, he is himself more ruined than them.**"

Some contemporary Muslims involved in some claims that there is what is called "**absence of divine law**," which people could fill with their own "**reasoning**," according to the principle of "**Istiẖsân**", "**unspecified public interests**", or by following "**the tradition of the most well versed scholars**," or by pursuing the so called "**spirit and intents of the law**". It is not true their saying that revelation discusses in detail creed and

acts of worship, and then generalizes in the matter of transactions.

Hadîth Salmân, that was mentioned previously, which is concerned with purity and manners of relieving oneself, is enough to remove any doubt. Concerning transactions, it is enough to mention all kinds of sales that were proved by the text as unlawful, which are more than forty kinds, that some of them are very rare and even unknown nowadays. Even if He did not mention but one kind among sales that are to be prohibited, this in itself is an evidence that sales other than this kind are lawful, as we mentioned in previous chapters, especially concerning the following verse in which Allah says,

﴿.... وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ....﴾

which means, "**But Allah permitted trade, and forbade usury.**", (Al-Baqarah, 2:275)

Where then we ask, are the legislative gaps?

Right is what was recorded by Imam Muhammad bin Idrîs Ash-Shâfi'y when he said in **Ar-Risâlah**, 'There is nothing among the crises that happen to any one among people of the religion of Allah except that there is an evidence in the Book of Allah that shows how to solve it' He said the truth which is a definite and absolute truth, regardless who knows and who does not know.

All that was explained in detail by Imam Abu Muhammad 'Aly bin Hazm in his words, which we mentioned above, in which he refuted the sayings of those who disagreed.

#### **These evil and cursed sayings are said by:**

1. Groups among polytheists and hypocrites that show Islam and conceal blasphemy and work out to mix the Sharî'ah with their corrupt thoughts. Those are numerous in our age (late of the fourteenth century A.H. and first of the fifteen century A.H.).
2. Groups among those who are lazy. They neither memorize the Sunnah nor revise it from its sources. They did not differentiate its authentic from its made-up. They are lazy and do not want to make any effort in order to get its wisdoms and guidance.
3. Groups among those who just imitate others or innovate, while they are ignorant. They retire their minds which Allah had granted them with, and followed some unqualified scholars.

We do not deny that some scholars commit mistakes by comparing between Sharî'ah and man made laws that are full of gaps and "loop holes" that need to fill its shortcoming with "**spirit of the law**", "**Istih̥sân**", "**the tradition of the most well versed scholars**", "**unspecified public interests**", "**blocking the ways and means to evil**" and other

scandals.

The faithful scholar, whatever was his rank, is not allowed to continue his mistake. We must seek the refuge of Allah from it, and ask for His forgiveness, as we do now. We ask Allah to forgive all those who committed such blunders from among scholars of this nation, who were sincere and made their best effort to find the truth. We ask Him to reward them for their effort.

While the unqualified and faithless scholars and unjust rulers we pray to Allah to never forgive them and to curse and punish them.

**\* Section: Muhammad (peace be upon him) {makes lawful for them the pure things, and makes unlawful for them the impure things}:**

\* The Exalted Allah said,

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾﴾

which means, "Those who follow the Rasul— the Nabi, the Ummi whom they find described with them in the Tawrat and in the Injil; who instructs them doing good and forbids them against evil; and who makes lawful for them the pure things, and makes unlawful for them the impure things, and who takes off from them their burdens, and the yokes that were upon them. Then as to those who believe in him, and honor him and help him, and follow the Light which has been sent down with him— these are themselves the successful ones", (Al-A'râf, 7: 157)

\* The Exalted said again,

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۚ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَمِّوْنَهَا مِمَّا عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٥٨﴾﴾

which means, "They ask you as to what is made lawful to them. Say: "the good things are made lawful to you, and what you have trained out of the beasts of prey for hunting— teaching them of what Allah has taught you— then eat out of what they catch for you, but mention the name of Allah over it. And revere Allah, surely Allah is Quick to count.", (Al-Mâ'idah, 5: 4)

\* The Exalted said again,

﴿الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَفِّحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾﴾

which means, "This day the good things have been made lawful for you. And the food of those who have been given the Scripture is lawful for you, and your food is lawful for them; and the chaste women out of the believing women and the chaste women out of those whom the Scripture has been given to before you, when you have paid them their dowers, living chastely, without fornicating and without taking as paramours. And whoever disbelieves, he then has nullified his work; and he will in the Future be of the losers.", (Al-Mâ'idah, 5:5)

\* The Exalted said again,

﴿فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾﴾

which means, "Then on account on the wrongdoing of those who Judaize, We forbade for them some pure foods which had been made lawful to them, and because of their keeping back many from the way of Allah.", (An-Nisâ', 4:160)

\* We would like to highlight here that when we say that something is good in itself, or for considerations and relations to that self, or that something is evil in itself, or for considerations and relations to that self. This means that it is done within the framework of this world, which is a creation, and an occurrence. It is one of the possibilities, but not of necessary existence. It is thus because Allah, the Almighty, has made it so by way of His Divine Destiny. It is made in application of the Free, Divine Will of Allah which rules over everything and which no restriction can limit. There is no other authority beyond Allah, or a ruler over him. He is the Most High, the Most Wise, the First (nothing is before Him) and the Last (nothing is after Him). Nothing is above Him, the Most Near (nothing is nearer than Him) and He is the All-Knower of everything.



