

Understanding Religious Practice: An Analysis of Religious Content among WhatsApp Users

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ABSTRACT

WhatsApp application has recently emerged as a substitute of SMS in developing countries. It includes a variety of functions such as sharing live location, files, video, audio and text messages to any part of the world without any additional cost. The increasing trend of WhatsApp messenger as an innovative communication application in the metropolitan city Karachi is a matter of newer subject of interest that needs evaluation and research based understanding. It generates huge volume of data which has not yet been researched thoroughly in Pakistan. Therefore, the present study was conducted with an aim to analyze the religious or anti religious content prevailing through WhatsApp conversations. It also aimed at exploring the frequency and composition of WhatsApp users. Content Analysis method was used in this regard. A total of 50 private and group conversations of 15 days were collected from 25 students and 25 professionals. The quantitative data was analyzed through python programming language. It was discovered that a total number of 66,327 messages, 869,404 words and 6163 media files were sent by 2,023 WhatsApp users in 30 days. It was also discovered that students are more engaged in anti religious activities on WhatsApp. However professionals share different religious quotations, sayings on WhatsApp in form of pictures and video messages. Initials of Arabic words like WS, MA, AOA are frequently used in WhatsApp conversations. Both students and professionals celebrate religious events on WhatsApp by wishing each other using their specific religious emojis. Furthermore, it was also discovered that WhatsApp is also being used to talk about religious extremism. The innovation of smart phone and instant messaging applications are changing the way people practice their religion. Different beliefs, faiths and religions are adopting online through these technologies. People use WhatsApp to communicate their religious ideas and beliefs. People take part in discussions related religion and sometimes leave or change any religion after discussion. It is concluded that it is indispensable to revolutionize and adopt the latest technology in order to dilute the emerging religious challenges in Pakistan.

Keywords: Smart phone; Pakistani WhatsApp users; WhatsApp conversation; WhatsApp analysis, religion, religious extremism, studies, relationship, word analysis, emojis

Introduction

The innovation of WhatsApp has transformed the way people connect with each other. It made significant contribution to religion, education, business, health, entertainment and different sectors of life. Launched on November 2009 by Brian Acton and Jan Koum, WhatsApp succeeded to make its place in the top 20 leading applications in US by early 2011. It was built with an intention to introduce an easy-to-use messaging product rather than developing new ways to glean customer information for marketing purpose. There is now also support for Urdu and Bengali languages. Face book's \$19 billion purchase of WhatsApp solidified 2014 as a breakthrough year for messaging apps. In the recent report

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foreign relations. Uman in South East Arabia was an area of great economical importance. The Prophet Muhammad (P.B.U.H) invited them to Islam and accedes to Muslim state. This shows that his thinking protected the geographical and economical interests of Islam and the Muslim state. Prophet Muhammad (P.B.U.H) knew that the ports of Sindh and Malabar could be greatly beneficial to protect the interests and spread of Islam and in this regard, he sent a delegation to India Prophet Muhammad (P.B.U.H) was way too impressed by the Chinese because of their knowledge and advancement and Muslims learned many arts by the Chinese for the betterment of Muslim state. Prophet Muhammad (P.B.U.H) was the greatest diplomat as he used his tremendous diplomatic skills not only to establish foreign relations but also to protect the interests and enlargement of the Muslim state.

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Muslim envoy was not only disrespected but the letter was also torn into pieces. Then, the female ruler who came into power sent a delegation to Madina with presents in order to repair the damaged relations.¹² The Prophet Muhammad (P.B.U.H) then gave attention towards the Persian Colonies in Arabia.

Turkestan

There is quite a little about the Turkish people, the first ever Muslim martyr woman. Sumaiya who was assassinated by Abu Jahl was of Turkish origin which showed the small connection of Turkish people to Islam in the early times.¹³

Delegation to China

WahabibnAbiKabasha carried Prophet Muhammad's (P.B.U.H) letter to the emperor of China. Prophet Muhammad (P.B.U.H) was quite impressed by the Chinese as they were much more advanced than the rest of the world.¹⁵ The Arabs learned paper making, silk making, porcelain making and the use of magnetic needles from the Chinese.

