

*From page 57-67 in the Arabic doc.*

We eat fish when it is dead. Due to the prophetic tradition the Prophet (SAWS)<sup>1</sup> said, "*Two dead meat is made lawful for you: Fish and grasshoppers. And two bloods: Liver and spleen.*"<sup>2</sup>

It is conventional to consider fish as different from meat even though Allah described fish as "**fresh flesh**" (an-Nahl:16). Even az-Zamakhshary said that if one swore an oath not to eat meat and ate fish then his oath would still be valid.

It has been the norm *not* to consider fish and grasshoppers edible meat. As the saying goes, 'The more grasshoppers increase the cheaper the meat becomes' this emphasizes that grasshoppers are not meat. As for fish it is not like the carrion which Allah (SWT<sup>3</sup>) has prohibited, because prohibited dead animals are those whose blood has not been shed because they were not slaughtered. Fish and grasshoppers have no blood to be shed. Liver and spleen are not blood as blood is liquid, while liver and spleen are solid meat formed of blood.

Regarding the matter of eating pork, Allah (SWT) has prohibited it. As previously mentioned, the reason for accepting Allah's commands is that Allah ordered us to obey His orders. If it happens that lawfulness of some matters proved to be correct then this is proof of the correctness of this religion. However, if we postpone the applications of Allah's commands until we prove them right, then our belief in science and scientists takes precedence before our belief in Allah (SWT). Scientists are not more concerned for our welfare than Allah (SWT). Could there ever be a created being more knowledgeable of the welfare of other beings more than The Creator? It is impossible. Thus, a believer is certain that Allah commands him with only what is useful.

In fact, a harmful thing is not absolutely harmful in itself but it could be useful in other matters. For instance you could punish your child by depriving him of his allowance or of a tasty meal. The meal or the allowance are not harmful, but spoiling your child by giving him all what he wishes for, despite his disobedience, is an invitation for the child for further disobedience. Using the method of reward and punishment in bringing up children is crucial. We address those who want to find the

---

<sup>1</sup> *Salla Allah alayhe Wa Salam* [All Prayers and Peace of Allah be upon him]

If *Salat* is mentioned with reference to Allah, it denotes "**Allah's Grace with Mercy**;" if it is mentioned with reference to the angels, it denotes "**to pray for forgiveness**;" and if it is mentioned with reference to other creatures - men, animals, etc., - then it means **prayer and supplication**. Thus, Allah graces with His Mercy the person who teaches people the beneficial knowledge, i.e., the knowledge of Islam; angels pray to Allah to forgive his (**or her**) sins; and other creatures pray for his (**or her**) well-being.

<sup>2</sup> A traceable and discontinued hadith, narrated Ibn-Umar and reported by Ahmad, Ibn-Majah, ad-Darhatny, al-Hakem, al-Baihaqy.

<sup>3</sup> Subhanahu wa ta'ala (glorified and exalted be He)

reason behind every prohibition and tell them that you have not realized the methodology of discipline through prohibition. There is a prohibition of something because it is harmful and there is a prohibition that serves as a disciplinary action. Allah, Who is more Merciful on His creation than a mother is on her children, has made some of the good things in life unlawful for the children of Israel to discipline them. Allah (SWT) said what can be translated as, **"So, for the injustice (on the part) of (the ones) who have Judaized, We have prohibited them good things that were lawful to them"** (TMQ<sup>4</sup>, 4:160).

Regarding the prohibition of eating pork Allah (SWT) revealed the reason of making it unlawful. Scientists proved that pigs cause diseases previously undiscovered and are very harmful like the detriment of the tape worm. If Allah (SWT) has uncovered one secret for us which is the tapeworm then there must be broader unknown harmful matters.

Allah (SWT) says what can be translated as, **"whatever has been acclaimed to other than Allah"**, indicating the importance of pronouncing the name of Allah upon slaughtering. There are two kinds of slaughtering: That which is for one's benefit, to eat or to feed others. The other is observed as a sacrifice for Allah (SWT). Whatever has been acclaimed to Allah is an offering for Him (SWT). As for what has been acclaimed to some deity other than Allah, it is for the benefit of man only and is but an offering for idols and what is worshiped besides Allah (SWT). Since Allah is He Who has subjected the animals for us to eat then it is our duty to remember that *He* is The Benefactor. We should seek His satisfaction and let this be our prime objective.

