

# THE CONCEPT OF HALAL AND HARAM FROM QURAN AND SUNNAH PERCEPTION

By:  
Abdoul Karim Touré

## Abstract

*The aim of this paper is to discuss the concept of halal and haram used by the Quran and Sunnah, and to explain how to make Muslims understand them accordingly. The Quran and Sunnah used the word halal and haram in two different meanings i.e. moral conducts and material forms. It is very common to hear in Muslim societies the connotation of halal or haram or this is not halal. Even to a certain extent that in some multi-religious societies the word halal becomes the first thing to be noticed by non-Muslims about Islam. The concept of halal plays a bigger role in the life of businessmen where they have to satisfy the demands of their Muslim customers for example to get the confidence in buying and selling in this sensitive part of Muslim belief. The non-Muslim businessmen who are being “forced” to live together with Muslims as citizens of the same country, where they have to gather and mix together in some religious or social occasion to exchange foods or gift. Unfortunately, the word halal which means legal or lawful is being narrowly understood by many Muslims. A lot of us comprehend halal as to that before any animal becomes halal to be eaten, it must be slaughtered according to the Islamic way and the food should not contain any kind of forbidden elements. The holy Quran and Sunnah’s conception of halal, as a matter of fact consists of two components. Even though, slaughtering animals according to the Islamic way is very important and crucial to make any meat halal. The Quran and Sunnah also emphasize a lot on the origin and the source of particular earnings of a Muslim*

*Key words: Halal, Haram, customer, demand*

## INTRODUCTION

Earning for a living is a mutual and common instinct for all living creatures on earth. Human being described as the caliph of Allah on the earth<sup>2</sup> is ordered to earn for a living as a way and means of life to be able to comply and practice accordingly to the purpose of his creation and his presence on the earth<sup>3</sup>. Unlike animals and other living creatures which are just living on the earth to serve<sup>4</sup> and ease man's life, since there are no divine obligations upon them.

Mankind is requested to work and to seek the bounty of Allah for his living. This effort of earning should only be in the boundary of a rational manner and should not be at the expense of others. Since mankind is naturally greedy, having the tendency of earning by any means, the Quran and Sunnah had traced for Muslims some ethics which they have to follow throughout their life to avoid falling into illegal and unlawful earnings.

The aim of this paper is to discuss the concept of *halal* and *haram* used by the Quran and Sunnah, and to explain how to make Muslims understand them accordingly. The Quran and Sunnah use the word *halal* and *haram* in two different meanings i.e. moral conducts and material. It is very common to hear in Muslim societies the connotation of *halal* or *haram* or this is not *halal*. Even to a certain extent, in some multi-religious societies the word *halal* becomes the first thing to be noticed by non-Muslims about Islam.

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<sup>2</sup> Referring to surah Al-Baqarah verse 30 “*And remember when your Lord said to the angel: “Verily, I am going to place (mankind) generation after generation on earth”* and Surah Hud verse 61 “*O my people! Worship Allah: you have no other ilah but Him. He brought you forth from the earth and settled you therein*”. It is well spread among previous and contemporary scholars referring to the above mentioned verses that mankind is the Caliph of Allah on the earth, but there are some contemporary scholars who rejected this opinion saying that there is no proof from the Quran neither Sunnah saying that mankind is the Caliph of Allah on the earth since the verse did not say MY Caliph but just a caliph, which means that mankind is the successor of a previous creatures -jinn- who lived on the earth before mankind.

<sup>3</sup> Referring to surah al-Dharyyat verse 56. “*And I (Allah) created not the jinn and mankind except that they should worship Me (alone)*”.

<sup>4</sup> Surah al-Jathiyah verse 13. “*And (Allah) has subjected to you all that is in the heavens and all that is in the earth*”.

The concept of *halal* plays a bigger role in the life of businessmen where they have to satisfy the demands of their Muslim customers for example to get the confidence in buying and selling in this sensitive part of Muslim belief. The non-Muslim businessmen who are being “forced” to live together with Muslims as citizens of the same country, where they have to gather and mix together in some religious or social occasions to exchange foods or gift. Unfortunately, the word *halal* which means legal or lawful is being narrowly understood by many Muslims.

