

Original Paper

The Tayyibāt in Islam

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Abstract

The expressions of the Quran regarding the tayyibāt (good things) has always carried good meanings, ethical and intellectual values, because of the relationship of the tayyibāt with the worldview, the belief, and the characters of the Ummah. This is what Islam is keen to assert, protect, care for, and ensure its existence because of its importance for the continuation of Islam and its mission over time, which always makes it a fertile field for research; especially when Islam is attacked from every angle, including the tayyibāt. Moreover, it is also to remind the Muslims of their religion's constants and its teachings to help them in facing of this incoming corruption, whereby their non-Muslims promote all types of khabā'ith (bad things), such as doctrines of religious groups and secularism; food and drinks such as alcohol, drugs, marijuana, and others, which requires the continued vigilance of Muslims and their keenness to protect the believes of the Ummah, its members, and their future in this regard by always studying at the tayyibāt and khabā'ith.

Keywords

Al tayyibāt, Islam, khabā'ith, Quran, hadith

1. Introduction

Quranic verses and Prophet Speeches contained commands and directings for Muslims to aim at-tayyibat from sayings, acts and eating which ascertain the meaning of worship and thankfulness for Allah Subhanah, Allah says: "O you who believe (in the Oneness of Allah-Islamic Monotheism)! Eat of the lawful things that we have provided you with, and be grateful to Allah, if it is indeed He Whom you worship" (Surah Al-Baqarah, n.d., p. 172). Islam brought to light non-Muslims' attempts to promote mischief between Muslims with false claims, Allah the Almighty says: "Have you not seen those who

were given a portion of the Scripture, purchasing error (in exchange for it) and wishing you would lose the way? And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper” (Surah An-Nisa, pp. 44-45). They , always seek to corrupt the beliefs and the lives of the Muslims, the Almighty Allah says: “O you who have believed, if you obey a party of those who were given the Scripture (Jews and Christians), they would turn you back, after your belief, [to being] unbelievers” (Surah Al- ‘Imran, p. 100), and He Almighty Allah also says: “Many of the People of the Scripture (Jews and Christians) wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So, pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent” (Baqarah, p. 109), as well as: “And when it is said to them, ‘Do not cause corruption on the earth’, they say, ‘We are but reformers.’” (Baqarah, p. 11). Therefore, to counter this amount of corruption and mischief, and to protect the Muslims and their religion and belief from distortion, Prophet Muhammad, peace be upon him, said: “Allah will raise for this community (Islamic Nation or Ummah), at the end of every hundred years the one who will renovate its religion for it” (Narrated by Abu Dawood in the Book of Battles), whereby this figure will renew their understanding and thinking about this religion to accommodate the changing times and to show the opinion of Islam about it. Thus, it stresses the need of the Ummah for this renovation, and the importance of research in this field, especially concerning *tayyibāt* and *khawāṭir*, which have varied forms, tools, and areas that aims to repel Muslims from their religion. This renovation is a service to Islam and the Muslims because *tayyibāt* and *khawāṭir* are part of the everyday life of Muslims.

2. Previous Studies

Several studies were done about the *tayyibāt* in the Quran; its definition, categories, benefits of consuming (eating) them, and its comparison with the *khawāṭir*. It appears that consuming *khawāṭir* is a punishment for those who turn away from the path of Allah and left His religion. Allah the Almighty say: “But they turned away [refusing], so We sent upon them the flood of the dam, and We replaced their two gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees. [By] that We repaid them because they disbelieved. And do We [thus] repay except the ungrateful?” (Surah Saba, pp. 16-17). The current research extends to the justification of studying the *tayyibāt* constantly remind and raise the awareness in society. Moreover, the paper extends to study the attempts of non muslims in corrupting the lives of the Muslims and the Muslim community, breaking into their homes to introduce *khawāṭir* in their lives, such as corrupt ideas, institutions, organizations, systems, and malicious food, and the need to address them, immunize society against them, and to caution Muslims from being allies with non-Muslims, only if they were careful with this alliance and their harm is prevented.