Therefore, a good thing is good because Allah made it so. He made it so within the framework of Allah's Absolute Will to create objects on specific design and attributes, rather than due to an internal necessity of the created object, or for an absolute necessary concept. The evil is in the same way. The evil thing is evil because Allah made it so. It is not a self necessary matter. The authority, therefore, is the Almighty Allah in all structural and predestined matters.

Thus, the lawful is what Allah made lawful; i.e. he left its utilization to the person who is legally competent to be responsible for religious duties: if it pleases him, he does or he does not do it, without any blame, dispraise or scolding on him.

The lawful, therefore, is: what the Almighty Allah has made lawful by His Religious Legislative Judgment. In the same way, the unlawful is: what the Almighty Allah has made unlawful by His Religious Legislative Judgment, letter by letter. The authority, therefore, is Allah in all legislative religious matters.

The Almighty Allah is the First and the Last. He is the absolute Authority and it is to Him the End (Return of everything). In the same way, He is the Last: there is no end behind Allah, rather, He is the End of ends.

These evident and blessed verses are obvious statements, and they are certain and absolute proofs regarding the following facts:

(1) The concept of the word **"good"** is totally different and independent from the concept of **"lawful"**. The good, therefore, is good, due to the Divine Will pertaining to matters of **"creation"** and **"predestination"**, whereas the lawful is lawful, due to the Divine Will pertaining to matters of **"legislation"**.

In the same manner, the concept of **"evil"** and **"unlawful"** are different and totally independent from each other, as we have previously mentioned concerning the concept of **"good"** and **"lawful"** letter by letter!

(2) Almighty Allah, as the Lord Whose Lordship is perfect, and the Master whose Sovereignty is absolute, may prohibit some good things (and in the same manner, He may make some evil things lawful, as it will soon be illustrated).

Therefore, the fact that something is good in itself, as it is a well known fact to Allah, or that it is evil in itself, as it is a well known to Allah, though that is important, yet it is, regarding the ranks of consideration, less important than the Almighty Allah being described with Lordship and Sovereignty. It is less in rank than His due to judge what He wills and chooses, by prohibiting the good things and making the evil things lawful if He wills, and there is none to put back His Judgment:

## ﴿ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴾

which means, "**He is not to be questioned as to what He does, while they will be questioned.**", (Al-Anbiyâ', 21:23)

Thus, no matter what the Lord of Honor and Power legislates, His Judgment is absolute and over all sort of revision. It should not be submitted to any accountability, but rather, His obedience is absolute, without restriction or limit. It is an absolute legal religious duty, and after all, it is a binding rational and logical necessity.

(3) This last nation is blessed with the Mercy of Allah, for it has been favored with the last Prophet. And among its greatest characteristics, Almighty Allah has bestowed upon it the permissibility of all good things, and the prohibition of all evil things. Contrary to the previous nations, they have been burdened, and then good things that had been previously lawful for them, became unlawful for them, though they are lawful after that in this blessed Sharī'ah (Islamic law), according to the text of the Glorious Qur'ân. Evil things have been made unlawful on this blessed nation with the Mercy of Allah. These evil things were permissible in the previous legislations, such as alcohol.

It has been proved that Islam is a perfect religion, whose texts contain, by the grace of Allah, the judgment of all things; all objects and actions till the Day of the Resurrection, without the need to investigate the nature of the object or the action: whether it is good or evil?!

Rather, the reality is that what has been established by texts in this last and blessed Sharī'ah, as objects and benefits, is certainly lawful and good, and that what has been established to be unlawful is certainly evil. And this has been guaranteed by Almighty Allah.

That is to say that we bear witness, with the witness of Allah, that all that Allah has made lawful, from among the benefits and objects in this last and blessed Sharī'ah, are good in themselves. And all that He has made unlawful, in this last and blessed Sharī'ah, from among the benefits and objects, are evils in themselves.

Though important on the levels of awareness and philosophy, the investigation about objects and utilities (perhaps including some acts and sayings), is not valueless as far as legislation is concerned. It is not required here to determine:

- (i) Whether good or evil in itself,
- (ii) What the nature of goodness and evilness is,

- (iii) What are the constituents or ingredients of that nature, and
- (iv) How relevant to conditions and circumstances are all such elements. In addition, it seems impossible to comprehend all such details except for One whose knowledge encompasses everything, Allah, the Almighty.

And even if we suppose the possibility in principle, of the reality of human legislation, and what we are witnessing concerning all nations and people, regarding making laws, and then their failure after years or decades, or even centuries, and then their cancellation and they being superseded. All these factors make us to believe that it can not be established, due to its difficulty and the intensity of its ambiguity, except by the passing of times and the succession of generations of scholars, thinkers, politicians and legislators, with difficulty and great pain, and dangerous unsuccessful experiments, all these are not in conformity, in most cases, with a minimal benefit of the result.

And even if we suppose that the human mind is capable, in principle, of throwing light upon the essences of this studied subject, its connection to other things in the universe. What follows it as interests, benefits and pleasures in the worldly life or the Hereafter, and then capable of reaching a "**rational**" judgment that a certain thing is good or evil. If we suppose that it is very easy to do so, nothing would be earned from that, except a mere pleasure of mind in treating these complex subjects, as we are still left with the reality of Almighty Allah having set his Shari'a for this nation.

As for the legal judgment, it has previously been established by legal text, and it is not permissible except by legal text. This is because faith and Islam are to be referred to Allah and His Messenger (peace be upon him), as we have developed it with proofs in great detail in this book of ours: (**At-Tawhîd (the Islamic Monotheism) (the principle of Islam and the essential nature of At-Tawhîd)**), and it is impossible that it be something else.