Conclusion

The migration to Madina was the only glimpse of hope for the survival of Muslims and Islam. The migration was carried out when Prophet Muhammad (P.B.U.H) conveyed Allah's command and proved to be a revolution in Islam. Prophet Muhammad (P.B.U.H) consulted Muslims as well as all the infidel communities in Madina before establishing the Muslim city state. He also wrote the first ever constitution of world history consisting of 52 clauses which proved his capabilities in the interior matter of the state. He was nominated as the de-facto of the state with sole authority. After the establishment of the Muslim state, Prophet Muhammad (P.B.U.H) shifted his attention towards the foreign relations of the state and he intended to write letters of invitation towards the heads of tribes and states, then he came to know that many of them would not accept the letter without as seal. The behaviour of Rome and Iran wasn't friendly at all and they showed hatred and enmity towards Islam. The latter female ruler of Iran tried to improve Iran's relations with the Muslim state and the Prophet Muhammad (P.B.U.H) welcomed the gesture. Although Muqawqis, the Christian ruler of Egypt didn't accept Islam but there were friendly between the two states and Muqawqis also used to send gifts to Prophet Muhammad (P.B.U.H).

When the Christian delegation of Najran came to Madina, the Prophet not only welcomed them but agreed to negotiate on their faiths and they found that it is better for them to stay with the Muslim state, they acceded. This shows the diversity of Muslim state and the wisdom of Prophet Muhammad (P.B.U.H) in

al-Qais.⁸The accession of this region was of great importance, not only religiously but also economically.

Bahrain & Samawa

The Arab governor of Bahrain, which was called Uwal in those days, named al-Mundhir ibn Sawa accepted Islam and was a very competent man. More of the half a dozen of letters were written by Prophet Muhammad (P.B.U.H) to correspond with him. The tribe of Tamim and several branches of the tribe Lakhm, which governed the state of Hira accepted Islam quite easily as the Iranian hold was not that strong in this region as compared to others.⁹

Foreign Relations with South and Central Asian States

Delegation to India

The Relations with India aren't too clear in history but some Arab historians have given an account of an embassy to India. Arab traders often visited the ports of Sindh and Malabar long before Islam. When a delegation from Balharith tribe of Yemen came to Madina, Prophet Muhammad (P.B.U.H) asked that these people who look like Indians are.

There was an old legend in Malabar that one of their Kings saw the splitting of moon with his naked eyes and upon investigating, he came to know that this was done by a Prophet of Arabia. So Chakravati Farmas handed his throne to his son and went Arabia where he embraced Islam at the hand of Prophet Muhammad (P.B.U.H). He died at the port of Zafar, Yemen while he was returning back to India on the instructions of Prophet Muhammad (P.B.U.H).¹⁰

The ruler of Kodunalur, Cheraman Perumal experienced an odd dream. He saw that new moon broke into two pieces, one falling on the ground while the other remaining in the heavens. The two halves joined again to set the moon. Perumal heard the story of the splitting moon by a group of Muslim pilgrims a few months later of his own dream. So, he decided to join them to Makkah where he met Prophet Muhammad (P.B.U.H) and accepted Islam. He renamed himself as Tajuddin.

Dr. Tara Chand also wrote in her book, Influence of Islamic Culture on Indian Culture, those centuries before the birth of Islam, India had commercial ties with Arabia. The swords of India also had Pre-Islamic poetry.¹¹

Delegation to Iran

In 7th Hijri, Prophet Muhammad (P.B.U.H) sent a letter to the ruler of Iran although the name of the ruler is not confirmed but his behaviour is because the

gifts, among these gifts were two to four girls slave too.⁵ One of them was Maria who happily accepted Islam and became Prophet Muhammad's wife.

Delegation to Abyssinia

Abyssinia had close economic relations with Makkah long before Islam. Prophet Muhammad (P.B.U.H) also wrote a letter to the Negus of Abyssinia, inviting him to Islam which he accepted and became Muslim. The early Muslims of Makkah had taken asylum in Abyssinia and Makkah sent delegations twice for their extraction but failed. When Negus died, Prophet Muhammad (P.B.U.H) prayed in funeral in absentia in Madina. Other individuals of Abyssinia had also embraced Islam including the son of Negus.⁶

Delegation to Yemen

Prophet Muhammad (P.B.U.H) sent first Khalid-bin-Waleed(RA) and Ali(RA) to Yemen as his envoys. Both the missions were successful and many pagan tribes embraced Islam quite easily. The Persian governor, Badhan also accepted Islam happily. Prophet Muhammad (P.B.U.H) maintained him as the governor followed by his son Sahr. Prophet Muhammad (P.B.U.H) used to send head to departments from Madina, some of them were Yemenities as well within no time the whole Yemen embraced Islam except Jews and Christian tribe of Najran.⁷

The Christian tribe of Najran was highly organized religiously and socially. They sent a delegation of bishops and priests to Madina, trying to covert Prophet Muhammad (P.B.U.H) to their faith. They had negotiations and during the negotiations, it was the time for their prayers, they wanted to go outside of the mosque. When the negotiations ended, the delegation was so inspired by the wisdom and intelligence of Prophet Muhammad (P.B.U.H), that they acceded their land to Muslim state happily and obtained a charter which confirmed their religious and administrative autonomy and didn't even require any permission for the appointment of their lands.