Allah the Almighty commanded the Muslims to consume the *tayyibāt*. Studies were done concerning the topic, and books were classified about it, such as Al-Qayyim’s published study, *Consuming the Tayyibāt*, he spoke about consuming the *tayyibāt* linguistically and legally, the differences between the

tayyibāt and the halal through the Quranic verses and the hadiths that are related to the *tayyibāt*, the opinions of the scholars and the exegeses about consuming the *tayyibāt*, and the benefits of consuming the *tayyibāt*. He also explained that the *tayyibāt* are what Allah has permitted and facilitated, and it is the selection of Allah from everything else, because Allah is *Tayyib* (good) Who only likes the *tayyibāt*. Moreover, Ibn Al-Qayyim spoke about the characteristics of the *Tayyibin* (those who are good) who only find the goodness of everything to be suitable, and they are pleased and content only with it, in contrary to the *khawāthir*. A person with goodness will only like good deeds that the good instincts and prophetic traditions have agreed on its goodness, and sound minds have accepted it. The benefits of consuming the *tayyibāt* are as follows:

1. A path to the love of Allah and His heaven.
2. A reason for acceptance of prayer.
3. Blessing in age and prosperity in wealth.
4. Happiness in the Dunia and success and absolution in the hereafter.
5. Encourages the goodness of sayings and deeds.
6. Blessing of the offspring.
7. A person's earning of hard labour is dignifying and elevating.

Saqr (1980), "Islamic Economy Concepts and Anchors", discussed *Tayyibat* production in Islam, as:

1-Free *Tayyibat*: which are available in the nature as air and sun.

2-Economic *Tayyibat*: human kind produce them, using his talents and sciences which is in Islam is a duty and part of Muslim duty to satisfy his needs and to pay Zakat for the rest of products. Ar-Rummani's work entitled "The concept of *tayyibāt* and sustenance in Islam". This study includes the definition of commodity economically and linguistically, then its meaning in Islam and compared between them. Moreover, Ar-Rummani defined the *tayyibāt* as being every commodity that is characterized with goodness, purity, and cleanliness, its antonym is *khawāthir*. Moreover, the *tayyibāt* are what Muslims permitted to benefit from in a *shar'i* (legal) manner, while things that may not be permitted for consumption, except in the case of necessity, are *khawāthir*. Furthermore, Ar-Rummani says that the expressions of the Quran about the *tayyibāt* always carry meanings as well as moral and intellectual values. He also defined the conditions of deeming a commodity as one of the *tayyibāt*, namely they must be halal, good, desirable by instinct, holds a spiritual and ideological concept, ethical in its acquisition and spending with moderation, to be productive even if it was consumed, causing a person's hardworking, and to be a container for charity and alms (Ar-Rummani, 2010).

Ghunaim (2012) in his work entitled "Food and the *tayyibāt* in the Noble Quran" has differentiated between food and eating in the Quran, whereby food is everything that enters the mouth of a person, and eating is to consume food that is entered in the cavity. Moreover, he spoke about the types of foods, such as in the verse: "And [recall] when you said, "O Moses, we can never endure one [kind of] food. So, call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less?"

Go into [any] settlement and indeed, you will have what you have asked.” And they were covered with humiliation and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing.” (Al-Baqarah, p. 61), whereby Allah exasperated with the deed of t of Israelis (the Jews) of worshiping the lamb. Then, Prophet Musa has chosen 70 righteous men to ask for forgiveness for Israelis, where Allah has made it a condition on them to believe in Prophet Muhammad to lift the punishment (Ghunaim, 2012). Allah says: “Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So, they who have believed in him, honoured him, supported him and followed the light which was sent down with him—it is those who will be the successful.” (Al-’Araf, p. 157).

Other study of Ghunaim (2016) entitled, “The Standard of *tayyibāt* and *khawāṭir* of Foods in Islam”, started with the questions: Is everything pure halal to consume? and is everything filthy forbidden to consume because it is one of the *khawāṭir*? The standard of a disliked matter is referred to the time and place. Customs change according to place and time. For example, Prophet Muhammad disliked eating lizards because this animal was not common in his land. Thus, the standard of what is disliked or shunned is what deemed that way by the Arabs of the Hijazi lands in the time of the Prophet peace be upon him. They base that using the verse in the Quran: “Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong (Al-Munkar) and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honoured him, supported him and followed the light which was sent down with him—it is those who will be the successful” (Al-’Araf, p. 157). The Maliki mazhab added that the *Khawāṭir* is whatever that damages the body and mind.