Concerning what we have previously said about the Arabic word "الخبائث" which means, "evils", it perfectly conforms with the Arabic word "الفواحش" which means "**indecencies**". Therefore, the fact that something is indecent is a matter of self. It has nothing to do with laws. And "**indecent**" is doing something or an action beyond its proper limit. It is a concept that is often used in classifying the actions and statements, in addition to the relations and proportions, the abstract systems, and conventional "**positive**" matters. Nothing comes to my mind right now, even one case, in which it has been used to describe an object or a benefit. It is just that benefits and objects are described by "**evil**" and not by "**indecent**".

For the purpose of reassurance we'd like to state that for any object or action to be classified as "**indecent**", whether in itself or for some related reasons, it is thus because Allah, the Almighty, has made it thus by way of His Divine Destiny and Creative Act. It is made "**indecent**" in application of the Free, Divine Will of Allah which rules over

everything and which no restriction can limit. This is done within the framework of Allah's Absolute Will to create objects on specific molds and attributes, rather than due to an internal necessity of the created objects.

Certainly, the Almighty Allah has forbidden all "indecencies" which of them are open and which are hidden in this last Shari'ah, just as He has forbidden all "evils" by the following proofs.

\* The Almighty Allah said,

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

which means, "Say: **My Rabb (Lord) has forbidden only the indecencies— which of them are open and which are hidden, and the sin and rebellion without just cause, and that you associate with Allah that for which He has not sent down an authority, and that you say against Allah what you do not know.**", (Al-A'râf, 7:33)

\*Allah says,

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

which means, "Say: **Come, I shall recite what your Rabb (Lord) has forbidden to you,— that you do not associate with Him anything. And doing good to parents, and that you do not kill your children for poverty;— We ourselves provide for you and for them;— and that you do not come near to indecencies— what is exposed of it or what is concealed, and that you do not kill any soul which Allah has forbidden, except with justice. This He has enjoined you with that you may understand.**", (Al-An'âm, 6:151)

Allah, the Exalted stated that He forbade - in this last honorable Sharî'ah - all indecencies, both those that are exposed, and those that are concealed. The whole matter concerned with "**indecencies**" such as sayings, actions, relations, and abstract proportions and systems as well as "positive" and conventional matters, is similar to that which is concerned with "**evils**," such as entities and benefits. What we had mentioned above about "**evils**" is to be said here exactly about "**indecencies**", so there is no need for

repeating it.

Allah permitted previous nations to commit some "**evils**" and "**indecentcies**", which revealed after that, their evil consequences in these nations, as it is the case with making "**wine**" lawful for them; which is a primary evil in societies. Also making "**Dynastic Ruling System**" legal for Banu Israel, which is also an evil and cursed system, but this nation wanted it much and they asked their prophet stubbornly to make it lawful. And may be it was the cause of their doom and destruction, as it is explained in details in our book (*Al-Hâkimiyah wa siyâdatush-Shar'*), as it is an evidence that shows the rightness of the following hadîth. The Messenger of Allah (peace be upon him) said, "**Verily the people before you went to their doom because they had put too many questions to their Prophets and then disagreed with their teachings**":

\*As it was recorded in *Al-Jâmi' As-Sahîh Al-Mukhtasar*. Imam Al-Bukhâri recorded that Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "**Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can**". This is an authentic chain of transmission, but it is even the most authentic one among chains of transmissions, that was narrated by Abu Hurairah. And it was also recorded in *Sahîh Muslim* through the following narration. The Prophet (peace be upon him) said, "**Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily the people before you went to their doom because they had put too many questions to their Prophets, and then disagreed with their teachings.**" And it is also in *Sahîh Muslim* another narration, "**Leave me with what I have left (Taraktukum) to you (in the hadîth narrated by the sub-narrator Hammâm: left (Taraktum)), verily the people before you went to their doom because they, etc.**" This hadîth is also recorded in most of the books of *Sahîh*, *Sunnan*, *Ma'âjim*, and *Masânîd* with the most authentic chains of transmission.

### Here we must hurry and emphasize two matters:

**First:** Allah obligated Himself to forbid the indecencies and the evils only in this last honorable Sharî'ah, while concerning previous creeds, the matter is not like that. Sometimes such indecencies and evils were only disapproved or permissible without being disapproved and all that is because, Allah is the Only and Absolute Lord, as we mentioned above.

**Second:** The indecency is never ordered by Allah, the Exalted, neither to be ordered as an obligation nor as a desirable matter, as the desirable matter is included in the ordered or commanded matters. Allah, the Exalted Himself is far above that. Almighty Allah never orders indecency, and that is according to His "**Sanctity**" and "**Holiness**". "**Sanctity**" and "**Holiness**" is that He is far above any fault or defect and He is far above all meanness and

lowness and that is clear in this verse in which He says,

﴿... قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ...﴾

which means, "**Surely Allah does not command towards in decency.**", (Al-A'râf, 7:28)

And we will discuss this important truth in coming chapter under the title of: "**Surely, Allah does not command towards indecency**".