Allah's laws overrule all probabilities. Unlike the legislators among mankind who find themselves compelled to amend their laws after they come upon some unpredicted matters. This is due to their imperfect knowledge of the events that could occur in the universe which forces them to amend their laws. The amendment of any law imposed by mankind means the emergence of some issues which have not been taken into account when the laws were first laid out.

However, Allah (SWT) has imposed His perfect comprehensive laws required for all possible developments of issues without the need for any amendments. Islam is the seal of religions, thus it has to cover all probabilities and possibilities. It was reasonable for the divine laws to be abrogated with the succession of prophets. Yet, when Allah made our master Muhammad (SAWS) the seal of the prophets, the laws revealed by Allah had to have guarantees not to change. That is because Allah

---

<sup>4</sup> TMQ=Translation of the Meaning of the Qur'an. This translation is for the realized meaning, so far, of the stated (Surah:Ayah) of the Qur'an. Reading the translated meaning of the Qur'an can never replace reading it in Arabic, the language in which it was revealed.

(SWT) knew in His infinite knowledge all the issues that might possibly occur.

**" So, whoever is constrained, neither being inequitable nor aggressive, then no vice will be upon him; surely Allah is Ever-Forgiving, Ever-Merciful."** It is Allah's fairness that He gave us two conditions for being constrained. These conditions are:

1- Not being inequitable

2- not being aggressive.

'Not being aggressive' means not trespassing the boundary of what is necessary by taking only what is necessary to survive. One should not reckon that such food has become absolutely lawful. It is made permissible only because of the dire need for it.

One should take into account the ownership right of others. For instance, if someone has some water that is barely sufficient to quench his thirst. Then another person who is stronger and also constrained snatches this water and hits the one who owns it. This is unlawful as the right of ownership takes precedence in this situation. The statement **" then no vice will be upon him"** shows that there is vice that is made lawful for necessity only. Allah concludes the verse with **"... surely Allah is Ever-Forgiving, Ever-Merciful "**. Forgiveness and mercy entail the perpetration of sins . The preceding is a talk about matters made lawful for necessity sake. Allah forgives the ill deeds of the disobedient who commit them without a necessity that forced them to do so. Wouldn't He (SWT) forgive the constrained who was forced by the situation to eat carrion? Hence, He is Oft-Forgiving, Oft-Merciful and He won't punish such a person who found himself compelled to do so.

**"Surely the ones who keep back whatever (part) of the Book (which) Allah has sent down and trade it for a little price, those in no way will eat (anything) in their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, neither will He cleanse them, and they will have a painful torment."**

## " (TMQ, al-Baqarah:174).

Allah (SWT) judges for the benefit of people. He also commands them to fulfill their duties in return for having their rights. Every rule in the *Shari'ah* (Islamic law) is an obligation upon and for each person. The Islamic law sent down by Allah is conveyed through the messengers then by the people of knowledge to impart to everyone. Thus, those who withhold Allah's revelations oppose the methodology of Allah (SAWS). They do so in order to take unlawful benefits and violate the rights of others. Such people have become obstacles hindering the methodology, revealed by Allah, so as not to let it regulate life.

They serve their vested interests, such as the bribes they used to take from their followers to tailor Allah's ordainments according to people's wishes. Allah makes manifest to them only He knows the true value of his way and methodology. Thus, those disbelievers took a price in return for withholding Allah's revelations and propitiated the people by legislating that which suited them and indeed they have lost this 'transaction'. This is because the price they set, no matter how high it is, is but paltry and short-lived.

The material price they take is basically for gratifying their need of things like food and drink that have to do with man's basic needs. Therefore, Allah said, "**those in no way will eat (anything) in their bellies except the Fire**". The believer as the Prophet once narrated, "*A believer eats in one intestine (is satisfied with little food) and an unbeliever eats in seven intestines (eats much food).*"<sup>5</sup> The disbeliever eats gluttonously because he is after the enjoyment of the taste of food and the pleasure of eating. Hence, he gorges his tummy with the food he eats. On the other hand, a believer takes of his food only what sustains his life in order to survive. In the *hadith*<sup>6</sup>, "*Sufficient for the child of Adam are a few morsels to keep his back straight.*"<sup>7</sup>

Thus, Allah (SWT) will punish those disbelievers with the most befitting penalty. As they filled their tummies, out of gluttony, with the unlawful price they took, Allah will fill their tummies with fire as an equitable punishment. This is a material punishment that is followed by another moral one; "**Allah will not speak to them on the Day of Resurrection**" on the day when the genuine pleasure of the people is when they see Allah's Countenance. Not speaking to someone denotes anger as

---

<sup>5</sup> Authentic *hadith* in Saheeh al-Bukhary, vol.7, Book 67, no.305

<sup>6</sup> The Prophet's sayings and tradition as reported by his companions.