This is also the mazhab of Ahmad and Ibn Taymiyyah, where lots or little of the *khawāṭir* are the same in being forbidden, unless in cases of necessity whereby the amount consumed is forgiven; Allah says: “He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah . But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.” (Al-Baqarah, p. 173).

A study in the issue of *Ad-din lilhayah* (September 2018) entitled, “Forbidding the *tayyibāt* is Against the Teachings of Islam (our Religion)”, states that the Quran teaches us that Allah who makes things haram and halal (forbidden and permissible), thus, it is not allowed for a person despite being knowledgeable and known for being sound to claim that this haram and that is halal, this person must adhere to what Allah has commanded and revealed to his Prophet, and man must hear and obey. The Quran teaches that the jurisdictions of the halal and haram are for the good of man; whatever is good is

permissible, and whatever was harmful physically or morally is forbidden. Allah says: “And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.” (Al-Maidah, p. 88). Islam is not a religion of oppression, it came to straighten the lives of all people, which means that people must not forbid on themselves whatever Allah has made permissible, and do not transgress His limits by wasting, being stingy, or by eating what is forbidden, because Allah does not favour those who transgress the limits of His shariah, the ways of the correct instinct, and the guidance of His prophet. Allah has commanded them to enjoy the *tayyibāt* to strengthen their minds and bodies, because the strong believer is more beloved to Allah than weak believer (Sahih Muslim, Al-Qadar book, Hadith, p. 2664).

The previous studies have discussed the *tayyibāt* in the Quran; its definition, types, production, benefits of consuming them, its comparison with the *khawāṭir* whereby consuming the *khawāṭir* is a punishment for those who went astray and left Islam. The current study extends to include the reasons for studying the *tayyibāt*, which is to introduce it to the public and remind it about it always. Moreover, to study the discussed attempts of non muslims to corrupt the lives of the Muslims and their society by introducing the *khawāṭir* in their houses and personal lives, such as corrupt ideas, organizations, systems, and filthy foods, and the importance of confronting them and to shield the society against them, and to prevent the Muslims from taking non-Muslims as allies only after taking precautions because of fear affecting their beliefs. Allah says: “Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination.” (Ali’Imran, p. 28). The Islamic state was strong and capable of imposing its will and jurisdictions on its citizens, but now it cannot protect its citizens and their beliefs from the aggression of non-Muslims. Furthermore, the abundance and complexity of communication systems and ease of access to Muslim households, and difficulty of monitoring them, in addition of defeated to imitate the victorious, has facilitated non-Muslims to spread different *khawāṭir* to all aspects of life, such as usury, banks, insurances, devil worshipping, LGBT, as well as foods and drinks, such as alcohol, pork, and spoiled food, organizations such as Freemasonry, Rotary, and collaborative organizations, cancelling endowments and halting Islamic affairs departments, with the weakening religious spirit and education. Once it is administered into the Muslims, Islam will be uprooted from their lives. The Prophet says “Islam initiated as something strange, and it would revert to its (old position) of being strange. so good tidings for the stranger” (Narrated by Muslim in his Sahih). Committing major sins, and indulging in *khawāṭir* is the shortest and the fastest way to defeat the Muslims, which makes studying the *tayyibāt* and spreading its implications a necessity, and to benefit from it in designing programmes to fortify the internal Islamic front against ideological servitude, because it is dangerous with multiple means, disguised under several names and banners, such as freeing women, strengthening women, including women in the workforce, production, and politics, and other, all of the with the excuse of calling to development, modernization, and strengthening the bonds of different religions, etc. There is an unstoppable flood of

ideas and projects that are introduced in the lives of the Muslims.

The awakening of muslims will be attained by the removal of Alkhabaith from their communities, this will enhance their contribution in the work for mankind and the calling for Islam.

3. Research Methodology

The study relied on focusing on Quranic verses and the hadiths of the Prophet during his prophethood and during the Makkan and Mainan periods that are related to the *tayyibāt*, good life, and analysing it.