We will add extra explanations by implementing what was mentioned above from among general rules and mere concepts to some examples. The first example that we will begin with is "**pork**" which was proved to be prohibited by definite legal texts. The subject of "**pork**" is no more than one of the following possibilities:

1. If a human believed that pork is prohibited because Allah prohibited it, he is a Muslim and a believer, that has submitted the matter to Allah and His Messenger, and it will not harm him if he believes that:
  - a. Pork was prohibited because of self and inner impurity. And that is favor, blessing, mercy and kindness from Allah, as He saved His servants the effort of searching and gave them in an easy way, the result. This is what people of Islam should believe in this last message as we mentioned above.
  - b. Or that it was prohibited as a kind of mere test, punishment or discipline, and training concerning such matters, because of other reasons that are known by Allah alone. It could be that Allah is just practicing His right as our Lord although pork is good in itself, from both sense and medical viewpoint, and it may be even among the tastiest kinds of meats. This is a good opinion and a belief that could be believed by other people, of previous creeds, and by those Muslims who did not know our evidence above. This is the opinion of the Jewish Philosopher Philo of Alexandria who was a contemporary with 'Îsâ Ibn Maryam (Jesus son of Mary, peace be upon him), the Messiah of Allah (Christ of God), the Lord of prominence and glory.
2. If a human believed that pork is prohibited to be eaten because of self and inner impurity, then that mind would force any rational person to avoid impurity and harmful matters. This is what is expected from rational persons before the coming of the message and evidence, while after the message and the rising of evidence this opinion is an invalid belief that will cause its owner to renounce faith. He accepts the law of reason; he makes the reason his lord and god and not Allah or he accepts the judgment of the mind without taking permission of Allah. In any



case, he did not submit the matter to Allah and His Messenger, which is disbelief and contradicts Islam and apostatizes from the religion. Whoever believes in such a matter is a polytheist and disbeliever, except he who has an excuse of ignorance, wrong interpretation, compulsion or similarly from among reasons that would prevent accusation of disbelief.

This opinion would be more indecent and a greater disbelief if this person makes this prohibition obligatory on himself and others, according to the opinion of the reason, which sees that this pork is "**evil**", for reasons such as:

- a. This means that he obligates and forbids what Allah did not obligate or forbid, which rationally contradicts the Oneness of Allah's Divinity that among its characteristics: Sovereignty and Only He has Ultimate Authority.
- b. It is an obvious accusation of lying, when confronted with the definite verse among the Qur'ân, that indicates that some good matters were forbidden in the previous creeds. They were sent down as revelation and they were the true religion before its abrogation. This is an accusation of Allah contradicting the right which was obligated to Him according to their invalid claim. Allah accordingly oppressed and transgressed which is more offensive than the previous accusation, as it is absolute polytheism, or it is a doubt that the Qur'ân is not revealed by Allah, which again is polytheism.

The whole subject will differ completely if the legal text of this last honorable Sharî'ah was revealed describing a certain matter. An entity or action, as an "**evil**" matter, then it is definitely prohibited in this Sharî'ah of Muhammad. Unless that a kind of explanation was revealed and indicated that this prohibition depends upon certain limits and special considerations. Such as the case with garlic, onion and other kinds of foods that have strong smells and was described as evil, but it was also explained that this "evil" is a limited specific one, according to their bad smell only:

\*It was recorded in ***Sahîh Muslim*** that Abu Sa'îd (may Allah be pleased with him) narrated, "We made no transgression but Khaibar was conquered. We; the Companions of the Messenger of Allah (peace be upon him), found this plant; garlic. The people were hungry. We ate lots of it and then went to the mosque. The Messenger of Allah (peace be upon him) smelled its odor and he said, 'He who ate anything of this "**evil**" plant must not approach us in the mosque.' The people said, '**Its (use) has been forbidden; its (use) has been forbidden**' This was informed to the Messenger of Allah (peace be upon him) and he said, '**O people! I cannot forbid (the use of a thing) which Allah has made lawful, but (this garlic) is a plant that I hate its odor.**' This hadîth was also recorded in ***Musnad Imam Ahmad bin Hâbal*** and in ***Sunnan Al-Baihaqy Al-Kubrâ***.

It was also recorded in ***Sahîh Ibn Khuzaimah*** that Abu Sa'îd (may Allah be pleased with

him) narrated the same hadîth as recorded by Muslim. Then Ibn Khuzaimah said, 'This hadîth that was related by Abu Hâshim and Abu Mûsâ added in its end, that the Prophet (peace be upon him) said, "**Angels come to me and I hate that they may smell its odor**".'

It was recorded in *Musnad Imam Ahmad bin Hâbal* that Mu'âwiyah bin Qurrah reported on the authority of his father that the Messenger of Allah (peace be upon him) forbade these two "evil" plants (garlic and onion) and said, "**He who ate from them, must not approach our mosque.**" And he (peace be upon him) said, "If it is necessary to eat them, make them dead by cooking.", (He means onions and garlic). It was recorded in *As-Sunnan Al-Kubrâ* by An-Nasâ'y and in *Sharh Ma'âny Al-Âthâr*.

The Prophet (peace be upon him) as we mentioned above described some plants as evil and the companions understand immediately as it is known as a fact that it is forbidden but the Prophet (peace be upon him) explained to them that the use of "evil" here in this case depends upon its bad odor, which is an "evil" that concerned with a limited feature, that did not lead to its prohibition . It just resulted in the forbiddance of coming to the mosque till this odor has disappeared, and he guided us to kill this smell by over-cooking. And as the Prophet (peace be upon him) used to have a special relationship with Jibrîl (Gabriel, peace be upon him) and angels of the revelation, the disapproval on his behalf is greater, as we mentioned above and as it appears from the following hadîths:

\*It was recorded in *Sahîh Muslim* with more explanations that Jâbir (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) forbade eating of onions and leek. When we were overcome by a desire (to eat), we ate them. Upon this he (the Prophet) said, '**He who eats of this offensive plant must not approach our mosque, for the angels are harmed by the same things as men.**'" The same hadîth was recorded in *Sahîh Ibn Hibbân*, in *Sunnan Al-Baihqy Al-Kubrâ* and in *Musnad Abu Ya'lâ* Sheikh Hussain Asad said, 'Its narrators are narrators of the authentic hadîth.'

