

پچھلی کے عجائبات



# WONDERS OF FISH

(Interesting Questions & Answers)

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مَچھلی کے عَجَائِبَات

Machli kay 'Ajāibāt

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(*Al-Mustaṭraf*, vol. 1, pp. 40)

**Note:** Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

## Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ş/ş	ه / ه / ة	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدّه	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّه	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدّه	Ā/ā
ر	R/r	گ	G/g		

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Wonders of Fish

*(Intriguing Questions & Answers)*

Regardless of how hard Satan makes you feel lazy, read this booklet completely. *لَنْ يَسَاءَ اللَّهُ عَزَّوَجَلَّ*. An invaluable wealth of interesting information will be gained in addition to the related rulings of Shari'ah.

### **Excellence of Ṣalāt-‘Alan-Nabi ﷺ**

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said: The one who says, *اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ*<sup>1</sup> My intercession becomes mandatory for him. *(Mu'jam-ul-Kabir, vol. 5, pp. 25, Hadiṣ 4480)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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<sup>1</sup> O Allah (*عَزَّوَجَلَّ*)! Send the utmost blessings on Sayyidunā Muhammad and grant him ‘Maqām-e-Maḥmūd’ (an exclusively praise-worthy superiority reserved only for the Holy Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*) on the Doomsday.



## A few unique species of fish

**Question:** The oceans are full of wonders and there are amazing phenomena that nature has shown in fish, describe some accounts of a few species of fish with their names.

**Answer:** The narrative of some unique species of fish is as under:

### Ra'ādaḥ (Electric Catfish)

Ra'ādaḥ (Electric Catfish) is a small fish, but it has unique characteristics, according to which (several species of this family have the ability to produce an electric current) one who captures the Electric Catfish with a net, receives a violent shock. An experienced fisherman ties the net onto something and does not untie the net until it dies, because it loses its ability after death. (*Ḥayāt-ul-Ḥaywān lid-Damīrī, vol. 2, pp. 40*)

### A fish with the Islamic creed (Kalimah) written on it

‘Abdur Raḥmān Bin Ḥārūn Maghribī has stated: Once I was sailing in a boat in the Western Sea, a boy was also with us who had a fishing line and a hook for catching fish. When our boat reached Mawḍa’-e-Bartūn, the boy angled his fishing line into the sea, a fish of the length of a span was caught, when the boy took it out of water, we all were more than surprised by a faith-refreshing scene, as behind the right ear of the fish it was

written ‘لَا إِلَهَ إِلَّا اللَّهُ’ and on the head ‘مُحَمَّدٌ’ and just behind the left ear ‘رَسُولُ اللَّهِ’. (*ibid*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Longest living fish

It is written in the book ‘*Tuhfa-tul-Albāb*’ written by Abū Ḥāmid Andalusī, that there is a fish in the Mediterranean Sea, which is about half a meter long and when it is caught, it does not just die but keeps hopping. If a piece is cut from it and placed on the fire, it springs out of the fire and sometimes hits one’s face. Therefore, a stone or something heavy should be put on the lid of the cooking pot preventing the cutlets from springing out of the pot. It does not die until it is completely cooked, no matter if it is cut into thousands of pieces.

(*Ḥayāt-ul-Ḥaywān lid-Damīrī, vol. 2, pp. 41*)

### Living Island!

It is narrated that: When the troops of King Alexander left India in a ship, there appeared an island (a piece of land surrounded by water) in the deep blue sea at the time of the evening, the ship was anchored nearby and the army disembarked on that island. Everything was fine till the tent pegs were driven in the ground, but when they lit the fire here and there, the entire island moved as if it was alive and in no time it submerged into the water completely disappeared, and consequently, a lot of

soldiers drowned! That island was in fact not a piece of land; it was a huge fish Rār̄kāl which is found in the Indian Ocean. Naturally, by the grace of Allah عَزَّوَجَلَّ, this fish is so gigantic that it looks like a small island when it appears on the surface of the water! So we have just learnt that the Rār̄kāl fish is extremely tough bodied that is why the tent pegs were hammered into its body which did not affect it but when the fire was set here and there, this caused severe inflammation and the giant fish dived into the water to extinguish the fires. Eventually, the people staying on this 'living island' drowned.

*(‘Ajāib-ul-Ḥaywānāt, pp. 229 with some changes)*

## Zāmūr

Zāmūr is a small fish. It very much likes the human voice, therefore, whenever it comes across a boat, it starts moving along the boat to please itself with listening to the human voice. When it sees a huge fish coming towards the boat for an attack, it quickly springs into its ear and keeps twitching for a long time, thus experiencing severe pain the huge fish is compelled to change its direction from the boat and rushes towards the shore to hit its head onto a stone, when it finds a big stone, it starts beating its head against the rock till it dies. Due to this virtue of this little fish, the fishermen feel affection for and keep feeding it. They release it whenever it is caught in the net.

*(Ḥayāt-ul-Ḥaywān, vol. 2, pp. 6)*

## Whale fish

The whale is the largest living animal on this planet; the blue whale is one of the species of whale fish which is the largest known animal ever to have existed in terms of size and weight. A blue whale was once caught and measured 108 feet long and weighed more than 131 tons! The blue whale lives in the icy waters. Blue whales can reach a speed of 22.68mph (49.9 km/h according to the latest research), it moves with about 520 horsepower. A baby blue whale emerges weighing more than 7 tons with a length of 25 feet (8 meters). In 1932, a blue whale was caught measuring 89 feet long and 119 tons heavy. Its tongue was over 3 tons in weight. *(Derived from: 'Ajāib-ul-Ḥaywānāt, pp. 230)*

## Manārah

This is a marine fish which erects itself like a minaret on the water surface and then drops itself onto boats, sinking them. When fishermen feel its presence near the boat, they start playing the trumpet and horn, etc., to scare the fish away. The Manārah fish is a big trouble for fishermen and their fishing boats. *(Ḥayāt-ul-Ḥaywān, vol. 2, pp. 447)*

## Qūqī

This is a very strange fish; it has a long thorn on its head. When a hungry Qūqī attacks relatively bigger animals as its prey; it simply drops itself before its target which devours it as an easy feed. After reaching the stomach, the Qūqī cuts that fish open

with its horn and frees itself. Hence its hunter falls prey to it and it enjoys eating its kill. Some other sea animals are also fed on the remains of its kill. When fishermen try to catch this fish, it attacks with its thorn, rips the boat up and eats the drowning fishermen! The hunter of Qūqī fish uses its skin to cover up his boat because its thorn harms its own skin. (*ibid*, pp. 363)

## Qāṭūs

Qāṭūs is a huge fish; it attacks big boats and damages them. It has weird characteristics, if there is a woman in the boat with her period, the Qāṭūs fish does not go near the boat and the boatmen are well aware of this particular fish. If they come across it, they hurl dirty diapers contaminated with menstrual fluid in front of the fish, and it hurriedly swims away. (*Derived from: 'Ajāib-ul-Ḥaywānāt*, pp. 220)

## Dolphin

The Dolphin is a lovable and friendly fish. People on the boat get happy to see them. If a dolphin spots a drowning person, it rushes to rescue him and pushes him to the shore. Sometimes it gives a ride to a drowning man on its back and sometimes it moves the victim towards the beach through its tail. (*ibid*, pp. 221)  
Dolphins are found in the river Nile of Egypt, etc.