4. Theoretical Study

Allah has taken the covenant from the children of Adam from Adam to the Day of Judgment (and before He created them in a physical form), while in the realm of *zar*. He took the covenant that there is no Lord worthy of worship except Him, and he is their Creator and Ruler, they must worship Him without assigning partners with him, he takes care of their sustenance, and that He has ingrained that in them (IbnKathir, part 2, p. 272) Allah says: “And [mention] when your Lord took from the children of Adam—from their loins—their descendants and made them testify of themselves, [saying to them], “Am I not your Lord?” They said, “Yes, we have testified.” [This]—lest you should say on the day of Resurrection, “Indeed, we were of this unaware.” (Al-’Araf, p. 172). Allah has commanded all people to consume the *tayyibāt*, Allah says: “O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.” (Al-Baqarah, p. 168; Al-Isra’, p. 70), Ash-Sha’rawi says in his book “The Encompassing Exegesis of the Quran” that the command of Allah to the people in this verse is to direct them to the issue of belief, as Allah says at the end of the verse”. And do not follow the footsteps of the devil, he is indeed a wicked enemy. Allah has also commanded to consume the *tayyibāt* because man needs guidance, Allah says: “And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful” (An-Nahl, p. 78). Allah has commanded his prophets to consume the *tayyibāt*, He says: “O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.” (Al-Mu’minun, p. 51), which means: O prophets, stand up for you people, and eat from the *tayyibāt*, so that goodness will encourage them to do good, because the filthiness of the food morsel affects the deeds. (Al-Bukhari, p. 104). Moreover, Allah has described the Prophet by saying: “... he who enjoins upon them what is right and forbids them what is wrong” (Al-’Araf, p. 157). People are divided into two groups; the group of the believers and the group of the disbelievers. Prophet Muhammad said, Allah said: “I have created My servants as one having a natural inclination to the worship of Allah but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them” (IbnKathir, part 2, p. 272). The Prophet said: “every child is born with a true faith (worship none but Allah alone), but his parents convert him Jewish, Christian or Magian” (Albokhary, book23, hadith112; IbnKathir, part 2, p. 272), which means that people all over their time divided into two groups, namely a group that Allah has guided to the *tayyibāt* of sayings and deeds throughout their lives, thus, they will end up in heaven

and are the believers, and the other group are those who are destined to be astray, where they refused the messages of their prophets and followed the advocators of falsehood and devils, thus they will end up in hellfire and they are the disbelievers. Allah says: “Indeed, Allah will admit those who have believed and done righteous deeds to gardens beneath which rivers flow, but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them” (Muhamad, p. 12).

Allah has commanded the Chronicles and the messengers with the same command, Allah says: “O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.” (Al-Baqarah, p. 172), where the *tayyibāt* are everything that Allah has deemed as halal for the people, and the *tayyib* is the pure that was made pure (Ibn Manzhur, Vol. 5, p. 675), or it is the halal and instructed, thought to be good for what it is, not harmful to the body and mind (IbnKathir, part 1, p. 209). Al-Balhid states in his interpretation of the hadith “Allah is *tayyib*, He accepts only the *tayyib*” that Allah has describe the believers to be good (*tayyibin*). Allah says: “The ones whom the angels take in death, [being] good and pure; [the angels] will say, Peace be upon you. Enter Paradise for what you used to do” (An-Nahl, p. 32). Thus, a believer is good in and out, his heart, tongue, and body, because of the Iman that resides in his heart, and appeared on his tongue by the remembrance of Allah, and on his limbs because of the good deeds, all of which are fruits of Iman and believing. Allah accepts all of these *tayyibāt*. Ash-Sha’rawi states in his book “The Encompassing Exegesis of the Quran” that “Allah commands the believers to give them the rulings of Iman, and Allah impose a command only on those who believed, and those who did not believe are commanded with anything, because Iman is a commitment, and as long as you have committed that Allah is a wise God then take from Him the commands of your religion”. The *tayyib* is what earth produces, and booties or captives of war that was not taken by cheating or treachery (Ibn Manzhur, p. 675). Ibn ‘Arafah defines the halal as “that which is *ex gratia* with no strings attached” (www.al-eman.com). Prophet Muhammad said: “Seeking the halal is an obligation after the obligation (iman and prayer)” (Al-Munziri, part 3, p. 13). Moreover, Allah has commanded the believers not to make what Allah made as halal to be haram, because forbidding the halal for no legit reason is disliked, and only Allah decides what is haram (Al-Maidah, p. 87, Al-A’raf, p. 32). Things become haram usually because of sins committed by the people, such as forbidding what Allah has permitted, avoiding the path of Allah, dealing in usury, taking people’s money unlawfully, thus, the command of forbidding was given as a punishment where Allah says: “For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allah many [people]” (An-Nisa, pp. 160-161).