\*There are accounts in *Sahîh Muslim* that indicate that refusing to eat of them is among the privacies of the Prophet (peace be upon him). Jâbir bin 'Abdullâh (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "He who eats garlic or onion should remain away from us or from our mosque (the sub-narrator doubted the exact words) and stay in his house.' A kettle was brought to him that contained (some cooked) vegetables. He smelt an offensive odor in it and asked about it. He was informed of the vegetables (cooked in it). He said, 'Take it to such and such Companion.' When this companion saw it, he also disliked eating it (because the prophet hated it). The Prophet (peace be upon him) said, 'You may eat it, for I converse with one with whom you do not converse.'" Its first part till "and stay in his house" was recorded in *Musnad Imam Ahmad bin Hâbal*. The same hadîth of Ahmad was recorded in *Sahîh Ibn Khuzaimah* and also in *Al-Mu'jam As-Saghîr* by At-Tabarâny.

\*It was recorded in *Sahîh Ibn Khuzaimah* that Abu Sa'id Al-Khudry (may Allah be pleased

with him) narrated that garlic, onion and leek were mentioned in front of the Messenger of Allah (peace be upon him). It was said to him concerning garlic, "Did you forbid it?" The Messenger of Allah (peace be upon him) said, '**Eat it, and whoever ate it among you must not approach this mosque until its odor is gone from him**'" it was also recorded in *Sunnan Al-Baihaqy Al-Kubrâ*.

\*It was recorded in *As-Sunnan Al-Kubrâ by An-Nasâ'y* that 'Umar bin Al-Khattâb (may Allah be pleased with him) said, 'O people! You are eating two plants that are evil smelling; onion and garlic. I saw the Prophet (peace be upon him) when he smelt their odor from any one, he ordered him to be taken away to Al-Baqî'. Whoever eats them must kill them (remove their odor) by cooking.' The same account was recorded in *As-Sunnan Al-Kubrâ by An-Nasâ'y* by the same narrator through different chain of transmission. The same was also recorded in *Musnad Al-Hamîdy*.

\*It was also recorded in *Sharh Ma'âny Al-Âthâr* that 'Aly (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "**Whoever ate from this plant, must not approach us or harm us in our mosques.**" Imam At-Tahâwy commented, 'Some people hated eating all plants that have any odor and used these evidences and accounts as an evidence while others disagreed with them in that and said that the Prophet (peace be upon him) only forbade the eating of this plant, not because it is unlawful, but in order not to harm whoever is in the mosque with its odor. This was proved by evidences and accounts.'

This subject of garlic and onion concerns a moral judgement, to illustrate a clear legal prohibition which is different to "good or evil", the forbiddance of the action of people of Lût (lot, peace be upon him) is definite forbiddance. Allah says,

﴿وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَ ۖ إِنَّهُمْ كَانُوا قَوْمَ

سَوِّءٍ فَسِيقِينَ ﴿٧٤﴾﴾

which means, "**And as to Lut, We gave him wisdom and knowledge, and We rescued him from the town which was used to which was used to practice abomination Verily they were an evil transgressing people.**", (Al-anbiyâ', 21:74)

The head of all evils "**abomination**" is approaching the males with lust rather than females as it is definitely shown in these following verses:

\*Allah says,

﴿ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ ﴾

which means, "**And Lut! Remember, he said to his people: "Do you come up with an indecency which no one of the people of the world has committed before you? You indeed approach the males with lust rather than females. Of course, you are an immoderate people."**", (Al-A'râf, 7:80-81)

\*And He says,

﴿ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٨٢﴾ أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّجْهَلُونَ ﴿٨٣﴾ ﴾

which means, "**And Lut, lo! He said to his people: "do you commit indecent (foul) acts, while you see. Do you really approach men lustfully instead of women? Obviously, you are a people who act senselessly.**", (An-Naml, 27:54-55)

\*And He says,

﴿ أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ ۚ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصّٰدِقِينَ ﴿٨٤﴾ ﴾

which means, "**You indeed go unto the males, and cut off the highway, and you commit evil deeds in your assemblies."** Then the reply of this people was no an other than that they said: "**bring upon us Allah's chastisement, if you be of the truth-tellers!**", (Al-Ankabût, 29:29)

\*And He says,

﴿ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿٨٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿٨٦﴾ ﴾

which means, "**Do you approach males out of all the world, and leave what your Rabb**

**(Lord) has created for you in your wives? Obviously, you are a transgressing people."**, (Ash-Shu'arâ', 26:165-166)

If the verses of chapters Al-'Ankabût and Ash-Shu'arâ' were the only verses that were revealed in this subject, the forbiddance here in our last Sharî'ah would not be proved, as it would be definitely then and with no doubt and as we proved in this book (**Kitâb At-Tawhîd: Asl Al-Islâm wa Haqîqatut-Tawhîd**) before, an abrogated creed that is not allowed to be followed. While, the fact is that **the action of the people of Lût**, according to which, their prophet Lût scolded them and asked them to abandon that which is included in the rank of "**evils**". It is "**evil**" in itself, before the coming of any judgment concerned with it, in this creed which is approaching the male, by a male, with lust rather than females. According to what we mentioned above from among definite rules, this action is definitely forbidden also in this last creed and till the Day of Resurrection.

