

SUMMARY OF MAJLIS

Date: 21st Dhul-Hijjah 1426 AH / 22nd January 2006

Occasion: Martyrdom of Farzandan-e-Muslim (as)

Topic: Al-Isti'adha – Part 14

“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”. (23:97-98)

WAYS TO RENDER AL-ISTI'ADHA EFFECTIVE – CON'T

The fourth thing, which we should do to render our **Isti'adha** effective is to eat pure and Halaal food and abstain from consuming Haraam or doubtful food.

“O mankind! Eat of what is lawful and pure in the earth, and do not follow in the footsteps of Shaytan. Indeed he is your manifest enemy”.

(2:168)

According to this verse, eating anything that is unlawful and impure is like following on the footsteps of Shaytan. Therefore, it is important that we keep away from consumption of any such food! The Holy Prophet (saww) has said,

“Among my followers, those who abstain from four things shall earn a place in Paradise: Greed for the world; Carnal desires; Filling one's belly with illegitimate food & Lasciviousness of the private parts”.

(`Ayn al-Hayaat)

AKLUS-SUHT

Among the things that are Haraam to be consumed, one is **AKLUS-SUHT**. In the Holy Quran, there are atleast three verses in which this term has been used. One such verse is of Surah al-Maidah (5) verse 62 Allah (SWT) in which Allah (SWT) says: **“And you will see many of them striving with one another to hasten in sin and exceeding the limits, and their consuming of SUHT; Certainly evil is that which they do”.** (5:62)

What does **AKLUS-SUHT** mean?

AKL means `to consume' or `to eat'. **SUHT** means `a thing that is useless' or `a thing that is finished off'. Ayatullah Abdul-Husayn Dasti Ghayb (ra) in his book `Gunahaane-e-Kabeera' states that: **AKLUS-SUHT** refers to unlawfully acquired things from which the **Barakah** `Blessings of Allah' have been lifted and they shall not benefit the possessor in any way. (**Gunahaane-Kabeera**)

In other words, if one consumes food that has come to him through unlawful means, that food will have no blessings of Allah (SWT) and as such, it will not benefit the one who has consumed it.

BRIBERY IS ALSO AKLUS-SUHT

Among the practices that contribute to **AKLUS-SUHT** one is **Bribery**. To bribe a person OR to receive a bribe from someone are both condemned in Islam and considered as a greater sin. The Holy Prophet (saww) has said,

“May Allah curse the one who gives bribe, one who accepts it and one acts as an agent between them”. (Safeenatul-Bihar)

He (saww) has also said,

“Beware of bribe! It is nothing but disbelief. The one who is involved in bribe will not even smell the fragrance of Paradise”. (Safeenatul-Bihar)

THE TYPES OF BRIBE

According to our `Ulama, there are three kinds of **Bribes**:

The first kind is a **Bribe** paid to a Judge for a favourable judgement. A person has done something wrong and has been brought to a court for justice. If he pays the Judge so that he may give a favourable judgement; or bribes him to show loopholes that weakens the position of the opposite party – both these acts are Haraam and both, the judge and the person who has bribed him are criminals in the sight of Islam.

The second kind of **Bribe** is the one which is paid to someone – a tyrant or an oppressor – for inflicting harm on a third person.

And the third kind of **Bribe** is that which is paid for something lawful. Like paying someone so that he helps in obtaining one’s rightful property OR to escape from a tyrant. This is allowed in Islam. Imam Muhammad al-Baqir (as) was asked, “Can a person bribe the occupant of a house to vacate it so that the owner may himself use it as his residence?” Imam (as) said, **“There is no harm in it”.]**

(Gunahaane-Kabeera)

WORD OF CAUTION

Although Islam permits one to pay OR gift for lawful acts BUT it also considers it Makrooh or detestable for a person to accept such gifts. In other words, it is all right for you to pay or give gift to a person for any lawful act but it is Makrooh for a person who has done a favour to you to accept such payment or gifts.

“They are the ones whose hearts Allah did not desire to purify. For them is disgrace in this world and a great punishment in the Hereafter. Eavesdroppers with the aim of (telling) lies, eaters of the unlawful”.

(5:41-42)

Explaining this verse, Imam Ali (as) said, **“It is that person who fulfils the wish of his believing brother and accepts a gift in return”.**

(Gunahaane-Kabeera)

HARAAM FOOD AFFECTS THE IMAAN

The reason why Islam forbids eating of Haraam morsel is because it affects the soul of a person and weakens his Imaan.

[During the rule of Abbasid ruler Mahdi, there was a Qazi named Shareek bin Abdullah. He was an honest and upright judge. Mahdi wanted to corrupt him so he invited him to his palace and forced him to choose one of the following three things: Either he should accept the post of the Royal Qazi; or he should become the teacher of the ruler’s son; or he should dine with the king for atleast once.

Shareek thought that the easiest of all three was to dine but little did he realize that what he had chosen was infact the catch that would ruin his Imaan.

Mahdi instructed his royal chef to prepare the best of the dishes. When the Qazi had eaten the food, the chef remarked to his companions, "Now Qazi Shareek will never achieve salvation". The prediction came true. The Haraam food affected the Qazi so much that he also accepted the two other conditions. He became the special Qazi of the King and the tutor of his children. It is said that the Qazi used to be very strict and unflinching with the treasurers while obtaining his share from the public treasury. Once, the treasurer protested and said, "You have not sold any grain to me that you act so ruthless in recovering its price". Qazi Shareek replied, **"Yes! I have sold something more valuable! I have sold my religion".] (Bikhre Moti)**

In Karbala, Imam Husayn (as) addressed the troop of Yazeed and in his sermon; he (as) clearly pointed out to them the reason of their rejection. He (as) said, **"Your bellies are filled with unlawful (wealth), now you will not accept the truth. Why don't you deal with justice? Why don't you listen to me?.."**

(Nafasul-Mahmoom)

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