## Fish with wings

There is such a huge marine fish, which sometimes moves towards shallow waters by chance and the fish becomes restless and starts

throbbing in the mud if the water dries up, it keeps agitating for seven hours, due to such tossing around in the mud, its skin gets torn and two big wings come forth from the damaged skin, with which it flies and returns to the ocean. (*ibid*, pp. 222)

## Minshār

There is a large-bodied fish found in the black sea, called Minshār. It has huge dorsal fins, which have sharp teeth like a saw tooth on its back, as black as the ebony tree starting from its head to tail, a single tooth is about one meter long. It also has two big thorns (these pectoral fins are about 5 meters long) around the head with which it swims through splitting the seawater that makes a horrible sound. It discharges a squirt of water through its nose and mouth which looks like a water jet fountain in the sky. Its drops, then fall onto the boats like raindrops; this huge fish plays havoc with a boat if it reaches underneath. The fishermen get scared of its presence around the boat and beg Allah **عَزَّوَجَلَّ** and seek His protection against this sea monster. (*Hayāt-ul-Haywān*, vol. 2, pp. 448)

## Kawsaj (sawfish)

Kawsaj (sawfish) is also called the lion of the sea; it has a snout just like a saw through which it rips open the human body into two pieces and eats them up. It tears off the other sea animals like a sword does and therefore, they are frightened off. The Kawsaj fish has human teeth. There is a strange thing about the

Kawsaj that if it is caught in the night, an aromatic fat can be obtained from inside its abdomen, but it does not come out if it is hooked in daylight. The river Dijlah (Tigris) of Basra is plentiful with Kawsaj during its specific season. (*Derived from: Ḥayāt-ul-Ḥaywān, vol. 2, pp. 425*)

## Only oblivious fish are caught

**Question:** Is there any reason why fish get caught?

**Answer:** According to some reported traditions, only those fish oblivious of Žikrullāh are hooked or caught in the net. Hence A'la Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān عَلِيٌّ رَحْمَةُ الرَّحْمٰن has mentioned in his *Fatāwā Razawiyyah* (referenced), volume 9 page 760, that: It is narrated by Abū Ash-Shaykh 'مَا أُخِذَ ظَايِرٌ وَلَا حُوْتُ إِلَّا بِتَضْيِيعِ السَّسْيِيعِ', i.e., birds and fish are not caught until they leave Žikrullāh (remembrance of Allah عَزَّوَجَلَّ). (*Tafsīr Durr-e-Manšūr, vol. 4, pp. 184*)

It is mentioned in *Malfūzāt A'la Ḥaḍrat* page 531: It is narrated by the Aḥl-e-Kashf (those mystics who have the powers to know the secrets through spiritual enlightenment), 'All creatures recite Žikr (the remembrance of Allah عَزَّوَجَلَّ); they immediately die when they leave the remembrance of Allah عَزَّوَجَلَّ. Every leaf celebrates the praises of Allah عَزَّوَجَلَّ, when it neglects the praises of Allah عَزَّوَجَلَّ, it falls down being separated from the tree.'

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ      صَلُّوْا عَلٰى الْحَبِيْبِ

## Madanī child and the oblivious fish

In this respect, a faith-refreshing parable is mentioned below: Once in Yemen a man was catching fish on the bank of a river and his little daughter was also sitting next to him. On every catch he put the fish into a basket lying behind him; whereas his little daughter put the same fish back into the water. After he was done with fishing, he turned back and looked at the basket finding not even a single fish in it! He asked his daughter where the fish had gone to! The little girl replied: My dear father, you clearly told me a Ḥadīš, ‘Only that fish gets caught which becomes oblivious of Żikrullāh (remembrance of Allah عَزَّوَجَلَّ).’ Therefore, I did not like to consume those fish that had become unmindful of Żikrullāh (remembrance of Allah عَزَّوَجَلَّ). Having listened to such pearls of wisdom, the man became highly emotional and tearful too, he threw away the fish line and hooks.

*(Derived from: Şift-uş-Şafwah, vol. 4, pp. 357)*

May Allah عَزَّوَجَلَّ bless them and forgive us without any accountability for their sake!

أَمِيْنُ بِجَاهِ النَّبِيِّ الْأَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيْبِ
اللهُ اللهُ اللهُ اللهُ اللهُ	أَذْكُرُوا اللهُ
صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيْبِ



## How is it to eat, oblivious fish?

**Question:** Should we not eat ‘an oblivious fish?’

**Answer:** This is not the case. Eating fish is Ḥalāl (permissible in Islam).

## Which of the aquatic animals is Ḥalāl (permissible) for food?

**Question:** Which sea animal is Ḥalāl for food?

**Answer:** Every sea animal is Ḥarām besides fish, as the Islamic Jurists of the Ḥanafī school of thought have said, ‘Every sea animal is strictly Ḥarām (forbidden for consumption) as food except fish which is Ḥalāl (permitted).’ (*Fatāwā ‘Ālamgīrī, vol. 5, pp. 289*)

Imām Burḥānuddīn Marghīnānī رحمته الله تعالى has said, ‘No aquatic animal is allowed as food other than fish, even a little tiny fish, snakelike fish, and other species of fish can also be eaten.’ (*Ḥidāyah, vol. 4, pp. 353*)

## Definition of a fish

**Question:** Kindly define the fish.

**Answer:** As research done by one of the scholars (a Muftī Sahib at the Dār-ul-Īftā of Dawat-e-Islami) is given below with some changes: There is no final and precise definition from any books of Islamic jurisprudence or (dictionaries). Ancient and modern experts have defined fish, which can be summed up that the

fish is a limbless cold-blooded animal (living completely in water), which is from the family of vertebrate (having a backbone or spinal column), but there are many species of fish that do not have a backbone or spinal column. Many fish use gills to breathe and fins to move. Many of them lay eggs while some have babies. Some species are also able to fly briefly.

### Every aquatic animal is Ḥarām, excluding the fish

In *Badā'i-ūṣ-Ṣanā'i* a famous book of the Ḥanafī school of thought, it is written that: All aquatic animals are Ḥarām (forbidden for consumption) except fish. Fish is Ḥalāl except dead fish that floats upside down on the surface of the water. The companions have said the same; all species of fish are identical, or equivalent, to be Ḥalāl whether it is Jirriṣ or Mārmāhī (which resembles a snake and also called Bām fish) or any other species. Because the arguments we mentioned regarding fish being a Ḥalāl animal to eat does not have any difference as to which group of fish is Ḥalāl and which is not except the one which is specified with an argument (proof). The permission to eat Jirriṣ is reported by Sayyidunā 'Alī كَذَرَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ and Ibn 'Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا, whereas there is no narration reported against, therefore, it is a unanimous consent. *(Derived from: Badā'i-ūṣ-Ṣanā'i, vol. 4, pp. 146)*

### Thousands of fish species

The extract from *Badā'i-ūṣ-Ṣanā'i* elucidates that all species of fish are Ḥalāl except some in thousands of species about which

the Islamic scholars had to clarify that such and such animal is a fish and it is wrong to not call it a fish. There has been a difference of opinions among linguists about some animals, whether they are regarded as fish or not, such is the case of prawns, but in fact it is a kind of fish. In this regard, the definite procedure is that the reliance on a dictionary and the popularly known meaning among the native Arabs would be authentic; that whatever is called a Samak (fish) in Arabic, it has been made Ḥalāl in the Aḥādīṣ, and the recognition of the correct usage of this word can only be determined by the native Arabs and their generally accepted meanings. However, once an animal is determined that it is indeed a fish, then to eat it is Ḥalāl, whether some other words (for example ‘Ḥūt’ and ‘Nūn’, etc.) may have been used for it in addition to the Arabic word ‘Samak’.

### **Innumerable wonders of the oceanic world**

There are numerous species of fish about which people have always had hesitations and suspicions that whether it is really regarded as a fish or not! Some species are unbelievably amazing, as it is said about the oceans that **‘الْبَحْرُ لَا تُحْصَى عَجَائِبُهُ’**, i.e., *The wonders of the oceans are infinite*. Which is why the supply of bizarre species of unusual fish along with the surprising discovery of ever new creatures in the oceans, have been continuous. Consequently, with regard to some species of fish, the point that a few animals are fish or not has been under arguments by the scholars of every era.

## Research into two fishes done by A'lā Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ

*Fatāwā Razawīyyah* volume 20 page 332 to 336: An in-depth research has been mentioned on two fish, the Jirriṣ and the Jirri (in Arabic), Mārmāhī in Persian and Bām fish in Urdu. Both these fish have such an appearance that not only the masses had doubts about whether these are regarded as fish or not, but such opinions of some Islamic jurists were also published in the books; according to them, eating these fish was not permissible as they were not recognized as fish. However, the research work of the Islamic Jurists رَحْمَةُ اللهِ تَعَالَى that A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has quoted on these pages, he has simply proved these two aquatic animals as fish and therefore both are Ḥalāl for consumption.