This becomes clearer with the revelation of the verses of chapters Al-A'râf and An-Naml in which Allah described that approaching males with lust rather than females is "**indecentcy**" so it is definitely forbidden as it is "**indecentcy**". The consensus of the companions and who followed them among people of Islam agreed upon the illegality of **the action of the people of Lût** and several hadîths proved that, but this is not the suitable place to mention them.

**We repeat and emphasize once again at the end** that the fact that some matters: entities, sayings and actions deserve to be called "**evils**" or "**indecentcies**" because of reasons in itself or for considerations and issues that related to this self, is only because, Allah made it like that through His evaluation of the certain universe. None among them is according to reasonable necessity or absolute concepts which can not be violated. The whole universe with its fundamental system and initial conditions is a possibility, a contingent being, a creation and existing because Allah made it like that according to His destined formative and creative order. There are some possible universes that have neither "**evils**" nor "**indecentcies**" in it (such as: the Paradise which is the dwelling and dominion of peace). While there are other existing universes, that are not suitable for any legally competent to live in, or, they are even not suitable for any form of life. All that is possible and what is possible will never turn actually to the form of existing, except that if Allah makes, creates and permits it to be like that. Allah says,

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

which means, "**Certainly His command, when He desires anything, is to say to it: "Be", so it becomes.**", (Yâsîn, 36:82)

There are indeed few indecent statements in all existing universes as they contradict with

the absolute reasonable necessities. First of all, is the fact that Allah is **the One and Only, the Living and the Self-subsisting, and the Manifest Truth**. They saying: that Allah has partners, He has no power over all matters, and He has no knowledge of all matters. They claimed that Allah lies, transgresses and treats unjustly. Or that Allah fails to fulfill His promises. Allah is far above all that. All these are false and null statements in all universes and indecent in all universes. They contradict the fact that Allah is the One and Only and the Manifest Truth. It is among the impossibilities that any, of such matters, are obligations in any possible assumed creed, in any existing universe.

In this universe in which we live now, during this worldly life, on this earth which we live on it and after the coming of Abu Al-Qâsim Muhammad bin 'Abdullâh; servant of Allah and His Messenger; the last prophet (peace be upon him) with this last message. The way of salvation is to turn only to legal texts; to texts of the Qur'ân and the Sunnah as they are alone, the legal texts and to search in them in order to reach the judgment of Allah in every issue.

**The legal texts are like the "Ark of Noah". Whoever boards it, is saved from danger and survives, and whoever misses it, will drown and perish, no matter how he deceives himself, imagining that he can fight waves and escape from the flood by resorting to mountaintops.**

Turning to Allah and His Messenger; that is to turn to the legal texts is with no doubt to Islam, Faith and Al-Îhsân (perfection of faith) which is the core of "**worshipping Allah**" which all human and jinn kinds, were created for. Even if the reasonable search in the essence of matters: entities, actions and sayings is just in order to know if it is "**good**", "**evil**" or "**indecent**," and even if this is possible and easy, it is not lawful to be used in order to reach the legal judgment, as in this case, it is not turning to Allah and His Messenger. Even if it was lawful in objective study, or philosophical search, in order to know the nature of matters and their essences, or to other than that from among permissible, desirable and obligatory aims and targets, it is definitely not lawful if it was to know the judgment of Allah in such matters.

Thus there is no need for useless arguments such as: is the judgment of matters, good and bad according to reason only, to Sharî'ah only, or to both of them through certain order or certain arrangement? We may say that this issue could be a subject for philosophical and intellectual or legal research, but it is purely theoretical, with no action and it is not among the field of Sunnah or Innovation as some claimed from among the Mutazilites in olden times, or among those who claim to follow the salafi Islam in modern times, who are proud of themselves and their creed. They claim that they are the "**sect to survive**" and the "**victorious sect**" and who boldly claim that only their followers would be admitted to Paradise. We may say to them that Allah says,



﴿.... تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١٢﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ  
وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾﴾

which means, "And they say: "none will enter the Garden except him who is a Jew, or a Christian." These are their vain desires. Say: "bring forth your proof, if you are the truth-tellers." no! Whoever submits himself entirely to Allah and is a doer of good—for him then is his 112 No! Whoever submits himself entirely to Allah and is a doer of good- for him then is his reward at the presence of his Rabb (Lord); and there is no fear on them, nor will they grieve", (Al-Baqarah, 2:111-112).

We were just commanded to follow what Allah has revealed. He says,

﴿اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ .... ﴿٧﴾﴾

which means, "You follow what has been revealed to you from your Rabb (Lord)", (Al-A'râf, 7:3)

And it was said to us what was mentioned in the following verse. Allah says,

﴿..... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ..... ﴿٥﴾﴾

which means, "This day I have perfected for you your religion.", (Al-Mâ'idah, 5:3)

This indicates definitely that every judgment, among all judgments till the Day of Resurrection is in this verse. We do not care if, what was made good by the text, is reasonable, unreasonable, can be realized by mind and reason independently or not, can be realized by mind and reason then by Sharî'ah, by Sharî'ah and then by mind and reason, by both Sharî'ah and mind at the same time or just by Sharî'ah alone.