<sup>7</sup> [Sunan al-Tirmidhî (2380) and Musnad Ahmad (17186) and authenticated by al-Albânî in Sahîh al-Jâmi`]

speaking with others is means of being affable. Thus, " **Allah will not speak to them**" indicates that Allah resents them. Sufficient a chastising punishment it is when Allah turns away from His creation.

However, someone might wonder that in another chapter in the Qur'an Allah says, " They will say, **“Our Lord, our wretchedness has overcome us, and we were an erring people. Our Lord, bring us (forth) out of it! So, in case we go back (to disbelief) then surely we will be unjust.”** He will say, **“Begone into it spurned, and do not speak to Me.”**" (TMQ, al\_Mu'minoun (The Believers:106-108). It is true that He says "**do not speak to me**" but when speech is negated here it indicates that there will be no affable nor merciful nor gentle talk with the disbelievers. As to the talk of punishment it will be that of curse. Therefore, Allah spoke at length with Moses (RA)<sup>8</sup> out of gentleness and kindnesses towards him.

Allah said what can be translated as, "**And what is that in your right hand, O Mûsa?**" (Moses) " (Ta-Ha:16). Does this question by Allah indicate that He is actually asking about what is in Moses hand? No, it is rather a question to reassure Moses so that he snaps out of the state of fear and awe that overtook him. We struck an example, and for Allah is the best example, when someone visits his friend's and sees his friend's child with a toy in his hand, he asks him, "What have you got?" The guest sees the toy in the hand of the child yet he asks him to show kindnesses and reassurance.

Moreover, the reply with one word "a staff" could have sufficed Moses. Nonetheless, he seized the opportunity and prolonged his reply to stay in contact with Allah (SWT) for as long as possible. Moses (RA) said what can be translated as, "**He said, “It is my staff. I lean upon it, and with it I beat down (leaves) for my sheep; and I (also) have other purposes for it.”**" (TMQ, TA-HA: 18) . Reflect upon the phrases "It is", "I lean upon it" and you'll find that they are unnecessary. They serve the purpose of prolonging the discourse with Allah (SWT). Therefore, looking and talking to Allah (SWT) is the best blessing granted to the believers on the Day of Judgment. Allah (SWT) will neither speak to the disbelievers, nor purify them, nor make them worthy of being near Him. Following all this, which is already a grievous punishment, they are yet to be severely tormented . Thus, their punishment will be doubled because they misled the people. Hence, they will carry the burden of their sins and the sins of those whom they misled.

The Prophet (SAWS) said in a *hadith*, " *Three (are the persons) with whom Allah would neither speak, nor would He absolve them on the Day of Resurrection. Abu Mu'awiya added: He would not*

---

<sup>8</sup> *Radeya Allah 'anhû* (may Allah be pleased with him)

*look at them and there is grievous torment for them: the aged adulterer, the liar king and the proud destitute."*<sup>9</sup>

Why will these people be deprived of Allah's address to them, of His purification and of His looking towards them? On examining their examples we find that the adulterer aged man has committed a sin which is unjustified. He was not a teen ager suffering from the frenzy of adolescence which might have driven him to commit such a sin. In addition, the liar king has committed an unnecessary sin, namely, he lied to his subjects. Lying signifies fear from the truth. So what is the king afraid of if the people are under his rule. The arrogant destitute provider for a family brings about significant hardship making his life miserable . That is because if anybody wants to help him, his arrogance and haughty attitude towards people will stand as a barrier between him and receiving their assistance. Looking towards someone entails compassion. Thus, Allah closes the gate of mercy and compassion from the start; he does not look towards those disobedient people. Allah says in the end of the verse, "**and they will have a painful torment**".

---

<sup>9</sup> Narrated Muslim, "*Saheeh Muslim*", Book 1, no.195.