Imām-e-Aḥl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى has also mentioned that the thinkers regard both these fish as the same but according to the Islamic Jurists رَحْمَةُ اللهِ تَعَالَى both fish are not alike. A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى has said about the Jirriṣ fish: ‘The Jirriṣ is a plentifully available fish which is abundantly sold on the beaches.’

## Parable

Sayyidunā Imām Muhammad عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى has reported in *Mabsūt* that ‘Amraḥ Bint Abī Ṭubaykh said: I with my housemaid went to the market and bought a Jirriṣ in exchange for one Qafiz wheat grain (about 46kg wheat), it did not fit into the basket, on one side of the basket its head was sticking out and its

tail from the other side. In the mean time, Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم passed by and said, ‘How much is it?’ I informed him about the cost. He رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘What a wholesome food it is! How low-priced and adequate for those who depend on it!’

### Quotations about Jirriš fish

A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further said that it is quoted in *Ḥayāt-ul-Ḥaywān*: The Jirriš fish resembles a snake, its plural is Jirraši, it is also called Jirri, in Persian it is called Mārmāhī, in the arguments by Ḥamzaḥ it is Ankalays. Jāḥiẓ said, ‘This is a water snake and the verdict about it is that it is Ḥalāl (permitted to eat). But which the jurists رَحْمَهُمُ اللهُ تَعَالَى call Jirriš is certainly another fish than Mārmāhī (Bām fish) as in texts, explanations, and Fatāwā (legal rulings issued by Islamic religious scholars), the names of both these fish have been clearly mentioned. هُوَ غَيْرُ الْمَارْمَاهِي, *Mughrib*, ‘لَا جَرَمَ’ (i.e., indeed) it was said in *Mughrib*, ‘*that (Jirriš) is another fish besides Mārmāhī.*’<sup>1</sup>

‘Allāmaḥ Ibn Kamāl Bāshā has said in *Iṣlāḥ-o-Īdāḥ*, ‘Jirriš is another species of fish apart from Mārmāhī, i.e., the Bām fish, it is mentioned in the book, namely ‘*Mughrib*’. Both these fish are mentioned separately due to the reason that they are apparently unlike fish.’ (*Fatāwā Razawiyyah*, vol. 20, pp. 324-330)

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<sup>1</sup> Al-Mughrib lil-Muṭarrazī, vol. 1, pp. 138

## A notable difference between the male and female fish

**Question:** The male fish has been mentioned in this answer. Please describe the difference between the male and female fish.

**Answer:** Please note three noticeable differences between the male and female fish:

1. In normal circumstances, the body of a male fish is big and wide while the body of a female fish is somewhat round and relatively smaller than the male fish, however, the abdomen of a female fish gets bigger than the male's during the breeding season.
2. The colour a male fish is bright and clear which is mostly blue and orange, whereas the complexion of the female fish is brown.
3. There is an abdomen fin on the male fish which is comparatively larger than the female fish, below this fin the sign of the male or female organ is found.

## How is it to have fish without gills?

**Question:** Is it Ḥalāl or Ḥarām to consume fish without gills?

**Answer:** It is Ḥalāl (allowed).

**Question:** Is there any particular species of fish which are Ḥarām to eat?

**Answer:** No! There is no such species of fish, the only fish that are Ḥarām is the one which dies itself and turns upside down

on the surface of the water. However, if a fish dies in water due to some chemical or is hit with a weapon and floats on the surface, nevertheless, it is Ḥalāl as Ṣadr-ush-Sharī’ah, Badr-uṭ-Ṭarīqah ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘Once a fish dies naturally in the water and floats on the surface upside down – without being hit or hunted, it is absolutely Ḥarām. But if it is dead and floats on the surface just because it was hit – then in this case it is not Ḥarām.’ (*Bahār-e-Sharī’at*, vol. 3, pp. 324)

### Other ways of Ḥalāl fish

According to *Bahār-e-Sharī’at*: If a fish dies in boiling hot or freezing cold water, or if it is left in the water being tied with a string and it dies, or if it is caught in a net and dies, or dies in the water due to some chemical put into the water knowing that it would kill them or fish were caught and put into a jug with some water and it dies due to too little water or not enough space, in all such cases, that dead fish is Ḥalāl to eat. (*ibid*; *Durr-e-Mukhtār, Rad-dul-Muhtār*, vol. 9, pp. 512) In short, the only fish which are Ḥarām is if it dies a natural death in the water and floats upside down on the surface without any apparent reason.

### The fish dropped from a bird’s beak

**Question:** A bird caught a fish and flew in the sky. Then the dead fish fell from its beak. Now please clarify if it is Ḥalāl to eat or not?

**Answer:** It will be Ḥalāl to eat as it did not die a natural death, but the cause of its death was the bird.

### How about the fish which comes from the stomach of a big fish?

**Question:** After buying a big fish, when it was cut into slices, a small fish came out of its stomach; can we eat that small fish?

**Answer:** If a fish was found in the belly of another fish and it is still fresh, it can be eaten and on the other hand, if the fish has decomposed then it cannot be eaten. The jurists رَحْمَةُ اللَّهِ تَعَالَى has said, it is written in ‘*Muḥīṭ Burhānī*’ that a fish which is found in the belly of another fish which is caught may also be eaten since the first fish was caught dead and the second fish died due to insufficient space (i.e., it suffocated in the belly of the other fish).

This issue proves that if a fresh fish is found in the belly of a Ṭāfi fish, it will be eaten, and if the found fish is also Ṭāfi fish then it will not be eaten. It is reported by Imām Muhammad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ that there is no harm in eating the fish which was vomited out by a dog, but the fish’s condition must not be changed (rotten), because there is a cause which resulted in its death. (*Muḥīṭ Burhānī*, vol. 6, pp. 449)

(Ṭāfi – It implies that dead fish that floats upside down in the water after it has died a natural death rather than being killed.)



## Fish eggs

**Question:** Are fish's eggs edible or not?

**Answer:** Yes, they are edible. The fish eggs are also in a big size but a million of tiny yellow eggs (like pop seeds) are covered with a membrane; they taste pleasant and are called 'Ānī' in Urdu. When you get your fish dressed, ask the meat-cutter to give you the fish eggs if found, as usually the fish cutters put the fish eggs with the inedible parts. They separate the eggs from the waste and sell it out afterwards. They should not do it at all, rather they should give them to the customer whose fish it is.

## How is it to kill fish by pouring chemicals into the water?

**Question:** How is it to catch fish using electricity or pouring chemicals in a lake or a pond?

**Answer:** Catching fish with electricity or using chemicals are not permissible methods as per the Sharī'ah as they not only kill the fish, but also other harmless aquatic creatures for absolutely no reason.

## How about eating fish caught using chemicals

**Question:** Are those fish permissible to eat that were caught using explosives or chemicals?

**Answer:** If the catch is not poisonous, then eating it is certainly permissible.

## How is it to kill fish with explosives?

Read a question and answer approved by the 'Jurist Board Decision, Delhi' (16 Jumādāl Awwal 1424 Hījri, 17-07-2003) and enhance your knowledge:

**Question:** An explosive is set off to catch fish due to which the fish die in the water and then they are brought into the market for sale. It is not known whether these fish died in water or out of water! In this case, is it permissible to eat these fish?