**This is the truth in which we should believe and whoever believes in Allah and the Last day is not allowed to believe in other than this, or to act according to other than it, and whoever disbelieves, Allah is free of all needs.**

**\* Section {Surely Allah does not command towards in decency}:**

We have recently mentioned that it is permissible that the Almighty Allah allows some "indecencies" and "evils", and makes some of the "goods" "unlawful", as it really

occurred in the previous Sharī'ahs. However, it is definitely impossible that the Almighty Allah commands "**indecenty**" in the first place; i.e. to make it a religious duty, recommended or desirable, not in a previous Sharī'ah nor is it in the last blessed Sharī'ah, with all the more reason. The Almighty Allah did not permit, not in this universe or in other possible universes, something that deserves to be called indecenty in the first place:

**The absolute proof regarding this point:** the Almighty Allah said,

﴿وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّمَا يَأْمُرُ بِالْفَحْشَاءِ  
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

which means, "**And when they commit an indecenty, they say: "we found our forefathers on this, and Allah has commanded us to this."** You say: "**surely Allah does not command towards indecenty. Do you allege against Allah what you do not know?"**", (Al-A'râf, 7: 28)

This is a certain and true judgment, eternally and for ever. It is inconceivable to contradict it, and it can not be abrogated, for reports cannot be subject to abrogation: **(that the Almighty Allah do not command indecencies)**. He never commanded it in the previous times, or in any of the possible universes. He, Exalted be He, said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ  
بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي  
مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

which means, "**O you who believe! Do not follow the footsteps of the Evil-one (Satan), he then indeed commands indecenty and evil. And were it not for the grace of Allah and His mercy upon you, not one of you would ever have been pure; But Allah purifies him whom He wishes. And Allah is all-Hearing, all-Knowing.**", (An-Nûr, 24:21)

It is absolutely impossible that the Almighty Allah commands that which the Devil, known as the enemy of Allah, commands!

We have previously mentioned that the mental judgment on deedsto be evil or good may be very difficult. It is the same thing here regarding that which deserves to be called "**indecenty**". Rather, it may be that the judgment on an action or statement, in addition to judgment on relations, proportions, the abstract systems, the "**positive**" matters and the

conventional to be "**indecent**" on the basis of reason. If we suppose that it is possible in principle, it would be more difficult than judging something to be "**evil**" Because it requires us to consider the reasons of the action, the nature of the action itself, what it is composed of and what it is related to. And then considering what may result from it as things, actions and occurrences, which are almost not limited in this vast universe!

It is definitely impossible, therefore, to be established by the text of the Islamic law, (or by the necessity of sense and mind, though we regard it as unlikely that it can be perceived with sense or the sight of mind separately), that an action be indecent in itself, and then the Almighty commands to do it as a religious duty or even as a desirable judgment. Because the desirable judgment is commanded to be done, though it is not an absolute binding command, and the person who leaves it is not to be held accountable. And it is impossible that the Almighty Allah commands that something should be done, and then it appears as an indecent action.

For the purpose of giving a notice, we would like to indicate that the opposition between "**evil**" and "**good**" regarding objects and benefits that are related to judgments of "**lawful**" and "**unlawful**" in this last blessed Sharī'ah, in addition to binding proof we have proved that permissibility is the default ruling on all things unless there is a proof for otherwise, especially regarding the objects and benefits. What necessarily results from that is that a certain "**thing**" must definitely be evil or good. This opposition has nothing to be compared to, with regard to the concept of absolute "**indecent**".

It is true that the Almighty Allah has guaranteed the prohibition of all "**indecent**" in this last blessed Sharī'ah. But what is not indecent regarding statements and actions, relations, proportions and abstract systems and conventional man made matters, may be religious duties, desirable, recommended or undesirable, or even unlawful. It may be a "**positive**" matter that falls under the concepts of: **condition, cause, deterrent, permission or intention, etc as "positive" judgments.**

Therefore, when something (especially, statements and actions) is not considered as indecent, and as a result, it is not void and unlawful, no certain judgment is obligatory for it, no difference between the judgment being a commandment, such as obligation, desirability, permissibility, undesirability or even prohibition, or a man made judgment, such as making it a condition or deterrent or permission or intention or judging it as authentic, corrupt or void, etc. Almighty Allah, concerning all these, judges according to the Divine Wisdom which is the exclusive possession of Sovereignty, Lordship and Dominion.

In order that our words do not appear to be general and abstract, making it difficult to understand, it is better that we consider the following example: unveiling the private parts of an adult woman; , for other than her husband. This is one of the unlawful acts, which are necessarily known in the Islam. Because it is one of the absolute recurrent proofs in

the Glorious Qur'ân, the Sunnah and the consensus of the people of Islam.

Therefore, for a woman to unveil her private parts is absolutely prohibited (regardless the rank of prohibition: whether it is minor prohibition or chief sins). In addition to that, it is "**indecentcy**" by the necessity of legislation as it is "**unlawful**". The evidence concerning this issue is illustrated in the following verse of the Almighty Allah,

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

which means, "**Say: "My Rabb (Lord) has forbidden only the indecencies— which of them are open and which are hidden, and the sin and rebellion without just cause, and that you associate with Allah that for which He has not sent down an authority, and that you say against Allah what you do not know "**, (Al-A'râf, 7:33)

This is a comprehensive division showing that the unlawful things are four main categories:

- (A) Saying things about Allah without knowledge and this is the worst of them. It occurs only in statements and beliefs. However, unveiling the private parts is not part of the species of statements and beliefs, and therefore, does not belong to this category at all.
- (B) Ascribing partner with Allah, polytheism of belief, which is polytheism of disbelief, and that is ascribing a god with Allah. And polytheism of deed, hidden polytheism, such as ostentation, etc. Unveiling the private parts does not belong to polytheism of belief or deed. It does not belong to this category at all.
- (C) It is not an aggressive sin upon other people's right, as it is obvious. Yes, unveiling the private parts may be disturbing for some people, exciting for some others, and perhaps a delight for a third category. But no one in the world would say that it is an aggression upon other people, such as shedding blood, taking people's wealth and consuming it unjustly, beating people on their backs and faces, violating the honor and wives with false accusation and insult, breaching covenants and so on.
- (D) It is absolutely necessary that it belongs to the fourth category, which is "**indecentcies**", narrowly speaking. In reality, it is intuitively one of the most obvious indecencies.