A lot of us comprehend *halal* as to that before any animal become *halal* to be eaten, it must be slaughtered according to the Islamic way and the food should not contain any forbidden elements. The holy Quran and Sunnah’s conception of *halal*, as a matter of fact consists of two components. Even though, slaughtering animals according to the Islamic way is very important and crucial to make any meat *halal*, the Quran and Sunnah also emphasize a lot on the origin and the source of particular earnings of a Muslim.

### **HALAL AND HARAM IN QURAN AND SUNNAH**

Money plays a very important role in human life. It is the engine and machine of life, the cause of numbers of conflicts around the world, and capable of putting an end to relationships of close friends and family members. The holy Quran and Sunnah, knowing the sensitivity and impact of money on people, had protected it with a fence of ethics and rules. In addition, the longest verse in Quran is about money, and it is called by scholars *ayat dayn* or *mudayanat*, the verse of debt. The prophet (P.B.U.H.) for its importance insist on it in his farewell sermon.

*“It is unlawful for you to shed the blood of one another or take (unlawfully) the fortunes of one another”* (Hadith. Muslim. 1218).

These divine rules and regulations are to organize people’s business transactions and all deals related to money to avoid quarrels and clashes. These rules and regulations are not restricted to the ordinary Muslims, but also include prophets. The prophet said

*“O people, Allah is Generous and He therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying: “O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do” (Al-Mu’minun: 51).*

*And He said: "O those who believe eat of the good things that we gave you" (Al-Baqarah: 172). He then made a mention of a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): " O Lord, O Lord" whereas his food is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?" (Hadith. Muslim. 1015).*

The prophet Muhammad (P.B.U.H.) taught the ummah this teaching in practice. In his last sermon five days before his demise, he said:

*"He whom I have might lash his back; I offer him my back so that he may avenge himself on me. He whom I have ever blasphemed his honour, here I am offering my honour so that he may avenge himself" Then he descended, and performed the noon prayer. Again he returned to the pulpit and sat on it. He resumed his first speech about enmity and some other things. A man then said: "You owe me three Dirhams." The Prophet said: "Fadl, pay him the money" (al-Mubarakfuriyy, 2005: 400).*

The Quran and the Sunnah, in their efforts to guide Muslims and inculcate these teachings in their minds, use clear and strong words which does not carry other meanings or interpretations but *halal* in both, materials and moral conducts.

### **Haram Material**

*Haram* material is referring to *maytah* (dead animals) and pork and any meat that is not slaughtered in the name of Allah. It is mentioned in four places in the holy Quran.

*"He has forbidden you the maytah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity, without willful disobedience, or transgressing due limits, - then is he guiltless. For Allah is Oft-forgiving Most Merciful" (al-Quran. al-Baqarah. 173).*

*“Forbidden to you (for food) are: Al-Maytah (the dead animals), blood, the flesh of swine, and that on which Allah’s Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns and that which has been (partly) eaten by a wild animal. ...But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, most Merciful” (al-Quran. al-Ma’idah: 3).*

*“Say: I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be a maytah (dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered for idols or on which Allah’s Name has not been mentioned while slaughtering). But (even so), if a person is forced by necessity, without willful disobedience, nor transgressing due limits, - thy Lord is Oft-forgiving, Most Merciful” (al-Quran. al-An’am: 145).*

*“He has forbidden you Al-Maytah (the dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols or on which Allah’s Name has not been mentioned while slaughtering). But if one is forced by necessity, without willful disobedience, nor transgressing due limits, - then Allah is Oft-Forgiving, Most Merciful” (al-Quran. al-Nahl: 115).*

It is encouraging to know that Muslims generally are very concerned about the *halal* and *haram* material every where. They are very strict in looking for Islamic symbols of *halal* in any products. Some of them will refuse to eat any food unless he is certain and sure that it is of Muslim-slaughtered food or it does not contain any Islamic forbidden elements.

I was informed by a religious teacher that some young boys after stealing a chicken, they requested him to slaughter it according to Islamic way to make it *halal* for them.

This paradox behavior is a result of ignorance; the stolen animal does not become *halal* by being slaughtered by a religious teacher neither by an ordinary man contrary of what many Muslims thinks.

The Quran and Sunnah emphasize more on the moral *halal* and *haram* which touch directly to the public rights (*haq adamiy* or *haq fard*), whereas the *halal* and *haram* material are Allah's rights (*haqqu Llah*)<sup>5</sup>.