Delegation to Uman

Prophet Muhammad's (P.B.U.H) invitation was also sent to the two sons of al-Julanda, Jaifar and Abd, who ruled Uman jointly. They happily embraced Islam, expanding the Muslim state to the South East of Arabia. The tribe of Abd al-Qais was independent and thus was sent a separate delegation. The tribe of Abd al-Qais also embraced Islam delightfully and BUKHARI says that the first mosque after Madina in which Friday prayers were held was at Jwatha, in the territory of Abd

the city. This was a first of its unique kind of state in the world, in which rights and obligations of citizens and head of the state were clarified. Traditional private judiciary was banned after the Prophet's proposed constitution was admired and acknowledged.³ The true justice system was established afterwards.

Foreign Relations

The Prophet Muhammad (P.B.U.H) established political contact with the Ansar and the foundation was laid for an Islamic State. With extremely dis-heartedness and just for self-defense, the Prophet Muhammad (P.B.U.H) relied on the possible help of weapons and when resistance of lethal enemies was assuaged, then aim of all the activities of the Prophet Muhammad (P.B.U.H) was propagation of Islamic ideology in Arab and all around the world. After returning from Hudaibiya, the Prophet Muhammad (P.B.U.H) restarted sending groups of preachers for propagation of Islam.

Diplomatic Missions

After making peace with the enemies, Prophet Muhammad (P.B.U.H) shifted his attention towards his sore aim, the peaceful spread of Islam. So, in this context, he sent mission along with his letters to the rulers of Byzantium, Egypt, Abyssinia, and Iran to invite them towards Islam.

Delegation to Rome (Byzantium)

One of the recipients of Prophet Muhammad (P.B.U.H) letters was Heraclius who was quite indifferent to Islam and has a dream of having a vast empire. He killed one of his caliphs who accepted Islam and protected the other caliph who murdered the Muslim envoy in violation of international law which led to a war between a hundred thousand soldiers of Heraclius and 3000 men army of Prophet Muhammad (P.B.U.H). Zaid-ibn-Haris (RA) and Jafar-at-Tayar were martyred by the enemies and Khalid-ibn-Walid was elected as the Muslim chief of army. In 9H, the Prophet Muhammad (P.B.U.H) himself led and army of 30,000 Muslims and succeeded in clearing the whole Northern Arabia and Southern Palestine. The Christians of the region were happy in the tolerant Muslim rule.⁴ After Prophet Muhammad (P.B.U.H), Abu-Bakr (RA) continues his mission captured further areas.

Delegation to Egypt

Prophet Muhammad (P.B.U.H) also wrote a letter to the chief of Egyptians inviting him to Islam. Although Muqawqis did not accept Islam but had a friendly behaviour towards the Muslim envoy and departed him with several

One of the humongous post-migration issues was the settlement of the Muslims of Makkah in Madina. In order to resolve this problem, the Prophet Muhammad (P.B.U.H) created equilibrium among the Makkah immigrants and the well-to-do Madinans, so that they could work and earn for their families as well as help the Madinans. This settlement policy of Prophet Muhammad (P.B.U.H) not only resolved the problem, but also showed Prophet Muhammad's leadership and conflict resolving skills.

Establishing the Muslim state of Madina

The Prophet Muhammad (P.B.U.H) cordially invited the Muslims and non-Muslims of the region including Arabs, Jews, Christians, and all other residing faiths and put forward his proposal of the establishment of a city-state in Madina. After the approval of all the communities and races, Prophet Muhammad (P.B.U.H) was given the authority to establish the city-state. Then the first ever constitution of the state in the world history was written by Prophet Muhammad (P.B.U.H) that declared rights and duties of citizens as well as of the ruler.² The private justice system was abolished and the sole power of legislation was handed to Prophet Muhammad (P.B.U.H), as he was also the de-facto ruler of the city-state. The authority of Prophet Muhammad (P.B.U.H) was declared limitless by citizens.