We say, narrowly speaking, regarding the indecencies, for injustice and aggression are

also excesses beyond the proper limit. Therefore, it is an "**indecentcy**" and excess in the broad sense. In the same manner, ascribing a partner with Allah is an aggression upon Allah's Due, to be worshipped alone, without ascribing any partner with Him. It is also an aggression upon the mind and the truth by claiming the existence of a partner with the Creator. It is actually a claim assuming the existence of a absolute impossibility. Polytheism, therefore, is an "**indecentcy**" and excessiveness in the broadest sense. And saying about Allah, without knowledge, is deeper in "**indecentcy**", excessiveness, aggression upon Allah's due, and upon the mind, which is the cause of responsibility.

If someone says, all unlawful things are "**indecentcies**", according to this broad sense, the person would be right to say so. With regard to this, the addition of the other three categories in the Qur'anic verse, is as a form of adding the particular to the general.

As we can notice, that the order of the main four categories in the Qur'anic verse is a progressive order to the general category. This means: that the worst sort of indecentcy, in the narrow sense, (such as the deed of the people of Lût (Lot)) does not reach, regarding sin, to the highest rank of aggression (killing, violating honor by raping, and accusing married women with false accusations). These are not in the same rank as ascribing a partner with Allah. Although they are falsehood, and saying something about Allah without knowledge, yet they are less in rank, comparing to someone who accuses Allah of wrong, foolishness and deviating from the truth, as the Devil did, may Allah curse him.

This is a good and interesting subject, but this short study is merely an introduction rather than a comprehensive analysis and position.

What we have previously said is evident and confirmed by the Word of Allah the Almighty,

﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا  
أَوْلَادَكُمْ مِمَّنْ إِمْلَقِي نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطْنٌ  
وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴾

which means, "Say: "Come, I shall recite what your Rabb (Lord) has forbidden to you,— that you do not associate with Him anything. And doing good to parents, and that you do not kill your children for poverty;"— We ourselves provide for you and for them;— "and that you do not come near to indecencies— what is exposed of it or what is concealed, and that you do not kill any soul which Allah has forbidden, except with

**justice. This He has enjoined you with that you may understand."**, (Al-An'âm, 6:151)

Some people may misunderstand this by objecting that in previous times, Allah the Almighty commanded Ibrâhîm (Abraham, peace be upon him) to slaughter his son. Whereas killing a human being is a horrible crime and an evil indecency, except as a legal punishment, or in a legitimate war, or defending oneself against a bitter enemy, who can not be pushed away except by killing. In this manner. Allah, the Almighty, would seem to have commanded at least one "**indecency**", which some, who do not understand the holistic nature of the ownership of the Creator, over all his creations, would thus see as refuting our above developed theory!

However, this is a false objection, for it would deny that Indecency is the transgressing of limits, one such limit being of ownership; as we have already established Allah, the Almighty, is the creator and owner of all in body and soul. All souls, the souls of the children of Adam, in addition to other souls, all belong to Allah. He has sovereignty over them, and He has the absolute sovereignty to do whatever He wants and He has no limits, other than those He sets for himself in revelation, as the current covenant with this nation. Placing oneself in harms way as an act of devout adherence to Allah's commandments or killing another person for the same purpose, within prescribed limits of the entire revelation, are not considered absolute indecency. Such acts are however, challenged by the worldly-minded people and the "**secularists**", who claim that the human being is not a slave of Allah. They claim that he is the master of himself, the lord of himself and the god of himself. However, this completely opposes "**Islamic Monotheism**", which the Prophet of Islam, Muhammad bin 'Abdullâh, the last of the Prophets and the Messengers (peace be upon them) brought to us all. It is thus a disbelief, which definitely contradicts Islam. Not only that, it also contradicts reason and logic.

On the other hand, placing oneself in harms way, outside of prescribed limits, is a forbidden act, except if it is done as an act of martyrdom. In the same way, killing another person is also a forbidden act, except in a jihad, or when defending oneself against a bitter aggressor, who can not be pushed away except by killing, or in a legal punishment after an authentic judicial judgment in legitimate Shari'a court of law..

Any other killing except these would be considered as:

- (1) An evil indecency, transgression of limits prescribed, and what is more, as a wrong doing and aggression on people's property and the Possession of the Creator. Therefore, it is unlawful in this context, as it is obvious from the Qur'ânic verse.
- (2) Or saying something about Allah without knowledge, in the case of the one who kills himself or kills another person purely as a sacrifice to be devout to Allah.. This is because the Almighty Allah abrogated that commandment, which He



commanded Ibrâhîm (Abraham) to perform, and He ransomed Ismâ'îl (Ishmael) with a great sacrifice. And after that, He did not command such a commandment in the succeeding religions. It is not that He is not worthy, that human sacrifice should be made for Him, as an act to be devout to Him, but it is just that He has abrogated this kind of sacrifice, in order to bestow His favor, kindness and mercy upon us.

Therefore, whoever does that, he would have committed a prohibited act by saying something about Allah without knowledge, which is an innovation in the religion, for he has made his action a devout act to Allah, while the Almighty Allah did not make it a legal devout act, and this is one of the main causes of prohibition as it is clear in the Qur'ânic verse.