As mentioned by the scholars of Islamic jurisprudence, the public right is prior to Allah's rights in certain things (al-Shatibiyy, 1994: 1/652, Sha'ban, n.d: 223 & Sanu, 2000: 181)<sup>6</sup>.

It is stated in the end of the four verses above that a Muslim can consume a forbidden meal, such as *maytah* or pork under necessity and emergency case, whereas there is no single verse or hadith where it is allowed for a Muslim to take someone's money or belongings without his permission or consent, except in one situation as reported by al-Bukhariyy and Muslim in the hadith.

Narrated by 'Uqbah bin 'Amir:

*"We said, "O Allah's Apostle! You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?" Allah's Apostle said to us: "If you stay with some people and they entertain you as they should for a guest, accept it; but if they do not do then you should take from them the rights of the guest, which they ought to give" (Hadith. al-Bukhariyy. 6137 & Muslim. 1727).*

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<sup>5</sup> Haqquallah or divine right is for two types. 1- such as prayers, fasting, pilgrimage, zakat. 2- social right, any thing related to people, their belonging, life, security dignity, any thing of public interest. It is called Allah or divine right for its sacred, for no one has the right to drop it, since it concerns all

<sup>6</sup> The Divine or social or public right is never forgiven by Allah unless the owner(s) of the right himself (themselves) forgive whereas Allah can drop His right and forgive. See surah al-Nisa' verse 48, 116 and Surah Az-Zumar verse 53. In this regard it is said that the servant's due or private life is prior to Allah's right. The Messenger of Allah (peace and blessings be upon him) once asked his Companions: *"Do you know who the insolvent is?"*. They replied, *"An insolvent man among us is one who has neither dirham with him or wealth."* The Prophet said: *"The insolvent of my Ummah would be the one who would come on the Day of Judgment with prayers and fasts and zakah but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues since) he hurled abuses upon others, brought calumny against others, unlawfully consumed the wealth of others, shed the blood of others and beat others. Thus, every one of them would be given of his good deeds (that is, his virtues would be credited to the account of those who suffered at his hand). And if his good deeds fall short to clear the account, then he would be given of their sins and he would be thrown into the Hellfire"* (Hadith. Muslim. 2581).

### **Moral Haram**

Moral *haram* is referring to all sorts of cheating and fraud conducts in business transactions and other deals related to money.

*“And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people’s property”* (al-Quran. al-Baqarah: 188).

*“O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!”* (al-Quran. al-Nisa’: 29).

*“O ye who believe! There are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty”* (al-Quran. al-Tawbah: 34).

These three verses in a very clear manner prevent Muslims from exploiting each other in all types of activities of earning. It is much regretful to realize that Muslims in this particular situations are on the brink of the pit of hell (*jahannam*).

*“All flesh feed by haram deserve nothing but hell”* (Hadith. al-Tirmidhiyy. 641).

In their effort to reduce the unemployment rate and the dependence of citizens on the government for jobs, many governments encourage and help their citizens by giving loans for them to start business in small and medium industries. This policy reduces the government’s burden tremendously, furthermore it helps to create more jobs opportunities.

Unfortunately, some Muslims do not bother or make efforts to abide by the Islamic rules and ethics in earnings, either due to ignorance or negligence, in their daily activities of earning moneys, including businessmen, academicians, politicians and others.

## **Businessmen**

One does not make efforts to differentiate the types of fraud in almost all aspects of business transactions in Muslim societies. Starting from advertisement to small and big businesses. Not to mention the negative impact of this social disease on the society, where a group of people take advantage of people's needed to abuse and exploit them.

Some aspects of this trickery and fraud observed in our daily life example in TV, radio, newspapers and internet - when some companies advertise their products for the so-called sale or discounts. They mention a huge discount of more than 50% or 70%, or register yourself now for free, but at the bottom of the advertising board in a small character- maybe purposely not to be seen properly by people- it is written "terms and conditions apply". By reading carefully these terms and conditions, we realize that the so-called new price after discount is the same or higher than the previous one. For the so-called free registration, it will be added in the first bill, where you are forced to pay it or see your service being cancelled in failure to pay. This is called *al-ghubn* or *al-ghabn* in *fiqh al-islamiy* (Qal'ah Jiyy, 1996: 297).