So, intension of Prophet Muhammad (P.B.U.H) to establish a city-state was fruitful to all the people. Inviting all communities for the permission and their concerns cleared the path for the establishment of city-state. This decision proved Prophet Muhammad (P.B.U.H) wisdom for all the people because he was sent by Allah Almighty for all the people regardless of their religion.

The friendly environment of brotherhood was established between the people of Makkah and Medina for better accommodation of the migrants. The Ansars and Muhajirs who were made brothers worked in company and helped each other to make both ends meet. Establishment of Civil state in Medina Moreover, it was deliberated that if they strengthen religion and politics to make it one soul in two bodies. So that development and growth of person could be better achieved. Muslims and non-Muslims residents of the region were invited for this purpose. The Arabs, Jews and Christians agreed to establish civil state in Medina. After their agreement, the Prophet Muhammad (P.B.U.H) formulated a written constitution for

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Distinguish Features of Foreign Policy of the Prophet Muhammad (P.B.U.H) with Special Reference to South and Central Asian States

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ABSTRACT

Islam is a comprehensive and universal religion for all races and classes of people not inclined to serve a specific category or group but specially aim to address the needs of all humanity with its moral, spiritual, social, legal, political and economic systems. The research basically involves a distinguish features of the foreign relations of Prophet Muhammad (P.B.U.H). The analysis has been done from the time of migration and it also includes the states relations with different continents along with letters of Prophet Muhammad (P.B.U.H). I have tried my lever best to simply describe the events and highlight the wisdom and intelligence of Prophet Muhammad (P.B.U.H) in the foreign relations of the Muslim state of Madina.

Keywords: Prophet Muhammad (P.B.U.H), Madina, Makkah, Muslims, Arabia, Letters, Embassy

Introduction

The aim of Islam is to establish the ideal human society and brotherhood spreading general benevolence and the divine guidance among men for their betterment and salvation. The prophet hood mission of Prophet Muhammad (P.B.U.H) provides guidance for perfect balancing of individual and spiritual life with social and material life. Migration to Madina was the first ever migration not only in the Islamic history but also in world history. The migration to Madina was a glimpse of hope for not only for Prophet Muhammad (P.B.U.H) but for the whole Muslim community of Makkah for the survival of Islam. When 15 tribes refused Prophet Muhammad's (P.B.U.H) proposal of Islam, he was able to convince some of the Madinan's who not only embraced Islam but also promised him to spread it in their land. The policy of Prophet Muhammad (P.B.U.H) to show Islam to the Madinans played a key role in the post-migration issues and also in the arrival of Muslims to Madina as the Madinans welcomed them with open hearts, shared their businesses and properties with them, and helped them to spread the sphere of Islam.

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Almighty but in dire need and when there is no other way to save the life then it is also permissible under the conditions previously mentioned to use. Holy Prophet, may Allah be pleased with him, permitted Urfija (R.A) to transplant the nose made by gold because he loses his nose in battle.⁶⁷

Conclusion

Among the contemporary scholars of Islam, the issue of blood transfusion is a matter of disagreement and great debate. Various scholars of Islam from all over the world opt the view that blood transfusion is not permissible without necessity or specific conditions. All jurists are agreed upon the permissibility of it in dire need for the reason that there is no ambiguity in it. Regarding the issue of blood transfusion there are evidences taken from the Holy Quran and traditions of the Holy Prophet (S.A.W) implying the permissibility of blood transfusion.

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Scholars discuss different matters in the light of this hadith. Intentions play vital role in matters of faith and differentiating. When in the condition where no permissible thing is available and there is a danger to life and the intention of person is not to break the rules of *Shariah* and transgression then the prohibited thing will become permissible for him.⁶¹

In Holy Quran the prohibited things are clearly mentioned so there is nothing hidden about prohibition. So the things which are forbidden in Quran are illegal to use until there came the immense necessity. Prohibited things are allowed in case of necessity in the amount that is sufficient to overcome the compulsion.⁶²

c- *Permissibility of Blood Transfusion*

Narrated from Abdullah ibn Umar that Prophet Muhammad (S.A.W) said:

*“Two kinds of carrion are permitted for us as the fish and locust and two kinds of blood as the liver and the spleen.”*⁶³

This hadith meant that just mentioned blood is permissible other than these are prohibited to use similarly, carrions are prohibited to use except fish and locust. The prohibited things are evident from Holy Quran are dead meat, flesh of swine, blood that poured forth and the animals sacrificed other than the name of Allah Almighty.