**Answer:**

1. It is permissible to eat those fish which were killed by an explosion (because) the apparent reason of their death is well known. Whereas only those fish whose apparent cause of death is unknown are Ḥarām to eat, neither any signs nor symptoms are identified as a proof of death, in other words, it has finally been determined that after dying a natural death it has overturned. However, due to an explosion if there is any poisonous or harmful effects found in the fish, it will then be forbidden to eat. **وَاللَّهُ تَعَالَىٰ أَعْلَمُ** (Allah عَزَّوَجَلَّ knows the best!)
2. If other harmless animals are not affected by an explosion, i.e., neither they die, nor do they get hurt or injured, then this method of catching fish is permissible; otherwise impermissible due to the lack of benefits in killing, injuring or hurting, since this (method of hunting) is cruelty to other harmless animals. **وَاللَّهُ تَعَالَىٰ أَعْلَمُ**

## What if harmless animals are caught in the fishing net?

**Question:** If harmless animals such as crabs, etc., are caught in the fishing net, should we let them die?

**Answer:** In this case, following is the Fatwā issued by Dār-ul-Iftā, Jāmi'a Ashrafiyah, Mubarakpur – India: It is permissible to catch fish using a fishing net, however, if harmless animals other than fish are caught in the net, they should be dropped back into the water after removal from the fishing net, since it is not permissible to kill them without any Shar'i reason. As reported in a Ḥadīṣ, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever kills a sparrow or any other animal without any reason, he will be questioned by Allah عَزَّوَجَلَّ on the Day of Judgement.' It was then asked, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What right does he have?' The Prophet of Raḥmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'It has the right to be slaughtered and be eaten, he should not simply cut its head and throw it away.' (*Musnad Imām Aḥmad Bin Hanbal, vol. 2, pp. 567, Ḥadīṣ 6562; Sunan Nasāī, pp. 770, Ḥadīṣ 4355*)

## Are fish bones edible?

**Question:** Are fish bones permissible to eat or not?

**Answer:** Fish bones can be eaten. They are normally hard to eat, but some are crispy and soft – easy to chew. For instance, the fish bones of Pomfret and mackerel (Surmai) which are seawater fish are tender and delicious, juicy and chewable – chew them well and spit the crumbs.

It is mentioned in *Fatāwā Razawiyyah*: Any kind of bones of Ḥalāl and slaughtered animals are not forbidden to eat as long as there is no harm in eating them. If the bones become harmful, then they will be forbidden to eat. It is just because of being harmful; otherwise bones themselves are not forbidden. (*Fatāwā Razawiyyah*, vol. 20, pp. 340)

### How about eating fish skin?

**Question:** Is it permissible to eat fish skin or not?

**Answer:** Yes, eating fish skin is permissible. Usually people dispose of the fish skin before or after cooking, which is not good, the fish skin should also be had if there is no constraint, as it is also a blessing from Allah عَزَّوَجَلَّ. The skins of some fish are good to eat, if a skin of a fish is found tough and it is hard to chew on it, then there is no harm if you dispose of it.

### A fish recipe

**Question:** Is there any special recipe for fish?

**Answer:** There are several recipes for fish; the better way is to coat the fish with salt and spices and grill it over charcoal until crisp, it can also be baked in the oven. Overcooking the fish or deep frying it on strong heat simply reduces its benefits. The method of cooking fish at our (i.e., the writer's) home is that we soak the fish in water and leave it for a few hours, allowing it to be smell free up to some extent. In order to prepare its curry,

there are only four spices: salt, chilli powder, garlic paste and dried coriander seed powder are used apart from cooking oil. Similarly, if the fish is baked in a frying pan, till it is dried, roasted red, then a delicious fish dish is ready. It can also be had without drying its spices over strong heat and pouring water as per need its gravy can also be prepared.

In addition to the above recipe, other things such as onion, potato, black pepper, etc., are usually not used while cooking fish in our home. However, at the time of cooking a tender fish called Bumlā, tomatoes are also used apart from the above-mentioned spices. If more spices or gravy is needed, garlic paste and the powder of dried coriander seeds are doubled or three or four times more. Have an experience sometime, maybe, it is not good in the first attempt, but once you are used to it, perhaps, you will love this recipe of fish curry very much.

## The Beloved Prophet ﷺ had fish

**Question:** Is it proved that the Beloved and Blessed Prophet ﷺ had fish?

**Answer:** Yes. He ﷺ did so.

## A huge fish

Sayyidunā Jābir Bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُمَا has reported: The most Beloved Prophet ﷺ sent us to fight against the unbelievers from the Quraysh tribe and appointed Sayyidunā

Abū ‘Ubaydah رَضِيَ اللهُ تَعَالَى عَنْهُ as the commander of the Mujāhidīn (Muslim warriors); we were also given a sack of dried dates as provisions for our journey since there was nothing, which could be given to us besides it. Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ تَعَالَى عَنْهُ gave each of us (daily) only one date fruit.

A question was asked, ‘How were all of you able to live on a single date?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘We would suck the date like an infant does and then drank water which would suffice us that day till night. We would pluck the leaves off a tree with a stick and would eat them after giving them a good soaking in water. We then reached seashore where we found a huge fish lying on the beach like a big mound which is called ‘Anbar. Our commander Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘It is dead,’ then again, he رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘No. But we have been sent by the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and we have left our homes in the way of Allah عَزَّوَجَلَّ, and you all are under compulsion (with no choice), therefore, have it.’ We lived on it for a month as we were 300 men and all of us became fat. I still remember that we would fetch buckets of fat from the pit of its eyes and cut the chunk of its flesh equal to the size of a bull.

(This fish had such a huge eye socket – dark circle around the eyes that) Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ تَعَالَى عَنْهُ made thirteen men out of us sit in the cavity of its eye and all of them filled the space. They made one of its ribs stand up like an arch and then a big camel being saddled up passed through under the arch of its rib, we kept the big pieces of its dried meat as provision

during the journey. After arriving at Madīnah Munawwarah **رَادَاهَا اللَّهُ شَرْقًا وَتَعْظِيمًا**, first we were present before the Blessed and Beloved Rasūl **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and mentioned about the fish. The Renowned and Revered Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘It was Rizq (sustenance) which Allah **عَزَّ وَجَلَّ** had created for you. Do you have any meat from that fish? (If you have it), do give it to us.’ We sent some meat of that fish to the most Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and he **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ate the same. *(Derived from: Ṣaḥīḥ Muslim, pp. 1070, Ḥadīṣ 1935)*

May Allah **عَزَّ وَجَلَّ** bless them and forgive us without any accountability for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### An answer to a question

**Question:** As mentioned in this Ḥadīṣ that Sayyidunā Abū ‘Ubaydah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** first said that it was a dead fish, then declared the state of irresistible impulse (being helpless and restless with no choice) and ate it. Till this, it is evident and there is a space for it, but in the end of the same Ḥadīṣ, it has also been mentioned that the most Holiest Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** also ate the meat of the same fish, in fact, the Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** was not in the state of irresistible impulse, what would be the answer to this?

**Answer:** Responding to the question, below is the research done by a Muftī Sahib of Dār-ul-Iftā Aĥl-e-Sunnat with a slight change of words: The Fish is an aquatic animal which is not required to be slaughtered. Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ تَعَالَى عَنْهُ did not have knowledge if it was Ḥalāl, secondly, the dead fish was found on the seashore, and it was not properly hunted, that is why more doubts were created and he رَضِيَ اللهُ تَعَالَى عَنْهُ declared it dead. Then with his own Ijtihād and due to the state of irresistible impulse (being helpless and restless with no choice) he رَضِيَ اللهُ تَعَالَى عَنْهُ directed the troops to eat it. But his assumption about the fish being dead was a (Ijtihādi) mistake and this was the very reason that the Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also ate the fish without any irresistible impulse.

The interpreters of Ḥadīṣ have stated different points on the fish eaten by the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. For instance, this was a divine food full of blessings; therefore, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked for it and ate from it, besides this point it is also possible that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ specially ate the meat of that fish so as to remove the Ijtihādī mistake committed by Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ تَعَالَى عَنْهُ as well as he and other companions would know that the fish was Ḥalāl.

### **What is meant by ‘irresistible religious impulse?’**

**Question:** In the above question and answer the term ‘irresistible religious impulse’ has been mentioned, please explain it.



**Answer:** The detail of ‘irresistible religious impulse’ has been given in *Tafsīr Khazāin-ul-‘Irfān*, page 56: Muḍṭar is the one who is compelled to eat Ḥarām. If he does not eat Ḥarām, his life will be in extreme danger. Due to extreme hunger or poverty, his life would be at risk owing to the lack of Ḥalāl food or any person who forces another person to eat Ḥarām and his life is in risk, in such conditions, Ḥarām food is permissible to be eaten as per need so that the fear of losing one’s life is removed. (And taking this much is Farḍ – mandatory.)