Another type of trick well-spread every where, is the attractive photo of some products which appears in the advertisement but does not sometime reflect the real size of the product in the box, or putting less water but add lots of ice in order to fill up the whole glass. This kind of attitude is considered as cheating and it is included in the saying of Allah:

*"Woe to Al-Mutaffifin (those who give less in measure and weight) those who, when they have to receive by measure from people, demand full measure, but when they have to give by measure or weight to (other) give less than due. Do they not think that will be resurrected (for reckoning)"* (al-Quran. al-Mutaffifin: 1-4).

The offence of such wrong-doing is morally serious and one of the missions of Allah's messenger, prophet Shu'aib was to eradicate such diseases in his community. (Qutb, vol. 6, p. 3855)

*"O my people! Worship Allah; ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith"* (al-Quran. al-A'raf: 85).

*“O my people! Worship Allah: Ye have no other god but Him. And give not short measure or weight: I see you in prosperity, but I fear for you the penalty of a day that will compass (you) all rounds. “And O my people! Give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief” (al-Quran. Hud: 84-85).*

### **Taxi Drivers**

In certain countries, some uncourteous and greedy taxi drivers abuse and take advantage of foreign tourists or even a few unaware local customers by using a longer instead of the short or normal distance to reach the destination. This kind of abuse takes another aspect where in some countries the local currency is also called dollar beside the local name. At the end of the trip the taxi driver informs the foreign customer the amount of the trip by -for example- saying 50 dollar.

The customer, not being aware that the local currency is not in US dollar but called also dollar will pay USD 50 which is higher in value than the local currency. This shameful attitude besides being *haram*, it spoils the image and reputation of any countries. The hadith of the prophet (P.B.U.H) said: any flesh feed through illicit and *haram* earning deserves nothing but hell (*jahannam*) (Hadith. al-Tirmidhiyy. 641).

### **Public Servants and Personnel**

It is known that both public and private sectors impose on their employees a daily report which starts from 8 a.m. to 4 or 5 p.m. to ensure the smooth going of the work. Unfortunately there are some irresponsible employees - generally in the public sector - having some other activities out of the officials, request their colleagues in the office to punch on their behalf. Or they come in very early morning to punch and later they disappear.

Such practice is considered as cheating and illegal, therefore any money earned from such manner is *haram*. The prophet (P.B.U.H.) said in a hadith reported by ‘Abdullah bin Mas‘ud:

*“He who deceives us is not from us, fraud and delude are in fire” (Hadith. Ibn Hibban. 572).*

He said in another hadith reported by ‘A’ishah and Anas bin Malik:

*“Muslims are upon their agreements”* (Hadith. al-Darqutniyy. 2538).

The agreement upon which the employee is requested to abide by is well determined in the letter of appointment, -offer letter- failure to fulfill that agreement in dishonest way is considered as breach of the agreement and cheating to the employer. In consequence, any earnings of this kind of behavior are *haram*.

In hadith reported by Abu Hurayrah, the prophet (P.B.U.H.) said:

*“A time will come when one will not care how one gains one’s money, legally or illegally”* (Hadith. al-Bukhariyy. 2059, 2083).

*“Any flesh feed through illicit and haram manner deserve nothing but hell”* (Hadith. al-Tirmidhiyy. 614).

A Muslim should worry more about the source of his earnings rather than worrying of finding Muslim’s food or restaurants. To create a prosperous society, a pure Islamic environment free from fraud and spirit of cheating and greedy. Each employee in all level should perform his /her best and consider that he is working for his own. Such attitude will help the economic development.

Fraud, cheating or mark up the price mean bankruptcy and downfall of companies, follow by the slow turn of the national economy, and the natural consequence is the unemployment where every one will suffer, because unemployment is one cause of criminality. For that reason the holy Quran makes a duty upon all -the society- to protect the money of every single individual which means protection of the whole society’s money.

*“And give not unto the foolish your property which Allah has made a means of support for you...”* (al-Quran. al-Nisa’: 4).

The Quran considers the money of an individual who is not mentally capable to invest as the money of the whole society (Rida, 2002: 5/37).

Islam prohibits any types of fraud and deception, whether it is in buying or selling or in any other matters between people. The

Muslim must be honest and truthful in all situations, holding his/her faith dearer than any worldly gain. The prophet (P.B.U.H.) said:

*“Both parties to a business transaction have a right to cancel it as long as they have not separated. If they tell the truth and make everything clear, they will be blessing in their transaction, but if they lie and conceal anything, the blessing will be blotted out”* (Hadith. al-Bukhariyy. 1973, 1976).

