

WHAT IS HALAL (LAWFUL) & HARAM (NON LAWFUL) IN ISLAM ?

Sheikh “Muhammad Abduh” (1849-1905) the Head of the Islamic Verdict body (mufti) in Egypt & most Islamic countries in his time was asked the above question ;what is allowed& what is banned in Islam & he answered as follows ;

1 THE ALLOWANCE IS THE RULE & the banning is the exception. Everything is halal except what has been banned by ALLAH in his book “Quran” only. ALLAH instructed us not to decide what is haram except what ALLAH only states Q 16;116

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translation “And do not say what your tongues untruly describe, this is halal (lawful) and this is haram (unlawful),” — .

ALLAH states that HE has clearly detailed in his book what is banned ” haram” & that there is no other haram & that those who ban things else than what ALLAH detailed are astrays & misguide people & agressors

Q 6 :119

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translation ” He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord – He is most knowing of the transgressors “——

For those heavily relying on hadith for religious judgments , then there is a hadith unanimously believed to be true & fully Sahih by all hadith scholars that the Prophet (pbuh) said

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Translation “**Halal and Haram are what is stated by ALLAH in his book , and whatever he was silent about is pardoned (forgiven)**” –. This sahih hadith makes all hadith fans revert only to Quran for halal & haram & debunks & annuls any hadiths judging any halal or haram.

2 Also , believed by all hadith & narration **scholars** that The Prophet told his companions not to claim that their judgment is ALLAH judgment but only their thinking effort & **opinion** & understanding of ALLAH judgment & this understanding **might be right or wrong** & that the difference between their opinions is a mercy for muslims as said by the Prophet whereby each muslim can take the verdict he deems more pertinent to him.

3 The scholars as Al Shafie & Abu Hanifa & Ibn Taymeya all declared that their religious judgments & verdicts are merely opinions which maybe right or wrong , They also agreed on a rule saying that “Everything needed for people living & was not a reason for disobeying ALLAH or quitting a religious duty , then this thing is allowable & the legislator does not ban or control or instructs to avoid anything except if it included a big serious clear harm that overweighs its benefits