### Amīn-ul-Ummāh

Dear Islamic brothers! May we become the sacrifice of the honourable companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, their passion, enthusiasm and fervour! There was such poverty and hardship that they ate only one date and leaves of trees each day and fought against the enemies and sacrificed their lives in the way of Allah عَزَّوَجَلَّ. This is the reward of their sacrifices that Islam is everywhere in the world with its followers.

The companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ enthusiastically took part in every journey in the way of Allah عَزَّوَجَلَّ, whether it was the travel to fight against enemies or they were intent on learning and teaching the knowledge of religion. For doing so, we should also make up our mind to travel in the way of Allah عَزَّوَجَلَّ and through travelling in Sunnah-Inspiring Madanī Qāfilāhs of Dawat-e-Islami, we must try our level best to reform ourselves and people of the entire world.

The parable you have just gone through was a military campaign called ‘Sif-ul-Baħr’ the commander of three hundred soldiers Sayyidunā Abū ‘Ubaydaħ رَضِيَ اللهُ تَعَالَى عَنْهُ belonged to the ‘Asharah Mubashsharah’. He رَضِيَ اللهُ تَعَالَى عَنْهُ was also bestowed with a sweet title ‘Amīn-ul-Ummaħ’ (i.e., the trustworthy one of the Ummaħ) by the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam in consequence of the individual efforts made by the great companion Sayyidunā Abū Bakr Şiddiq رَضِيَ اللهُ تَعَالَى عَنْهُ in the beginning of Islam. He رَضِيَ اللهُ تَعَالَى عَنْهُ was courageous, lionhearted and tall with less flesh on his blessed face. On the occasion of the battle of Uħud, the Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was injured with two links of his iron battle helmet which pierced the blessed cheek of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Abū ‘Ubaydaħ رَضِيَ اللهُ تَعَالَى عَنْهُ pulled out those iron links with his teeth due to which his two front teeth got martyred.

May Allah عَزَّوَجَلَّ bless them and forgive us without any accountability for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! During the battle of Sif-ul-Baħr, the finding of a huge fish, the companions’ eating the same fish for a month, bringing the leftover meat carried on camels, then

taking it to Madīnah Munawwarah رَادَهَا اللَّهُ شَرَفًا وَتَعْظِيمًا, and the pleasant taste of the fish meat<sup>1</sup> remaining, etc., were all the blessings of Allah رَضِيَ اللَّهُ تَعَالَى عَنْهُ on Sayyidunā Abū ‘Ubaydah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and the auspiciousness of other companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ as the blessings of Allah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ are showered upon the one who travels in the way of Allah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. He earns great rewards in adversities and all his troubles turn to comfort. Every Muslim should always be ready to serve Islam taking lessons from the real sacrifices offered by the great companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ.

### A cardiac patient got recovered

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ This is the prime Madanī objective of every individual that belongs to Dawat-e-Islami – A global and non-political movement for the propagation of the Quran and Sunnah: I must strive to reform myself and people of the entire world, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

In order to achieve this Madanī objective, Madanī Qāfilaḥs of the devotees of the Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ continue travelling from one city to another and from one village to other villages, and from country to country just for the sake of teaching and preaching the Sunnah of the Prophet of Raḥmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Every Muslim ought to become a traveller of a Madanī Qāfilaḥ and should receive its full blessings.

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<sup>1</sup> Unzur: Sharaḥ Şaḥīḥ Muslim lil-Qāḍī ‘Iyāḍ, vol. 6, pp. 376

So you have just gone through the parable of those sacred people who were travelling in the way of Allah **عَزَّوَجَلَّ** and were heavenly helped through a giant fish from the unseen. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** Even today those who leave their houses with the sincere desire and deep longing to serve Islam, in fact they are not left deprived or disadvantaged. In this connection, read a Madanī incident which occurred in a Madanī Qāfilāh of Dawat-e-Islami:

An Islamic brother from Karachi once suffered from cardiac pain, the cardiologist revealed that two arteries of his heart were blocked and suggested angiography. This treatment was very expensive so he became very distressed, since he was poor. An Islamic brother made an individual effort on him and urged him to make Du'ā and by becoming a traveller of a Madanī Qāfilāh of Dawat-e-Islami for learning the Sunnah. He became a traveller of a three day Madanī Qāfilāh. When he returned home, he got better. He had all his lab tests again. Much to his surprise, all his reports were good; his cardiologist was astounded and said, 'Both the blocked arteries are no more obstructed, but how did it happen?' He said to his doctor: **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** I have got rid of this fatal cardiac disease with the blessings of a Du'ā I made when I was travelling in a Madanī Qāfilāh of Dawat-e-Islami.

*Lūīnay rahmatayn Qāfilay mayn chalo*  
*Sīkhīnay Sunnatayn Qāfilay mayn chalo*  
*Dil mayn gar dard hō dar say rukh zard hō*  
*Pāo gey farhatayn Qāfilay mayn chalo*

## How about eating fish thrown onto the shore by the sea?

**Question:** How about the fish that are thrown onto the shore by the sea and they die due to a lack of water, are those fish Ḥalāl?

**Answer:** In reply please read the following research done by a Muftī of Dār-ul-Iftā Aḥl-e-Sunnat with some change of words: Yes, fish of such kinds are Ḥalāl and the above-mentioned Ḥadiṣ-e-‘Anber is the clear evidence in this regard. The Islamic Jurists رَحْمَةُ اللهِ تَعَالَى have written their rulings in the books of Islamic Jurisprudence.

Sayyidunā Jābir Bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The sea throws away the fish or (the fish reaching near the coast) left by the tide (i.e., the fish died out of water), do eat such fish and the fish which died in the water and turned upside down without any reason, do not eat it.’ (*Sunan Abū Dāwūd, vol. 3, pp. 502, Ḥadiṣ 3815*)

It is written in *Mabsūṭ*: According to our stance on conceptual fact is that fish is actually permissible (i.e., it is religiously allowed – here permissible is meant by those living bodies that are not needed to be slaughtered to become Ḥalāl), therefore, if it dies due to a cause of death, then it is Ḥalāl and if it dies without any cause of death (naturally), it is not allowed to be eaten; if its death was caused by a bird, it is Ḥalāl, whether that bird tosses it into the water and it dies, or if it is caught in the net and cannot be freed but dies, it is still Ḥalāl. If anything is

cast into the water and the fish die after eating, it will be Ḥalāl to eat knowing that the cause of death was the same. If a fish dies due to receding of the water, it is Ḥalāl. Similarly, if a fish is thrown away by the waves and it dies, then too it is Ḥalāl to eat.

*(Al-Mabsūt lis-Sarakhsī, vol. 11, pp. 277)*

### Is the earth on the back of a fish?

**Question:** It is said that the earth exists on the back of a giant fish which has also caused the existence of mountains!

**Answer:** Yes, some narratives are available about it, as mentioned in *Fatāwā Razawiyyah*, volume 27, on page 95, a Ḥadīṣ is translated: Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا said, ‘First of all, Allah عَزَّوَجَلَّ created the Qalam (i.e., the Pen) among His creatures and asked it, ‘Write!’ It said, ‘What to write?’ Allah عَزَّوَجَلَّ said, ‘Write the divine Decree!’ Thus, the Qalam (the Pen) wrote everything that was going to happen until the Judgement Day, then the Book was folded and the Qalam (the Pen) was lifted.

The divine ‘Arsh (Throne) was on water. The water vapours (i.e., steam) rose from the surface and the separate skies came into existence, then Allah عَزَّوَجَلَّ the Master of the universe created fish, He عَزَّوَجَلَّ laid the earth on it; the earth is on the back of a fish, the fish tossed, the earth swung so the mountains were fixed on it to make the earth remain stationary.

*(Tafsīr Durr-e-Manṣūr, vol. 8, pp. 240)*

## What was created first, the Nūr-e-Mustafa (light of the Prophet ﷺ) or the Qalam (the Pen)?

**Question:** According to the above mentioned narration, the creation of the Qalam (the Pen) is mentioned, whereas narrations are also available according to which Nūr-e-Mustafa was first created. Now how do we bring both these narrations into harmony?

