

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ﴾

سورة النحل، الآية 116

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:

«لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ بِمَا أَخَذَ الْمَالَ، أَمِنَ

حَلَالٍ أَمْ مِنْ حَرَامٍ»

البخاري، بيو، 23

Dear Brothers and Sisters!

Allah (swt) has explained what is lawful (halal) and unlawful (haram) through the books He revealed and the messengers He sent. He has commanded those who believe in Him to live their lives within the framework of these commands and prohibitions. Therefore, it is clearly forbidden for people to declare something halal or haram based on their own desires. In the verse we recited at the beginning of the khutba, Allah (swt) says: **"Do not say, 'This is lawful and this is unlawful,' falsely attributing it to Allah, as your tongues habitually lie. Indeed, those who fabricate lies against Allah will never succeed."**¹ With this, He prohibits people from declaring lawful what is unlawful, and unlawful what is lawful, according to their own whims.

The reward for living within the halal circle is Paradise, while the consequence of being fed by the unlawful and engaging in haram activities is Hell. For this reason, the Messenger of Allah (saw) stated that a body nourished by haram is deserving of the fire of Hell, and he informed us that one cannot earn reward by giving in charity what was gained through haram means. Our beloved Prophet (saw) explained that acts of worship performed with haram earnings will not be accepted by Allah (swt). Rasulullah (saw) showed this by giving an example: **"A man undertakes long journeys in the path of Allah. His hair is messy, and he is covered in dust. He raises his hands to the sky and says: 'O my Lord! O my Lord!' Yet, his food is haram, his drink is haram, his nourishment is haram; how then can his supplication be accepted?"**²

Another hadith is as follows: Sa'd ibn Abi Waqqas (may Allah be pleased with him) once asked for his supplications to be accepted. The Prophet (saw) advised

him, saying: **"Be careful that what you consume is halal, so that your prayers will be accepted."**³

Halal represents the beauties that align with our nature and the purpose of our creation. Haram, on the other hand, consists of things that harm a person's dignity and honour, bringing both physical and spiritual damage. From the food we consume to the clothes we wear; from the car we drive to the home we live in; we must pay attention to halal standards in every aspect of our lives. The words we speak, the environments we are in, our behaviours and actions, our expressions and deeds must also conform to these standards. In all our relationships, whether it be weddings, engagements, vacations, trade, neighbourly ties, family bonds, friendships, or shopping—we must attempt to remain within the halal circle. Only with this level of care can we attain peace in this world and the blessings promised by Allah in the Hereafter. Let us not forget haram is the greatest barrier between a servant and Allah.

Dear Brothers and Sisters!

Unfortunately, we are living in a time when sensitivity toward what is halal and haram is gradually diminishing, and haram is openly promoted and practiced. Likewise, our boundaries of modesty and privacy are being eroded. In such a time, what is expected of us is to strictly follow to the standards of halal and haram set by Allah and His Messenger. We must instil this awareness in our families and children. Losing sensitivity to halal and haram is one of the greatest calamities for both individuals and society. Every believer who has faith in the mercy-filled messages of the Qur'an and walks in the blessed path of our Prophet (saw) must possess a deep awareness of what is halal and haram. A true believer, by the nature of their faith, is someone who loves Allah (swt) and knows their limits. The concepts of halal and haram form the essence of religion; they are divine boundaries established by Allah for the eternal happiness of His servants and must be observed. By paying attention to what is halal and haram, we not only obey Allah's commands, but we also safeguard the core values that our religion seeks to protect, life, intellect, lineage and faith. This, in turn, helps prevent both individual and societal harm. In a society where the limits set by Allah are respected, people live without fear for their lives or property. Generations are preserved, injustices are prevented, and justice and peace prevail. In a world where the balance of halal and haram is maintained, many of the issues that shake society will disappear on their own. Only then can the true peace and happiness we yearn for become a reality. Let us conclude with the meaning of the hadith we recited at the beginning of the khutba: According to a narration from Abū

¹ An-Nahl, 16:116

² Muslim, Zekât 65

³ Taberânî, el-Mu'cemü'l-Evsat, VI, 310

Hurayrah (may Allah be pleased with him), the Prophet (saw) said: "**A time will come when a person will not care whether the wealth he earns is from halal or haram.**"⁴

⁴ Buhârî, Buyû, 23