

## Permissible(s) and Forbidden – Halal and Haram

In Islam, Halal and Haram are not prone to change until Qiyamah. In a Hadith Prophet<sup>-saww</sup> says:

Rasool-Allah<sup>-saww</sup> said: ‘O you people! My<sup>-saww</sup> permissible is permissible up to the Day of Judgment, and my<sup>-saww</sup> prohibition is a prohibition up to the Day of Judgment. Indeed! And Allah<sup>-azwj</sup> has Explained these two in the Book, and I<sup>-saww</sup> have explained these two in my<sup>-saww</sup> ways, and my<sup>-saww</sup> Sunnah; and between these two are the uncertainties from Satan<sup>-la</sup> and innovations after me<sup>-saww</sup>. One who leaves these (uncertain matters) the matter of his Religion would be correct for him, and it would correct for him his magnanimity and his honour.

And one who wears these (uncertainties), and falls into these and pursues these would be like the one who pastures his sheep near the sanctuary, and one who pastures his cattle near the sanctuary, his self would snatch him to that he should be pasturing these inside the (gates of the) sanctuary. Certainly! For every king, there is a sanctuary. Indeed! And that the sanctuary of Allah<sup>-azwj</sup> Mighty and Majestic is His<sup>-azwj</sup> Prohibitions, therefore stop at the sanctuary of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Prohibitions’.<sup>1</sup>

NB: Also see an article on Makruh and Mustahab [The Kiraha, Makruh, Mustahab and Sunnah | Hubeali.com](http://www.hubeali.com)

وَعَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ اللَّهَ بَعَثَ مُحَمَّدًا نَبِيًّا فَلَا نَبِيَّ بَعْدَهُ أَنْزَلَ عَلَيْهِ الْكِتَابَ فَخَتَمَ بِهِ الْكُتُبَ فَلَا كِتَابَ بَعْدَهُ

And from Ismail Bin Jabir,

‘From Abu Abdullah<sup>-asws</sup>: ‘Allah<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup> as a Prophet<sup>-saww</sup>, and there will be no Prophet<sup>-saww</sup> after him<sup>-saww</sup>. Allah<sup>-azwj</sup> Revealed the Book unto him<sup>-saww</sup> and Ended the (previous) Books by it, so there is no Book after it.

أَخْلَفَ فِيهِ خَلَالَهُ وَحَرَّمَ فِيهِ حَرَامَهُ فَخَلَّاهُ خَلَالًا إِلَى يَوْمِ الْقِيَامَةِ وَحَرَّمَهُ حَرَامًا إِلَى يَوْمِ الْقِيَامَةِ فِيهِ نَبَأٌ مَا قَبْلَكُمْ وَخَبْرٌ مَا بَعْدَكُمْ وَفَضْلٌ مَا بَيْنَكُمْ

He<sup>-azwj</sup> Permitted His<sup>-azwj</sup> Permissible(s) in it and Prohibited His<sup>-azwj</sup> Prohibitions in it. So, His<sup>-azwj</sup> Permissible(s) are Permissible up to the Day of Qiyaman, and His<sup>-azwj</sup> Prohibitions are Prohibited up to the Day of Qiyamah. In it are news of what was before you, and news of what is to be after you, and Decisions of what is between you all’.

ثُمَّ أَوْمَأَ يَدِيهِ إِلَى صَدْرِهِ وَقَالَ نَحْنُ نَعْلَمُهُ.

Then he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to his<sup>-asws</sup> own chest and said: ‘We<sup>-asws</sup> know it!’<sup>2</sup>

<sup>1</sup> Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 31 H 17

<sup>2</sup> Bihar Al Awaar – V 46, The book of History – Ja’far Al Sadiq<sup>asws</sup>, Ch 4 H 33 b

كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِي إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَمِّي عَنْ مِائَةِ خَرْفٍ مِنَ الْكَلَامِ فَأَقْبَلْتُ أَقُولُ يَقُولُونَ كَذَا وَكَذَا

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Ali Bin Muhammad, from Muhammad Bin Ahmad, from Abu Is'haq, from ali Bin Ma'bad, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah<sup>-asws</sup> at Mina about five hundred letters from the speech. I accepted saying, 'They are saying such and such'.

قَالَ فَيَقُولُ لِي قُلْ كَذَا فَمُلْتُ هَذَا الْحَلَالَ وَالْحَرَامَ وَالْقُرْآنَ أَعْلَمُ أَنَّكَ صَاحِبُهُ وَأَعْلَمُ النَّاسِ بِهِ فَهَذَا الْكَلَامُ مِنْ أَيْنَ

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'Say such and such'. I said, 'This Permissible and the Prohibition, and Quran, I know that you<sup>-asws</sup> are its master, and the most learned of the people with it. So this speech is from where?'

فَقَالَ يَخْتَجُّ اللَّهُ عَلَى خَلْفِهِ بِحُجَّةٍ - لَا يَكُونُ عِنْدَهُ كَلِمًا يَخْتَانُونَ إِلَيْهِ.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Argues upon His<sup>-azwj</sup> creatures with His<sup>-azwj</sup> Argument. There does not happen to be with him all what they are needy to"<sup>3</sup>.

<sup>3</sup> Bihar Al Awaar – V 46, The book of History – Ja'far Al Sadiq<sup>asws</sup>, Ch 4 H 34