He said in another hadith reported by Uqbah bin Amir:

*“It is not permissible to sell an article without making everything (about it) clear, nor is it permissible for anyone who knows (about its defects) to refrain from mentioning them”* (Hadith. Ibn Majah 2246).

Once, when passing by a grain merchant, the prophet (P.B.U.H) thrust his hand into the heap of grain and found it wet.

*“What is this, O merchant? “ he asked. “It is because of the rain,” the man replied. The prophet (P.B.U.H.) then said to him: “Why did you not put it on top so that people could see it? He who deceives us is not among us”* (Hadith. Muslim. 147).

In another hadith reported by Abu Hurayrah, the prophet passed by a heap of grain which was made to look good by the merchant. The prophet (P.B.U.H.) put his hand into it and found it to be bad. He told the merchant:

*“Sell the good and the bad separately. He who deceives us is not among us”* (Hadith. Ahmad. 5113).

## **Lawyers**

*“O ye who believe! Eat not your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!”* (al-Quran. al-Nisa’: 29).

The prophet said:

*“Whoever takes the property of a Muslim by taking a false oath, will meet Allah who will be angry with him”. Then the Prophet recited the verse: “Verily those who purchase a small gain at the cost of Allah’s Covenant and their oaths, they shall have no portion in the Hereafter; neither will Allah speak to them, nor look at them” (Hadith. al-Bukhariyy. 7445).*

Narrated Ummu Salamah, the prophet said:

*“You people present your cases to me and some of you may be more persuasive in presenting their argument. So, if I give some one’s right to another (wrongly) because of the latter’s (trickily) presentation of the case, I am really giving him a piece of fire; so he should not take it” (Hadith. al-Bukhariyy. 2680).*

Some lawyers can be directly or indirectly be among the group mentioned in this verse and the two hadiths. Being a lawyer is a noble job, especially as a Muslims, we intend to help someone we are sure that he/she has been a victim of injustice. Unfortunately some lawyers, being forced by the spirit of greed to accumulate the maximum amount of money. Hence, forget about their profession in the Islamic ethics.

They are ready to defend a person that they are sure of his injustice, as long as he is paying a huge amount of money to be free before the judgment. Any money earned in this kind of defence is *haram*, because it will be at someone’s expense which is the victim’s of injustice. Therefore, this is what the verse and hadiths meant directly.

### **Fortune Tellers**

*“O ye who believe! There are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty” (al-Quran. al-Tawbah: 34).*

‘A’ishah reported that her father Abu Bakr had a slave boy who brought him one day some food. The slave boy later asked Abu Bakr once he finished eating, “Do you know the source of this food?” “No”, answered Abu Bakr. The boy said, this is the paid of a fortuneteller in

which I lie to the person a long ago. Abu Bakr then put his fingers in his mouth to vomit all what he had eaten. (Al-Ghazali, vol. 2, p. 103; Al-Bukhary/ 3629; Fathu l-Bary, vol.10, p. 266) any money earns in such activities is considering *haram*. (Rida, 2002: 10/353).

Narrated Abu Mas`ud:

*“The prophet forbidden the utilization of the price of a dog, the earnings of prostitute and the earnings of a fortune teller”* (Hadith. al-Bukhariyy. 5761).

### **Academicians**

Unfortunately academicians who are considered as the spiritual leaders of the society are not free from this kind of wrong-doing. In the intention to be promoted to a new academic title, example Associate Professor or Professorship, some lecturers prefer a shorter route instead of spending some of their time in research and reading in order to produce their original work. They may request the service of some others for a sum of money or simply copy a whole article from the internet and put their names on it/them.

Similar behavior is practiced by some post graduate students, Master or Ph.D. Being busy in other works outside their study; they may request the service of some people for a return of pay. Any promotion achieved or degree obtained in such manner is illegal, consequently any earning in result of this, is considered *haram*. this is supported by the hadith reported by Ibn Mas`ud:

*“He who deceives us is not from us, fraud and delude in hell”* (Ibn Hibban. 572) (Rida, 2002: 8/489).