**Answer:** It is mentioned in a Ṣaḥīḥ Ḥadīṣ: The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Allah عَزَّوَجَلَّ created my Nūr (light) before everything. At that time there was nothing, no Lauḥ (the tablet), no Qalam (the Pen), no Heaven, no Hell, no angels, no skies, no earth, no sun or moon, no jinn and no human. When Allah عَزَّوَجَلَّ intended to create the creature, He عَزَّوَجَلَّ then divided the Nūr (the light) into four parts; He عَزَّوَجَلَّ produced the Qalam (the Pen) from one part, the Lauḥ (the tablet) from another and the divine ‘Arsh from the third, etc.’

*(Al-Mawāḥib, vol. 1, pp. 36; Kashf-ul-Khifā, vol. 1, pp. 237; Madārij-un-Nubūwwah, vol. 2, pp. 2)*

Whichever things are attributed to be the first in the narrations in order of priority, this Ḥadīṣ proves that all were created from the Nūr of the Beloved Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ just after the creation of the Nūr (the light) of Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. And according to this part of the Ḥadīṣ, ‘The first creation of the Rabb عَزَّوَجَلَّ was the Qalam’ the renowned commentator of the Glorious Quran, Ḥakīm-ul-Ummat Shaykh

Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْعَالَمِينَ has stated, ‘This priority is extra, i.e., after the creation of the ‘Arsh, water, air and the tablet, the element created first was the Qalam. In ‘*Mirqāt*’ it is mentioned in the same place that, first of all Nūr-e-Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was created in the very beginning. Here this is meant to be the true and absolute superiority. (*Mirāt-ul-Manājīh*, vol. 1, pp. 103) Imām Qaṣṭalānī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي said, ‘The priority of the Qalam (the Pen) is attributed to creatures except the ‘Arsh, water and the Nūr of Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is also stated that the priority of everything depends on its relativity with the same kind. Similarly, among lights, Allah عَزَّوَجَلَّ created my Nūr (Nūr-e-Muḥammadī), in the same way other elements as per their kinds are first. (*Al-Mawāhib*, vol. 1, pp. 38)

## Explanation about Qalam (the Pen)

**Question:** There is mention of Qalam (the Pen) according to the narrations you cited in your answer, kindly give an explanation about this.

**Answer:** In reply please read the following research done by a Muftī of Dār-ul-Iftā Aḥl-e-Sunnat with a slight change of words: In the Holy Quran, there is found Sūrah Al-Qalam in part 29, under the explanation of its initial verses:

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

It is written in the book *Tafsīr Khazā-in-ul-'Irfān*: Allah عَزَّوَجَلَّ has mentioned His emphasis on the Qalam (Pen) which is either



meant by pens of those who writes, with which the advantages and virtues of here and the Hereafter are associated with, or it is meant by the divine Qalam of which its length is equal to the distance between the earth and sky; by the order of Allah عَزَّوَجَلَّ the Qalam has written all affairs that was going to happen till the Day of Judgement on the Lauḥ (the divine tablet). (*Khaṣā'in-ul-'Irfān*, pp. 1044)

Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن has written in *Mirāt Sharāḥ Mishkāṭ*: The Qalam, by the order of Allah عَزَّوَجَلَّ, has written all events related to the beginning of time till eternity down to the smallest detail (even about the rain drops and particles of sand). Bear in mind that this divine writing was not in fear of forgetting, but Allah عَزَّوَجَلَّ wanted to keep His angels and some beloved human beings informed. (*Mirqāt*, vol. 1, pp. 257)

He عَلَيْهِ رَحْمَةُ الْمَلَأَن further said: Water came into being before the sky and the earth; 'the 'Arsh was on water' means that there was no fence between the 'Arsh and the water, nor was the 'Arsh kept on the water; otherwise the 'Arsh is the largest of all heavenly bodies. (*Ashī'ah*, vol. 1, pp. 95; *Mirāt-ul-Manājīḥ*, vol. 1, pp. 90, 91)

## The first meal of Jannaḥ (Paradise)

**Question:** What would be the first meal of Jannaḥ?

**Answer:** According to a blessed Ḥadiṣ which is found in *Ṣaḥīḥ Bukhārī*, which is a part of a saying of the Beloved and Blessed

Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: The first meal which will be served to the dwellers of Jannah is the side of fish liver. (*Ṣaḥīḥ Bukhārī, vol. 2, pp. 605, Ḥadīṣ 3938*)

‘Allāmah ‘Alī Qārī عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي has explained this Ḥadīṣ: Some have said, ‘This is the same fish on which the earth has remained stationary.’ The delicious side of its liver would be served which happens to be the most delectable food.

(*Mirqāt, vol. 10, pp. 189, Taḥt Al-Ḥadīṣ 5870*)

### **Fish cannot talk – the wisdom behind it!**

**Question:** All animals have their own speech and can talk, but fish cannot, what is the wisdom behind this?

**Answer:** Allah عَزَّوَجَلَّ only knows the wisdom of this. In *Mukāshafa-tul-Qulūb*, a strange Ḥikmat (wisdom) is written: Allah عَزَّوَجَلَّ has given all animals their particular speech but the fish is deprived of it. The reason behind this is that when satan was disfigured and thrown onto the earth due to his denial of prostration to Sayyidunā Ādam Ṣafiyullāh عَلَيْهِ الصَّلَاةُ وَالسَّلَام, he headed towards the oceans, he first of all saw fish, satan not only informed the fish about the creation of Sayyidunā Ādam Ṣafiyullāh عَلَيْهِ الصَّلَاةُ وَالسَّلَام, but also told that he would hunt the animals living on land and water. The fish disseminated the information within the aquatic animals, owing to this, the fish were deprived of the ability of vocal communication.

(*Mukāshafa-tul-Qulūb, pp. 71*)

## HEALTH BENEFITS OF FISH

### Which fish is healthier?

**Question:** Which fish is best to eat? Kindly narrate further medical benefits of eating fish.

**Answer:** ‘Allāmah Damirī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said, ‘The best fish to eat is the small seawater fish, it has a decorative pattern on its back; eating this fish makes one feel fresh. Eating fish makes one thirstier and increases phlegm, but eating fish is good for young people and people with a hot temperament. If a drunk person smells fish, his intoxication will be removed and he would become sober. There is a quotation of Ibn-e-Sinā the physician, ‘If a fish is eaten with honey, an eye disease ‘Nuzūl-ul-Mā (i.e., Cataract – a medical condition in which the lens of the eye becomes progressively opaque, resulting in a blurred vision) can be cured and eyesight is also improved. (*Hayāt-ul-Haywān, vol. 2, pp. 43-44*) According to a medical research eating fish is the best cure for a cough due to cold weather.

### Is eating fish never injurious to health?

**Question:** Do you think that eating fish is not at all is injurious to health?

**Answer:** Something cannot be said certainly. But according to expert nutritionists, fish is a very important food for human health, it has some minerals which cannot be found in other

meat products, for instance, it has iodine which is extremely important for health. Insufficient Iodine intake leads to hormonal imbalance; dysfunction of an important gland Thyroid (located in the lower front of the neck) could lead to destabilise the body system. People in areas, where there is little iodine in their diet – typically remote inland areas, where no marine foods are eaten, suffer from such diseases. People who have fish as their regular food, live longer, even the chronic cardiac patients are not deprived of its benefits.

### Having fish twice a week is recommended

**Question:** Should we have fish daily or sometimes?

**Answer:** It is up to your discretion. The expert nutritionists say: One should have fish at least twice a week for protection against cardiac diseases. According to a source, 2000 patients who had heart attacks for their first time, underwent an experiment in Wales. Those who were simply advised to have fish twice a week did not have any cardiac arrest for the next two years, whereas among those patients who were not advised to eat fish, they were reported to have suffered from the cardiac disease. According to a report published in an American Health Journal, taking more fish in the diet makes it possible to lessen the growth of bladder cancer. According to medical experts, a regular diet consisting of fish can stop 50 percent growth of bladder cancer, which can help in decreasing the death toll due to the cancer disease.