The permissibility for the blood transfusion can be clear in the light of the following sayings of Holy Prophet, may Allah be pleased with him.

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَدِمَ أَنَسٌ مِنْ عُكْلٍ أَوْ عَرَبِيَّةٍ، فَاجْتَوَوْا الْعَدِيَّةَ فَأَمَرَهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِلِقَاحِ، وَأَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَالْبَيَّاتِ⁶⁴

This Hadith is narrated by Abu Qilaba that Anas stated that:

*“Some people of 'Ukl or 'Uraina tribe came to Medina and its climate did not suit them. So the Prophet ordered them to go to the herd of (Milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy....”*⁶⁵

IbnHajarAsqalani and Badar-ud-Din wrote in SharahBukhari that urine is impure and this is the reason for its unlawfulness. There was no alternate medicine available and because of that Holy Prophet permitted them to use the thing which was originally *Haram*. Muhammad bin al Munzir related from Ibn Abbas that the urine of camels was beneficial for the cure of their disease.⁶⁶ From this Hadith it is clear that for medication Holy Prophet, may Allah Almighty be pleased with him, permitted to use the substance that is originally not allowed and camel's urine that is think as a bad and impure they drink that to overcome their disease.

Subsequently, in the light of above mentioned Hadith the ruling came that same like the urine of camel that is impure, termed permissible in state of necessity. So, as for the blood that is stated unlawful and impure in Holy Quran by Allah

- Blood transfusion and its donation is allowed in Islam, when it not cause harm for the donor and the purpose should be to save the lives of others.⁵¹
- The establishment of blood banks is also permissible in Islam for the purpose to receive and save the blood for others.⁵² It should not be for the purpose to earn money it should just for the help of needy patients.⁵³ Al Sistani and Abu Sanah are in favor of blood banks but they termed unlawful to the buying of blood without having dire need.⁵⁴

Islam recommended to help others in their affairs and overcome the troubles of others. Allah Almighty said in Holy Quran that:

"...and if any one saved a life, it would be as if he saved the life of the whole people..."⁵⁵

Islam recommended to save the lives of others, vital principle in Islam is humanity and to safeguard others. Saving the lives of others is very appreciated in Islam so it is recommended to live for others and try to overcome the problems of others and help them by using all the possible means.

2- Prophetic Traditions Regarding Blood Transfusion

a- Traditions regarding Medication

Holy Prophet, May Allah be pleased with him, commanded to seek remedy from the ailment by possible means.⁵⁶ He stated that:

"There is no disease that Allah has created, except that He also has created its treatment."⁵⁷

As it is mentioned in the books of Hadith that Prophet commended Saadibnabi Waqqas to seek remedy by Al- HarithibnKalidah who was the renowned physician of that time.⁵⁸ Holy Quran and Hadith both recommend and encourage to seek remedy from ailments. Health is blessing from Allah Almighty. But when ailment came then it is not permissible to not do any struggle to overcome the disease it is the duty upon humans to seek remedy and thank Allah Almighty for the blessing of health.⁵⁹ This is narrated from Um-e-Salma, may Allah be pleased with her, that no doubt, in prohibited things there is no healing. According to her statement the prohibited things are not beneficial for human beings to use.

Imam Ahmad and Tabrani mentioned in "Mu'jamKabir" that it is narrated from Abdullah bin Masood that healing is not in the unlawful things because Allah Almighty forbidden that things so it will be transgression and disobedience to use unlawful things. Imam Bukhari also mentioned this into his Sahih Bukhari.⁶⁰

b- Intentions Behind Actions

Holy Prophet, May Allah be pleased with him, stated that:

"Acts are valued in accordance with their underlying intention"

“Anyone who is compelled by hunger, not by will to eat what is forbidden, not intending to commit sin, will find Allah Almighty Merciful and Forgiving.”

This ruling is applicable in extreme situation when there is no alternative or another way to save the life.

Significance of Knowledge about Shariah Ruling on Blood Transfusion

According to Muhammad ibn Ibrahim, to understand the Shariah ruling regarding blood transfusion it is important to explain following elements:

- Should have knowledge about the recipient of the blood transfusion
- Should have knowledge about the donor of the blood transfusion
- Is there dire need of blood transfusion or prescribed by trustee doctor?