The terms *tayyib*, *tayyibāt*, and *at-tayyibāt* was mentioned in the Quran 42 times. Allah has commanded to consume the *tayyibāt* in 8 verses for the sake of repeating the reminder and solidifying the obligation for the believers. Allah says: “And We shaded you with clouds and sent down to you manna and quails, [saying], Eat from the good things with which We have provided you.” And they

wronged Us not - but they were [only] wronging themselves. (Al-Baqarah, p. 57), also in Al-Baqarah: 168 and 172, Al-Maidah: 88, Al-A'raf: 160, Al-Anfal: 69, An-Nahl: 114, and Taha: 81). Moreover, Allah has commanded to spend from the *tayyibāt* in one verse for the importance and of responding quickly to the command. Allah says: "O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy." (Al-Baqarah, p. 267) because Allah is *tayyib*, and only accepts the *tayyib* (Ibn Daqiq Al-'Abd) and the *tayyib* of everything is the selection of Allah.

Ibn Al-Qayyim says: Allah has chosen the best type of His creations, and made it His own and was pleased with it alone, because Allah is *tayyib* Who only loves the *tayyib*, and only accepts the *tayyib* of sayings, deeds, and charity, thus, the *tayyib* is the selection of Allah almighty (Ibn Al-Qayyim, Consuming the *tayyibāt*, The Minaret of Islam).

The accepted *tayyib* for Allah is of two conditions:

1. Sincerity for Allah.
2. Following the Prophet.

Consuming the *tayyibāt* and spending from them are two conditions for the acceptance of a prayer. The Prophet said: "Make your food *tayyib* and your prayer shall be answered" (At-Tabarani, Al-Mu'jam Al-Awsat, Hadith no. 6669). Personal clearance and spiritual highness that attaches to Allah will happen if the Muslim obeyed the commands of Allah, thus, facilitating the acceptance of his prayers (Interpretation of the Forty Nawawiyyah, Blessed Hadith, Maqalat website). Since Islam encompasses all aspects of life, the Muslim is commanded and obliged to aim for the *tayyibāt* in all matters and stages of his life according to the following:

First: *Tayyibah* (Good) words: The Muslim start his life with the testimony of faith by saying "There is no God worthy of worship except Allah", which is the motto of a Muslim and the announcement of him entering the faith. Allah says: "And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy." (Al-Hajj, p. 24, and in Ibrahim, verse 24).

Second: The *tayyibāt* from the land and the country. The reward of good words in the dunia is obtaining a country, an accommodation and a life that are all *tayyibah*. A *tayyib* country does not have wastes, mosquitos, flies, fleas, scorpions, or serpents; a stranger with fleas on his clothes would pass by and the fleas will go away for the goodness of its air (Ibn Kathir, part 4, p. 540). Allah says: "There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], 'Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord.'" (Saba', p. 15) when they obeyed and believed in the oneness of Allah almighty.

Third: Consuming the *tayyibāt*. Allah almighty commanded the believers and the messengers with the same command: "O you who have believed, eat from the good things which We have provided for you

and be grateful to Allah if it is [indeed] Him that you worship.” (Al-Baqarah, p. 172). He commanded the messengers by saying: “O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.” (Al-Mu’minun, p. 51), which means: O prophets, say to your people to consume the *tayyibāt* so that the *tayyib* motivates them to do the *tayyib*, because the filthiness of the food affects the deeds. Allah said describing Prophet Muhammad: “who enjoins upon them what is right and forbids them what is wrong” (Al-A’raf, p. 157), whereby thanking Allah in the first verse comes after doing good deeds in the second verse, i.e. thanking Allah is through performing good deeds. Allah Sobhanah says: “Made lawful to you this day are Al-Tayibat {all kinds of Halal (lawful) foods, which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits). The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them.... (Al-Maidah, p. 5).

Fourth: *tayyibāt* of the women. Allah has designated the *tayyibāt* of the women and selected them for the *tayyibin* of men. Allah said: “Evil women are for evil men, and evil men are [subjected] to evil women. And good words are for good men, and good men are [an object] of good words. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision” (An-Nur, p. 26). The prophet said: the best enjoyment of the world is a pious and virtuous woman” (Sahih Muslim, Kitab Ar-Ridhaa’). Allah made lawful to you: “(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christian irings) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e., taking them in legal wedlock) not committing illgal sexual intercourse, nor taking them as girlfriends...(Al-Maidah, p. 5).

