

In the name of Allah Most Gracious Most Merciful

Staying away from suspect deeds

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Dear Muslim brothers and sisters, the messenger of Allah ppbu said: **{the Halal or what is allowed in Islam is clear, and the Haram or what's forbidden in Islam is clear. This who avoids and protects himself from suspect deeds then he has cleared him/her self and his faith, and his/her honor; and he/she that falls into the suspicious areas then he/she has fallen into the forbidden. That is just like a shepherd who brings his heard round a protected area who is about to fall into it. And remember there is a small part of the body which if it goes good then the whole body becomes good and if it goes bad then the whole body goes bad. That is the heart}**.

This one of the *hadeeths* or messages by the messenger ppbu round which Islam orbits. It contains within it some great prophetic guidance for the faithful to stop at and reflect upon. Allah and His messenger have clearly defined every single allowable deed (*halal*) and every forbidden deed (*haram*). The messenger ppbu said: **{I left you on to the clear white road; its night is just as clear as its day. Only those who are demised will go astray from it}**. This is kindness and gentleness from Allah to us Muslims that He made quite clear for us what is allowed and what is forbidden. And from this there is awkwardness with doing the clear allowable acts, and there is license to do the clearly forbidden acts. But there is a area of deeds between the allowable and the forbidden areas known as the area of suspect acts. It is the area in which things become

unclear for many people of whether the deeds are allowable or forbidden. Islam made it better out of piety for a Muslim to avoid those suspicious deeds so one would not be drawn into falling in the forbidden. This who stays away from this area has kept his faith and his honor in the safe and clear zone. Or has called or claimed innocence for his faith and his honor. This is evidence that one who commits acts in the suspicious zone then he has made himself exposed to challenges and slanders. The ancestors say: this that exposes himself to accusations has only himself to blame for the bad suspicions into him.

The messenger ppbu was an example in piety and righteousness and staying away from areas of suspicion. The messenger ppbu said: **{I would go home and find a date fruit had fallen. I would pick it up to eat it and then I would fear that it may belonged to the donations fund (*sadaqa*) then I would drop it}**. The messenger ppbu one night couldn't go to sleep. And his wife noticed and asked him why was he not able to sleep at night. He said: **{I found a date fruit and I ate it, and we had dates given to us for donation. I was worried the date I ate was from the donated dates}**. O' Allah, look at this type of humans. It must be the true prophet hood. Allah says about him: {indeed, you are on a great morals standard} 68:4. A date fruit falls upon the bed of the messenger ppbu and cannot eat it, a date fruit would keep him awake, a sleepless night in fear that it might belong to a donated bunch of dates. Compare that with those who eat away the riches of entire countries, and make allowable everything with the people while they care less about morals or fear. The messenger ppbu goes out of his way to warn his nation from coming close to the forbidden or falling into the suspicious zone. The messenger ppbu said: {a slave would not reach piety until he leave off what is harmless in order to be cautious of what is harmful}.

Abo Ad-Dardaa (أبو الدرداء) says : “the ultimate God fearing is that the slave would fear Allah for a grain. To the point that he would leave something that he sees to be allowed (halal) in fear of thinking that it may be forbidden. And that becomes a barrier between him and the forbidden”. Alhasan Al-Basri said: “God fearing is still at those who fear God to the point that they gave up what is allowed in fear of what is forbidden”. Ebn Omar said: “I love leaving between me and the forbidden a cover of (permissible) halal which I would never penetrate”.

Ibrahim Ebn Al-Adham one of the early Muslims was told: Would you not drink out of Zumzam water? He said: if I had a pail or a bucket then I would drink. This shows the piety in its greatest level. Because there was a bucket which belonged to the Sultan, but using the Sultan’s bucket was a suspicious act to him. Abu Bakr Siddique after eating food and finding out that the source of the food was suspicious; he put his finger in his throat to bring out the food out of his stomach. A worker working for AbuBakr gave him some food to eat. He told him that a man gave it to me for a prediction I made for him during the pre Islam time. AbuBaker thought that was suspicious enough to take out of his stomach. This was due to his fear of the day of resurrection.

Slaves of Allah, this talk by the messenger ppbu in which he stated that the allowable and the forbidden are clear.. to the end of the talk; is used to block and argue against excuses and means leading the forbidden. When Islam prohibits something it also prohibits everything which will lead to it and blocks connections which may lead to it. When Allah prohibits adultery for example, He does not say do not commit adultery, instead He says: **{and do not come near unto adultery. It is an abomination and an evil way}** 17:32. Do not come near meaning to forbid all that lead to it such as exaggerated

beautification, and unacceptable mixing, and touching and offensive and unrated pictures and the forbidden looks. Allah says: **{tell the faithful men to curtail and curb their looks or gaze and to protect their private parts. That is purer for them. Allah is so expert with what they do. And tell the faithful women to curtail their looks or gaze and to protect their private parts ...}** 24:30. The messenger ppbu said: **{the two eyes commit adultery. And their adultery is gazing}**.

In the case usury (dealing in interest) too all what leads to it is prohibited. The writer of the usury contract is cursed, and so is the witness to it and the one who represent someone dealing in usury. And as Islam forbade what leads to a forbidden act, it similarly forbids playing satanic tricks to get round the forbidden rule. The messenger ppbu said: **{do not commit what the Jews committed and make legal for you what Allah made forbidden using tricks..}**. If people come up with other forms in different names called bank interests and bank services and other similar names. And with the flesh showing outfits, and dancing and suggestive singing they call art. And they drink alcohol and call it spiritual drink. The sin remains in all of them. The messenger ppbu said: **{a group of my nation will make permissible drinking alcohol and call it with a different name}**. As if he paints an image of our present time. Some in this time of ours make usury permissible and call it buying and selling. Allah says: **{that is because they say: Trade is just like usury; whereas Allah permitted trading and forbade usury...}** 2:275.

Slaves of Allah, a true faithful is that who watches Allah in all his deeds and his words. Let us fear Allah in all we do. Let piety be or fence. That is not so difficult for us or far for us to achieve. The messenger ppbu said to one of his companions: **{Fear the forbidden, and you shall be the worshipping of all people}**.