**Question:** How is it to take milk after eating fish?

**Answer:** According to physicians, there is a fear of catching white patches on the skin for those who drink milk after eating fish.

### **Benefits of fish oil**

**Question:** Is there any oil of fish? If yes, please describe its benefits.

**Answer:** Fish oil is actually the oil, which is acquired from the fish liver, it is called cod liver oil. Taking one teaspoonful is good for arthritis (joints' pain). A physician says that fish oil is as good as eating fish itself. Similarly, there are considerable health benefits of using fish oil for a long period of time.

The use of fish oil simply protects from the initial blockage created in the blood vessels due to which the arteries (i.e., the small veins of the heart) become tough and the risk of cardiac disease is increased. An increase in cholesterol is one of the causes of heart diseases. Cholesterol either shrinks or blocks the arteries, which causes cardiac arrest and leads to death. Fish oil helps against blockages and clotting the artery walls because cholesterol collects on the walls of the blood vessels and blocks the blood flow (always remember that medical tips of treatment and cure either verbal or written, in the books must not be followed without consulting your physician, because the physical conditions of every person is not the same and because 'one man's meat is another man's poison').

## Health benefits of eating fish head

**Question:** Are there any benefits of eating the head of a fish?

**Answer:** Certainly! This is also a good delicious thing to eat, given by Allah عَزَّوَجَلَّ. Usually the fish eyes are removed, whereas the fat below the eyes of a big fish is very scrumptious. The soup made of fish head is beneficial for a weak eye sight and many other diseases. Regular consumption of fish head soup can help in getting rid of glasses.

## Recipe of making fish head soup

**Question:** Kindly share the recipe of cooking fish head soup.

**Answer:** It is easy to prepare the fish head soup. First of all, cover the head pieces with water in a large pot for a couple of hours, then wash the fish heads well to remove any blood or gills and put them into new water. Add spices and salt to taste, and then boil in low a flame until cooked. Taking one cup of tepid soup every third day before breakfast is useful for a weak eyesight. It is said that a person had only taken three cups of fish head soup and got rid of his glasses! But it does not necessarily apply to everyone to rid himself of his glasses so early. One should however have it with persistence rightly expecting the blessings of Allah عَزَّوَجَلَّ, the Omnipotent.

## Fish head soup is useful for many diseases

**Question:** For which diseases is fish head soup beneficial?

**Answer:** Fish head soup is very useful in paralysis, facial paralysis, sciatica (pain in the lower back, hips and outer leg, caused by pressure on the sciatic nerve) weakness of the nervous system, weakness of muscles, early old age, arthritis, body and nervous strain, body stiffness and it is extremely effective in enhancing memory power. People who have completely lost their memory or they are on the verge of memory lost, whether they are young or old, they should have this soup. If it does not suit you in hot weather, then do have it in winter. If you do not have any said diseases, even then, take fish head soup for a few weeks **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will get protection from such diseases.

## **Fish and the power of retentive memory**

**Question:** Does the use of fish affect one's memory power?

**Answer:** Yes, it does, especially fish oil and the use of fruit is good for memory power. According to the experts' research, fruit, vegetables, and fish contain vitamin 'C' and flavonoids, which prevents inflammation and Omega3 prevents the outer layer of the brain from inflammation and due to which the power of retention is intact. 8085 males and females above 65 years of age were given questionnaires about their lifestyle, eating habit, memory, diets and health – the research was carried out for almost four years during which it was revealed that the people who used to have fruits, vegetables and fish oil on regular basis possessed strong memory power than others.

A physician has said: A person from Kerala – India, told me when I was abroad that the people of Kerala were very good at maths (including Algebra and Geometry), science and other difficult branches of knowledge of the world. Upon asking what the reason of their expertise was, he said, ‘They have fish and fish head regularly.’

### Is crab Ḥalāl or Ḥarām?

**Question:** Is a crab Ḥalāl or Ḥarām as food?

**Answer:** It is Ḥarām to eat crab. Every aquatic animal is Ḥarām apart from fish.

Malik-ul-‘Ulamā Imām ‘Alāuddīn Abū Bakr Bin Mas’ūd Kāsānī قُدَسَ سِرُّهُ الشُّرَاهَانِي has said about this, ‘Allah عَزَّوَجَلَّ has said:

*And will forbid for them unclean things.* وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَ

*[Kanz-ul-Īmān (Translation of Quran)] (Part 9, Sūrah Al-A’rāf, verse 157)*

The frog, crab and snakes, etc., are filthy and wicked animals.  
*(Badā’i-ush-Ṣanā’i, vol. 4, pp. 144)*

A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said, ‘Eating cancer, i.e., crab is Ḥarām.’ *(Fatāwā Razawiyyah, vol. 4, pp. 208)*



## How about eating prawns?

**Question:** How is it to eat prawns?

**Answer:** There is a difference of opinion among the Islamic scholars, which is why their Ḥurmat (i.e., being Ḥalāl or Ḥarām) is still in question. To those who consider prawns as a species of fish. They take it as Ḥalāl, and those who do not accept it as a type of fish – it is Ḥarām for them.

According to the research done by A’lā Ḥaḍrat, Imām-e-Ahl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ prawn is a species of the fish family, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ therefore said, ‘In our Maẓhab, i.e., Ḥanafī school of thought, every aquatic animal is Ḥarām except the fish. Hence, as per those research scholars who consider prawns to not belong to the fish family, in fact, prawns should be Ḥarām for them. But after intensive research, going through the dictionaries, medical books of and medicines, and the books of zoology (the branch of biology that deals with the study of animals), I have confirmed that prawns are regarded as fish.’

After presenting many references from different sources in favour of prawns as fish, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said in the end, ‘After all, there are many differences and suspicions about prawns, whether it is a fish or not – one should therefore avoid eating it.’

*(Fatāwā Razawīyah, vol. 20, pp. 336-339)*

Ṣadr-ush-Sharī'ah, Badr-ut-Tarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated in the book of *Bahār-e-Sharī'at*, volume 3, page no. 325, 'There is a difference of opinions about prawns, whether it is a fish or not, that is why there is also disagreement about its Ḥilt and Ḥurmat (being Ḥalāl or Ḥarām); apparently it does not look like a fish, but it seems to be a kind of aquatic worm, therefore, keeping away from eating it is better.'

### A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللَّهِ never had prawns

A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى said, 'Neither I nor my family have ever had prawns nor will we have it.'  
(*Fatāwā Razawīyyah*, vol. 20, pp. 339)

Once I was in the company of Muftī-e-A'zam Pakistan (Chief Interpreter of Islamic Laws who issues religious edicts) 'Allāmah Maulānā Muftī Waqāruddīn عَلَيْهِ رَحْمَةُ اللَّهِ الْمُؤْمِنِينَ and during a discussion, the respected Muftī Ṣāhib said, 'I do not like to eat prawns, once they were cooked at my home and I asked the family not to even put the ladle in my curry which was used to serve the gravy of prawns.'

### Prawns elevate cholesterol levels

If you are really bent upon having prawns, then after removing the shell, run a small sharp knife down the back of the prawn, and pull the meat apart enough to expose the black vein, and

remove it. Prawns have much cholesterol and therefore should not be eaten too much.

### Eating prawns without proper cleaning

**Question:** Is it sinful to eat prawns without removing its black vein?

**Answer:** It is not a sin, but it is better to remove its black vein. Discussing the matter of prawns and its being Ḥalāl in his famous book *Fatāwā Razawiyyah*, A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَةُ further has stated: It is mentioned in *Anwār-ul-Asrār*, 'Rūbiyān (i.e., the prawn) is a small red fish.' A'lā Ḥaḍrat عَلَيْهِ الرَّحْمَةُ further said: It is clearly said in *Mi'rāj-ud-Dirāyah* that such a small fish which cannot be cleaned or filleted are cooked as it is Ḥalāl according to all Imāms except Imām Ash-Shāfi'i عَلَيْهِ الرَّحْمَةُ. (*Fatāwā Razawiyyah*, vol. 20, pp. 338)

### Eating small fish without gutting

**Question:** Gutting very small fish is very difficult, how is it to eat a small fish without gutting it?

**Answer:** It is permissible. It is mentioned on page 325 of *Bahār-e-Sharī'at*, volume 3 [the 325-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: Eating small fishes, which are fried/cooked without removing their entrails, are Ḥalāl.