Fifth: A *tayyibah* offspring. The offspring is a continuation of a person’s life and legacy after his death. The prophet said: When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased) (Narrated by Muslim, Hadith no. 1384) i.e., only good and pious children would pray for their parents after their death.

Sixth: Good deeds and honour in the dunia and the hereafter. Accomplishing good deeds happens by the facilitation of Allah, and it carries honour in the dunia and the hereafter. Allah says: “Whoever desires honour [through power] - then to Allah belongs all honour. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish” (Fatir, p. 10). Thus, whoever wants to be honoured in the dunia and the hereafter, he must obey Allah because Allah is the sovereign of the dunia and the hereafter and to him belong all honour (Ibn Kathir, part 4, p. 556).

Sevenths: Ablution and *tayammum* (using clean earth in the absence of water) for prayer: The Muslim begins his prayer with ablution and purification to clean and purify the body in preparation to stand in front of Allah. Allah says: “O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of

prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.” (An-Nisa, p. 43; Al-Maidah, verse 6). The Prophet also says: “Allah does not accept Salah without purification, nor charity from *Ghulul* (that which is taken from the spoils of war prior to their distribution) (Narrated by Muslim(Scholar))”.

Eighth: Subjugating the land and sea for man: Allah says: “And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference” (Al-Israa’, p. 70; Yunus verse: 22).

Ninth: Asking for peacefulness for oneself when entering a house as a greeting from Allah: Allah says: “There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father’s brothers or the houses of your father’s sisters or the houses of your mother’s brothers or the houses of your mother’s sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good. Thus, does Allah make clear to you the verses [of ordinance] that you may understand.” (An-Nur: 61).

Tenth: The death of a believer: Allah says: “The ones whom the angels take in death, [being] good and pure; [the angels] will say, ‘Peace be upon you. Enter Paradise for what you used to do’” (An-Nahl, p. 32, At-Taubah verse 72, and As-Saff verse 12).

Consuming the *tayyibāt* and ensuring to choose the *tayyibāt* of words, deeds, marriage, accommodation, etc., makes the Muslim special compared to others; he remains firm with the halal; this attitude will lead him to heaven. At the same time, the Muslim checks for the *khawāṭir* and avoids them, and that occurs with the help of Allah through the following:

First: Recognizing the *Khawāṭir* and avoiding it: Allah says: “Say, ‘Not equal are the evil and the good, although the abundance of evil might impress you.’ So fear Allah, O you of understanding, that you may be successful” (Al-Maidah, p. 100; Al-’Imran, p. 179; Al-Anfal. p. 37).

Second: The preaching of the prophets to the people and their guidance to avoid the *khawāṭir*: Allah says: “Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.” (Al-Araf, p. 157), which is the essence of the speech of Ja’far bin Abi Talib in front of the Najashi in Abyssinia to defend Islam and the Muhajirin of Prophet Muhammad’s companions when he

said: “We used to worship idols in the days of *jahiliyyah* (ignorance), until Allah has sent to us a Prophet from us that we know his lineage, honesty, and chastity, so he called to the oneness of Allah and to his worship...” (Ibn Hisham, p. 213; AH, Vol. 1, p. 172).

Third: Avoid staying in a *khābith* land: Allah says: “And the good land—its vegetation emerges by permission of its Lord; but that which is bad—nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful.” (Al-Araf, p. 58), and the corruption of the land and the spread of *khābāith* in it would mean the same for its inhabitants, like in the case of the people of Saba”, Allah says: “But they turned away [refusing], so We sent upon them the flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees. [By] that We repaid them because they disbelieved. And do We [thus] repay except the ungrateful?” (Saba’, pp. 16-17). That is in agreement with the hadith of Abi Sa’eed Al-Khudri, that the Prophet said: “There was a man from among a nation before you who killed ninety-nine people. He then made an inquiry to the most learned person on the earth and asked him if there was any chance for his repentance to be accepted. He replied in the affirmative and asked him to go to such land; there (you will find) people devoted to prayer and worship of Allah, join them in worship, and do not come back to your land because it is an evil place.” (Al-Munziri, Ch. 4, p. 76).

