

Chapter: 14

مُحَلِّلٍ مُحَرِّمٍ

مُحَلِّلٍ means one who declares one thing "حلال" (lawful), and **مُحَرِّمٍ** means one who declares one thing "حرام" (forbidden). In the good names of Prophet Muhammad (PBUH), these two names **مُحَلِّلٍ** and **مُحَرِّمٍ** have a great significance. They show the special authority given to the Noble Prophet by the Almighty Allah.

In this regard, it is narrated by Miqdam bin Ma'di Karb that the Noble Prophet (PBUH) said:

"Be aware! Soon my hadith will reach to a person. He must be resting on his throne seat and he will say: The Book of Allah is between us and you, in which if we find something lawful then we will consider it lawful, and if we find forbidden then we will consider it forbidden. Although, **whatever the Prophet of Allah has declared forbidden, that is the same as what Almighty Allah has made it forbidden.**"

(Reference: Saalahi, Sail-ul-Huda war-Rashad 01:507)

We find confirmation of this in the following Verse of Quran. The Almighty God says:

فَاتْلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ

{Fight those people who do not believe in Allah and the Last Day, and who do not consider as unlawful **what is forbidden by Allah and His Noble Messenger** (09:29)}

It is forbidden for a man to wear gold ornaments or silk cloth. This order has been given by the Noble Prophet, while we do not find it mentioned in the Quran. At the same time, it is important to note that if there is any genuine excuse, then the Prophet has given permission as well. For instance, due to the sickness of Hazrat Abdur Rahman bin 'Auf and Hazrat Zubair, the Noble Prophet gave permission to use silky cloth. Similarly, in the Quran, all dead animals are absolutely forbidden. But **the Noble Prophet (PBUH) made fish and locust lawful**, because it is practically not possible to slaughter them.

Allah's Prophet has forbidden eating meat of pet donkeys. Moreover he declared unlawful to eat the beast animals having fangs.

(Sahih al-Bukhari, Hadith 5154 to 5157; Narrated by Abu Tha'laba, Anas bin Malik, and Ghifari).

At the conquest of Khyber, the people made fires for cooking the meat of domestic donkeys. When this thing came to the knowledge of the Noble Prophet he said, "Throw away what is in the cooking pots and break the pots." People requested that breaking pots will make it very difficult for us. The Prophet said, "Ok then you wash them thoroughly".

(Sahih al-Bukhari, Hadith 5124; Narrated by Salama bin Al-Akwa).

My aunt, Um Hufaid, presented butter, dried yoghurt and Mastigar to the Prophet as a gift. The Prophet invited ladies to eat those Mastigar. They were eaten on the dining sheet, but the Prophet himself did not eat it, as if he disliked it. Had it been Haram, the Prophet (PBUH) would not have ordered them to eat, nor would the women have eaten.

(Sahih al-Bukhari, Hadith 5020; Narrated by Ibn 'Abbas).

The Noble Prophet (PBUH) **described both Makkah and Madinah as highly respected cities**. Here, it is **forbidden** to hunt, to cut down trees or plants. Here, harassing a Muslim, deceiving, breaking a promise, etc. are serious crimes. Similarly, any activity that sabotages law and order situation is **not allowed** here. Moreover, here, even the **mere intention** of evil or depravity is also liable to severe punishment from Allah Almighty.

The Prophet said, "**Madinah is حرم** (a sanctuary) **from here to there**. Its trees should not be cut and no heresy should be innovated, and whoever innovates in it any heresy, then he will incur the curse of Allah, the angels, and all the people."

(Sahih al-Bukhari, Hadith 1749; Narrated by Anas bin Malik).

The Prophet said, "I have made the plain land between its two mountains of Madinah as **حرم** (a sanctuary)." When the Prophet went to the tribe of (Bani) Haritha and said (to them), "I see that you have gone out of the sanctuary," but after looking around, he added, "No, you are inside the sanctuary too."

(Sahih al-Bukhari, Hadith 1751; Narrated by Abu Hurairah).

We also look at this issue from another angle. If we see at worships, there is no clear instructions in the Quran regarding the **Witr Prayers** and both the **Eid Prayers**, but it is **obligatory** on all of us to perform them, because this is the order of the Noble Prophet (PBUH). Regarding the **Witr Prayers**, Imam Abu Hanifa has given three hadiths to prove that it is obligatory:

(1) It is narrated by Buraida Aslami that the Noble Prophet said "offering Witr prayer is essential, those who do not offer they are not amongst us". (Musnad Ahmad).

(2) It is narrated by Amr' bin al-A'as; In one of the Friday Sermons the Noble Prophet said: "God has added one additional prayer that is Witr. Offer this prayer between Isha and Fajr. (Musnad Ahmad).

(3) It is narrated by Amr' bin al-A'as; the Noble Prophet said that, "If you have fallen asleep or forgotten without offering the Witr prayer, then do it when you remember. (Sunan Abi Dawood).

By all the above said hadiths it can be inferred that the Witr is practically an **'obligation'**, by faith it is **'essential'**, and by evidence it is a **'Sunnah'** prayer. }

In our previous chapter-13, we had given some details about the designation of Prophet Muhammad (PBUH) as **fully sovereign**. Here we also learn that the Noble Prophet had the power to declare something **lawful and forbidden**. So whatever came out of the blessed tongue of the Prophet became the **Rule of Sharia**.

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