## The philosophy behind not slaughtering fish

**Question:** Fish is eaten without slaughtering – what is the philosophy behind this?

**Answer:** My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān عَلَيُّوهُرَحْمَةُ الرَّحْمٰن has stated, 'The 'fish and locust do not have blood that is required to be discharged. In animals without blood, these two are Ḥalāl and therefore, they can be eaten without slaughtering. As per the Shāfi'i school of thought, many other aquatic animals, all or some are Ḥalāl as they consider them permissible without slaughtering following that any aquatic animal does not have blood.'

*(Fatāwā Razawiyyah, vol. 20, pp. 335)*

## Does fish blood cause purity or impurity?

**Question:** Is fish blood pure or impure?

**Answer:** The ruling on purity or impurity of fish blood can only be discussed if fish have blood, in fact, fish do not have blood! The blackish red fluid that comes from fish is not blood.

## Each part of the fish is pure

**Question:** Which part of a fish is impure?

**Answer:** There is nothing impure in fish.

## How is it to eat dried fish?

**Question:** Eating dried fish, is it Ḥalāl or Ḥarām?

**Answer:** It is Ḥalāl, however, it has a strong unpleasant smell. Now what kind of stench is it! Prohibition depends on whether it is temporary or long lasting. But it must be remembered that the person whose breath or body stinks, his entrance into the Masjid is Ḥarām (forbidden) and he is not allowed to join the congregational Ṣalāh.

## How is it to eat stale fish?

**Question:** How about eating stale fish?

**Answer:** There is no harm in eating stale fish if it has not yet gone rotten. However, rotten fish or any such meats are prohibited. It is mentioned on page 327 of *Faizān-e-Sunnat*, volume 1 [the 1539-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami] that: It is Ḥarām to eat the meat which has gone rotten, the indications of rotten meat includes stench, turning sour and becoming mouldy. Tiny bubbles appear on the surface of gravy if it also has curry. Pulses (beans, etc.), Kḥīḥrā (a kind of thick soup) or curry made with tomatoes or any sour food-additives gets spoilt soon.

## Identification of fresh and stale fish

**Question:** How can we identify fresh fish from stale ones?

**Answer:** A fresh fish looks firm and shiny, it has clear eyes with bulging eyeballs. The body of fresh fish is firm and unable to press easily. The unique identity of fresh fish is that their gills are bright pink or red and wet, not slimy or dry. Check carefully as dishonest fish sellers nowadays colour the gills with blood or red colour. If the gills are yellowish, skin is dull with loose flesh, eyes are sunk and it stinks, then it is understood that a fish is stale and lacks freshness.

### Catching fish for recreation

**Question:** Is catching fish for fun Ḥarām?

**Answer:** Going fishing only for recreation is Ḥarām, whereas catching or hunting fish for food is permissible. Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān عليه رحمة الرحمن has said: Hunting fish for fun, which is considered as a kind of sport is called ‘fishing or angling’. Hunting fish for only fun with guns or with fishing lines, as it is sometimes or always done, is unanimously and absolutely Ḥarām. But it is absolutely Ḥalāl when done for the sake of obtaining food, medicine profit or to remove any harm, etc.

Nowadays the big fish anglers are so arrogant that they regard it derogatory to go shopping for necessities. Once they pretend to be delicate in hot weather, they deem it troublesome to make their presence at the nearby Masjid for offering Ṣalāh.

But they can endure the hot summer with heat waves, walking and staying on hot sands and the blowing of hot wind. They spend the first and the second half of a day and they leave their homes, families and remain restless out of their homes for many days! Do they go angling for the sake of food? (i.e., not at all) But in fact for the same, i.e., for the game, which is unanimously Ḥarām – identification of such anglers can be ascertained, e.g. ask them to buy fish from the fish market. They will never listen to it. Or if you offer them fish from your side, they will never accept it. They are not even interested in eating their catch; but they prefer to give it away. So their fishing is for recreational purpose and therefore Ḥarām. (*Fatāwā Razawiyyah, vol. 20, pp. 341*)

Şadr-ush-Sharī'ah, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'ẓamī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِيّ has said, 'Hunting is a permissible act, but it is Ḥarām to hunt land animals within the specified area of the Ḥaram or whilst one is in the state of Iḥrām<sup>1</sup>. Similarly, if hunting is only for fun (i.e., as a sport), then it is not permissible.'

(*Bahār-e-Sharī'at, vol. 3, pp. 680*)

## How is it to eat the catch which is caught for fun?

**Question:** Is it Ḥarām to eat the fish which is caught during hunting as a sport?

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<sup>1</sup> It is permissible for a Muḥrim (i.e., the one wearing Iḥrām) to catch fish if necessary.

**Answer:** Whatever Ḥalāl animal or fish is hunted, they are Ḥalāl to eat. Only the act of hunting for sport is Ḥarām, showing true repentance from this act is Wājib (mandatory). Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ has said, ‘As far as the hunted fish is concerned, it is completely Ḥalāl, although the act of catching fish was done through impermissible ways.’ (*Fatāwā Razawīyyah*, vol. 20, pp. 343)

### **Terrible scenes of hunting fish**

There are terrible scenes of hunting fish at the sea shore (Netty Jetty Bridge) of Bāb-ul-Madīnāḥ (Karachi) during the holidays, when several people with fishing lines and hooks are busy catching fish. They pierce throbbing pieces of earth worms or having baited their hooks with live prawns like a river-worms, they are simply committing a forbidden act. A specific balloon fish is found there, if it is taken out of the water, it inflates itself. If it is caught by a hook, then the live poor fish is torn apart badly and due to the lack of knowledge and education people consider it a Ḥarām fish, whereas the balloon fish is Ḥalāl like any other fish.

If a crab is unfortunately hooked, the poor creature is, simply put in misery! It is either put to death by hitting it on the rocks or sometimes it is thrown on the main road for being run over and killed by vehicles. This is great cruelty to animals for no reason. We must learn to have mercy on animals.



Remember! Those who are merciful, will be shown mercy and those who are not merciful, they will not be shown mercy by the Most Merciful Allah عَزَّوَجَلَّ.

In *Ṣaḥīḥ Bukhārī*, Sayyidunā Jarīr Bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘مَنْ لَا يَرْحَمُ لَا يُرْحَمُ’ *Whoever does not show mercy, he will not be shown mercy.* (*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 103, Ḥadīṣ 6013)

Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the most Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Raḥmān عَزَّوَجَلَّ is Merciful to those who are merciful. (Therefore, O servants!) Be merciful to those living on the earth, you will be shown mercy by the One whose kingdom is over the heavens.’ (*Jāmi’ Tirmizī*, vol. 3, pp. 371, Ḥadīṣ 1931)

## Do mermaids exist?

**Question:** What does a mermaid or merman stand for? Does this imaginative or mythical creature exist?

**Answer:** In reply, a research done by one of the Muftīs of Dār-ul-Iftā Aḥl-e-Sunnat with some change of words is presented: The ‘Mermaid’ and merman (i.e., a creature with a woman’s or a man’s head/body and a fish’s tail instead of legs); they are mere fictional and/or fictitious characters and there is no scientific evidence known to date. However, such humanoid fish have been mentioned in old books written on the subject of zoology!

## IDENTIFICATION OF FRESH AND STALE FISH

Eye

Gills

Body & Skin

**FRESH**



- Convex (bulging eye)
- Black and shiny pupil
- Transparent cornea

- Dark, red colour

- Clear, bright skin
- Body is holding together, unable to press easily.

**STALE**



- Concave in the center
- Pale, grey pupil
- Milky white and yellowish cornea

- Discolored to yellow
- Unpleasant sour smell

- Dim or dull skin
- Body is not holding together able to press easily



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