### **Politicians**

Those easily trapped in this kind of misbehavior to earn and accumulate *haram* wealth are politicians and holders of high ranking positions in both public and private sectors. Some of them try to legalize this illicit act by calling it gifts or commission, but whatever they named it, it does not change the facts and realities. The only name for this kind of act is corruption, any cent earned beyond the official salary is corrupt and *haram*. The prophet (P.B.U.H) said in hadith:

*“When we – The prophet (P.B.U.H.) - appoint a person to a position, we take care of his provision. If he takes anything beyond that it is an illegal gain”* (Hadith. Abu Dawud. 2943).

The prophet (P.B.U.H.) said:

*“Allah curse the one who offers the bribe, the one who receives it, and the one who arranges it”* (Hadith. al-Tirmidhiyy. 1336).

In another hadith reported by Abu Hurayrah, He said:

*“Do not commit what the children of Israel had committed, by legalizing the illicit act in trick and subterfuge manner”* (Ibn Kathir: 1993: 1/103).

Caliph ʿUmar bin ʿAbd al-ʿAziz, refused to accept gift. On being informed that the prophet (P.B.U.H.) had accepted gifts, he said: “To him it was a gift, but to us it is a bribe” (al-Ghazaliyy, 1986: 2/170 & al-Qaradawiyy, 1995: 331)

The prophet (P.B.U.H.) sent a man to collect a Zakat from the Aزد tribe. On returning to the prophet (P.B.U.H.) he kept something for himself, telling the prophet (P.B.U.H.) “that is for you and this is for me as a gift”. Thereupon the prophet (P.B.U.H.) became angry and said:

*“If what you say is right, would these gifts have reached you if you had remaining your father’s or mother’s house? He then continued, why should a person employed by me say, “that is for you and this is for me as a gift? Did gifts reach him while he lived in his mother’s house? By Him in whose hand is my soul, any one takes something wrongfully, he will be asked by Allah to carry it on the day of Resurrection. So let none of you come on the day of resurrection carrying a braying camel, a mooing cow, or a bleating goat (which he received in this manner). He then raised his hands High in supplication and said, O Allah have I conveyed the message?”* (ḥadith. Muslim. 1832) (al-ʿAsqalaniyy, 2000: 5/271 & 12/436)

Imam al-Ghazālīyy (1986: 2/170) said: in view of these reprimand, the judge or the governor or any one in a position of authority should imagine himself sitting in his father’s or mother’s house. If he thinks that even after leaving the job he will still have received this gift while sitting in his mother’s house, he may accept the

gift offered to him, on the other hand, this gift is offered to him because of his position of authority, he must not accept it. If he finds it difficult to decide, concerning gift from his friends whether they would still have given to him if he were not in that position, it is doubtful situation and it is preferable to avoid accepting them.

## CONCLUSION

Muslim is permitted to acquire wealth as much as he desires, provided that he acquires it through lawful means and increase it through lawful investments. Taking a bribe is one way of consuming someone else's wealth wrongly. A bribe refers to any kind of property offered to a judge or public servant in order to obtain a decision in favor of oneself or against a rival or to expedite one's own affair - or to get a contract- (al-Qaradawiyy, 1995: 329).

These are some ethics imposed by the Quran and the Sunnah upon Muslims to be cautioned in their daily earning, besides their concerns about the way of slaughtering animals. Both types of *halal* and *haram* are Allah's instruction to be obeyed. The quality of our earning rather than the quantity is more important; how we feed our family, because any flesh fed by *haram* deserves nothing but hell." It is a sin to follow some instructions and neglect or abandon others.

*"Then do you believe in a part of the Scripture and reject the rest? Then what is the reward of those who do so among you accept disgrace in the life of this world, and on the day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do"* (al-Quran. al-Baqarah: 85)

Muslim societies nowadays are devastated by the growing spirit of grasp and greed, concerns about accumulating wealth in quantity at the expense of the Islamic ethics in business. Fraud, cheating, trickery are seen in almost all aspects of daily transaction. Corruptions in all levels are alarming

*"A time will come when one will not care how one gains one's money, legally or illegally"* (Hadith. al-Bukhariyy. 2059, 2083).

Being aware of its negative impacts on the societies, some Muslim leaders nowadays have taken the initiative to eradicate this social disease from the society. Needless to say that this good initiative

will be a very difficult task if not impossible without the full cooperation from all individuals in the society.

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