The person who is in need of blood transfusion and there is a risk to his life and the only way to secure his life is blood transfusion then the principle on this issue is grounded upon the following verse of Holy Quran:

“He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience, nor transgressing due limits, - then is he guiltless. For Allah is Oft-forgiving Most Merciful.”⁴⁸

“But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.”⁴⁹

“when He hath explained to you in detail what is forbidden to you - except under compulsion of necessity”⁵⁰

Ruling came from these verses is that if there is a danger to someone's life and there is no other way to save his life like any other medication or food that can save his life, and the only way to save his life is blood transfusion then it is lawful to use the method of blood transfusion.

As for the issue of person who is the donor then it is clear that there is no harm in giving blood. It is recommended and medically beneficial for the donor as Holy Prophet, may Allah be pleased with him stated that:

“There should be no causing harm or reciprocating harm.”

Blood transfusion for the diseased person should recommended by the qualified doctor who decide it in the light of *Shariah* injunctions and in immense need he recommend the blood transfusion for the patient.If the doctor is non-Muslim, then he should be honest and experienced to do so.

According to the Council of Senior Scholars it is stated that:

This verse means that when in the state of necessity, danger of life and when there is no permissible thing available then one can take benefit from the unlawful thing. The unlawful thing should use to just meet the need.

Among jurists there is difference of opinion regarding following issues:

- In the issue of necessity is there place for *Qiyas* or not?
- What is the amount of to meet need?
- At least use of food or to be filled?

The explanation of these issues not mentioned in this interpretation but it is clear that in state of necessity the prohibited things became lawful to use.⁴¹ Majority of the jurists inferred the ruling from this verse that when someone had threat to his life and for the safety of his life he is permitted to use the things which are unlawful in normal state and their use is *Haram* in Islam.⁴²

In exceptional situations the Quranic directions of permissibility and illegitimacy not implement. This supreme doctrine is clear from the following verse of Holy Quran:

*“But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.”*⁴³

From the viewpoint of Holy Quran, life of human is sanctified. According to the divine *Shariah* without specific cause like capital punishment, it is unlawful to take the life of others. As it is indicated in Holy Quran that:

*“On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land.”*⁴⁴

*“Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!”*⁴⁵

*“Never should a believer kill a believer; but (if it so happens) by mistake, (Compensation is due)”*⁴⁶

*“If a man kills a believer intentionally, his recompense is Hell, to abide therein (Forever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.”*⁴⁷

Consequently, murder of others for food is forbidden in Islam. In Holy Quran it is mentioned that in case of necessity the prohibited things became lawful like the dead meat, which is unlawful in normal situation but when someone compelled by necessity then it would be permissible because to save the life is important in Islam it is called sacred by Allah Almighty. As there is a legal maxim that:

When someone is in state of dire need and had approach towards both the lawful food that other people have and he can get that without having risk to his life and dead animal. Then, the dead meat will be prohibited for him and the food that other people have will be permissible in this state.

It is described by IbnMajah that Abbad bin Shurahbil said that once he suffered from famine, he approached to Madinah and go in to the garden of someone he ate grains from there and put some grains in his shirt meanwhile the garden's holder came and got angry upon him and take grains and also his shirt. After this he go towards Prophet Muhammad and told all the matter. Holy Prophet said to the owner of the garden that:

"You have not fed him when he was hungry - or he said starving - nor have you taught him if he was ignorant."

Prophet commanded him to give some of the grains from his garden to this man. Muqatil bin Hayyan stated about this verse:

فَلَا إِلْتِمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
"...then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful."

That whosoever eat the haram in case of necessity will not become sinner. Sa' id bin Jubayr alleged that in state of necessity the person who ate unlawful things will be forgive by Allah Almighty because He is the most Merciful. In immense necessity the unlawful became lawful. Masruq stated regarding this verse that the person who is in necessity and there is danger to his life and if he not eats from the thing (prohibited) which is available to him and dies then he will pass into the Hell.

Islam gave preference to save the life so that the ruling came from the previously mentioned verses that its permissible to eat or use unlawful things in sate of necessity when someone could not find the permissible things if he will use the unlawful things in that state to save his life then there is no sin upon him because Allah Almighty permitted to do so or even it is required according to Quranic injunctions.⁴⁰

c- Interpretation according to Tafsir fi Zilal al Quran

Islam is the religion which provides ease for Muslims that's why in necessity and specific circumstances it allows the things which are in reality unlawful. And guide the people to not overlap when he no more in the state of necessity.

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِلْتِمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
"So whoever is compelled by necessity, neither seeking pleasure nor transgressing, then there is no sin on him. For Allah is Oft-forgiving Most Merciful."