Fourth: Avoid the *khābāith* of women: Allah says: “Evil words are for evil men, and evil men are [subjected] to evil words. And good women are for good men, and good men are [an object] of good men. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision” (An-Nur, p. 26).

Fifth: Avoid the *khābāith* of earnings, such as embezzling the wealth of the orphans where Allah says: “And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin” (An-Nisa’, p. 2), taking money with no right, permitting what Allah has forbidden whereby Allah says: “O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors” (Al-Maidah, 87; Al-Araf, verse 32), consuming carnivores, what the disbelievers slaughtered, animals that were slaughtered to other than Allah, usury, grabbing, using the *tayyibāt* in disobeying Allah, disbelieve, deviating from the path of Allah, injustice, fascist, vulgar words, and generally everything that is harmful to health, mind, and religion.

Sixth: Death: Allah separates the believer from the *khābith* or the disbeliever with death, whereby both are buried in separate graves, and this separation continues until the Day of Judgment until the matter ends with the disbeliever and *khābith* in hellfire. Allah says: “[This is] so that Allah may distinguish the wicked from the good and place the wicked some of them upon others and heap them all together and put them into Hell. It is those who are the losers.” (Al-Anfal, p. 37).

On the other hand, the believer obeys the commands of his Lord in all stages of his life, whereby consuming the *tayyibāt* assists him with performing good deeds (Ibn Kathir, part 3, p. 257), thus, those

who consuming the *tayyibāt* do not transgress and characteristics that were never present before would appear on them. Allah says: “Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them, so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.” (Al-Fat’h, p. 29), and he also says: “Whoever does righteousness, whether male or female, while he is a believer—We will surely cause him to live a good life” (An-Nahl, p. 97), which is in the dunia with contentment and halal sustenance, and in the hereafter with heaven. Thus, those who have chosen in the dunia the *khawāṭir* of words, deeds, earnings, and spouses, and deafened their ears from listening to the truth shall be treated the way they deserve, Allah says: “And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve disapproval. They are almost on the verge of assaulting those who recite to them Our verses. Say, ‘Then shall I inform you of [what is] worse than that? [It is] the Fire which Allah has promised those who disbelieve, and wretched is the destination.’” (Al-Hajj, p. 72). The promise of Allah shall always be delivered to the good Muslims and wicked disbelievers, which is a result that suits the decision of each group, and a just end for what they have chosen and did in the dunia. Allah says: “Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.” (At-Taubah, p. 72; Az-Zumar, verse 71).

Muslim must be thankful for Allah Subhanah guidance in Dunia and Paradise in the last day, so he wishes all to be muslims, his generations first, then for others (non-Muslims). Inviting to all that is good (Islam), enjoining Al-Maruf (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and that Islam has forbidden).

5. Results

The animosity of the disbelievers towards the Muslims is old, and it is caused by their envy to the Muslims when the truth was made clear. Thus, we must take care of them; they have their religion and we ours as there is no compulsion in religion, as Allah commands.

Non-Muslims are convinced that it is impossible to sway the Muslims from their faith, but they have settled with lesser than that, which is to corrupt this faith by spreading the *khawāṭir* between the Muslims and beautifies them until they occupy the Muslims and push them away from the *tayyibāt* of food, clothes, accommodation that Allah commanded. Jaber bin Abdullah narrates that the Prophet said: “The Satan has despaired of being worshipped by those who engage in prayer in the Arabian Peninsula, except for the *muhqarat* (what you ridicule of the deeds) (Narrated by Ahmad in Al-Musnad).

Committing sins and introducing the *khawāṭir* into the lifestyle have taken away the characteristic of faith and believers and made them unqualified from the victory of Allah and prone to defeat and losing some of their lands and possessions. Allah says: “Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers.” (At-Taubah, p. 47), and the Muslim allies of non-Muslims have contributed until they became masters on our lands and corrupted the land and the inhabitants.

To return the Muslims to their true religion and to stop the ongoing defeats and failures, the obligation of commending good and forbidding evil must be revived by fight the *khawāṭir* in their lives.

6. Recommendations

- Revive the spirit of “Iqraa” among the Muslims.
- Spread the cultural awareness and religious education between the Muslims.
- Apply the Islamic Shariah between the Muslims.
- Enjoin Al-Maruf and forbid Al-Munkar.

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